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LELAND·STANFORD·JVNIOR·VNIVERSITY

THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL:

From JANUARY to JULY, 1775.

WITH

AN APPENDIX

Containing the FOREIGN LITERATURE.

BY SEVERAL HANDS.

VOLUME LII.

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THE

THE

MONTHLY REVIEW,

For JANUARY, 1775.

Art. I. *An Eſſay on Genius.* By Alexander Gerard, D. D. Profeſſor of Divinity in King's College, Aberdeen, 8vo. 5s. ſewed. Cadell. 1774.

IF the ſubject of this treatiſe, or the reputation of the Author, ſhould tempt any of that claſs of readers, whoſe principal object is entertainment, to open the book, they will probably, after turning over a few pages, and loading it with the damnatory epithets of dull, heavy, tedious, dry, and *metaphyſical*, throw it by, and ſend for *ſomething entertaining* from the circulating library. And yet, we will riſk our credit with ſuch readers ſo far as to aſſert, what will doubtleſs appear to them ſtrangely paradoxical, that this is one of the moſt entertaining works we have lately met with. The deſign is new; the ſubject is curious and intereſting; the inveſtigation is purſued with great accuracy and penetration; and the expreſſion is perſpicuous and elegant. On theſe grounds, we venture to promiſe much pleaſure from this work to ſuch readers as have learned to think.

The beſt proof we can give, that this eulogium is not exaggerated, will be to lay before our readers the following abſtract or ſummary of the train of inveſtigation which the Author has followed in treating on the ſubject of Genius.

The work conſiſts of three parts: the firſt treats concerning the nature of Genius; the ſecond points out the general ſources of the varieties of Genius; the third conſiders its ſeveral kinds.

Part I. Genius is not the ſame thing with *capacity*, which is common to all who unite in any tolerable degree judgment, memory, and induſtry. Genius is properly the faculty of invention, or the power of making new diſcoveries, and producing original works: the degree of this faculty is always judged to be proportioned to the novelty, difficulty, or dignity of the invention. Improvements in ſciences or arts diſplay genius as much as original diſcoveries.

Invention being the criterion of Genius, the next inquiry is, what power of the mind it is that qualifies a man for invention? This can neither be ſenſe nor memory. Imagination is the creative power. By tranſpoſing, varying, and compounding our perceptions, it produces numberleſs combinations that are wholly new. Invention is then to be referred ſolely to this faculty. Senſe and memory ſupply materials; judgment obſerves relations, infers concluſions, and corrects the ſuggeſtions of fancy; but imagination alone invents, or produces genius.

The operations of imagination are chiefly performed by the power of aſſociation. To this power we muſt therefore refer the origin of genius. Where there is true genius, the exertions of the imagination will be *comprehenſive*, *regular*, *active*; combining ideas and images in endleſs variety, without following the track of memory; connecting ideas in their proper order and relation to the leading deſign; paſſing with great rapidity through all poſſible views of the ideas which preſent themſelves, and with facility making a great variety of arrangements, till that occurs which beſt ſuits the deſign. Invention and genius likewiſe comprehends a power of taking an extenſive view of ideas already aſſociated, as they tend to one point, and are connected in one whole. That elevation and warmth of fancy which is ſtyled enthuſiaſm, always accompanies genius. The mind purſues its aſſociations with eagerneſs, views its ideas as a rich treaſure with delight and conſcious pride, and triumphs in the proſpect of forming 'it knows not what excelling things.' This ardour improves the operations of genius, by giving vigour to the aſſociating power, and keeping the attention cloſely fixed on the ſubject.

Genius cannot attain perfection, unleſs it be united with a ſound and piercing judgment. It was this which enabled the ſtreat geniuſes of antiquity to produce works without the aid of rules, which have been the foundation of ſyſtems, and rules of criticiſm in all ſucceeding ages. The utmoſt exertion of judgment is neceſſary, in forming the plan of any work, and diſpoſing its ſeveral parts; it muſt be employed through the whole execution, and muſt at laſt review, correct, and finiſh the piece. The determinations of judgment will often be of uſe, to put the imagination into a new track, and enable it to extend its views. The uſe of topics and common places in invention is founded on this principle.

The greateſt works of genius ſpring at firſt from ſingle perception, perhaps accidentally raiſed in the mind. Imagination is always ſet on work by ſenſe or memory; and even when genius creates conceptions of its own, they are all combinations of ideas which theſe had previouſly ſuggeſted.

Part II. Of the general ſources of the varieties of Genius.

The origin of the varieties of genius is chiefly to be ſought for in the ſeveral modes of aſſociation which the imagination employs in its operations.

The qualities or relations of ideas which fit them to be aſſociated, are *ſimple* or *compound*. The ſimple are principally three, *reſemblance*, *contrariety*, *vicinity*. The compound are chiefly, *co-exiſtence*, the relation of *cauſe and effect*, and *order*.

Aſſociation is aided by *habit* and by *paſſion*. The ideas which habit has rendered familiar are more eaſily introduced by any preſent perception, than others equally related to that perception, but which we are little accuſtomed to think upon. Habit renders us more apt to be affected by one of the aſſociating qualities than by others: it makes the ſame aſſociating quality more ready to operate on the imagination after one particular manner than after another; and it produces a union between perceptions not otherwiſe related. *Paſſion* has a powerful effect on aſſociation. Some ideas are intimately connected with a paſſion as its object or cauſe, or what ſupports and gratifies it; and theſe ideas force themſelves upon the mind while it is under the influence of the paſſion. Different ideas, in different reſpects connected with the ſame paſſion, are by turns ſuggeſted; but ſuch as are altogether foreign from it are rejected, and ſuch only dwelt upon as have a real or fancied connexion with it. Paſſion therefore chiefly employs thoſe aſſociating qualities which will lead it but to a ſmall diſtance from its object, ſuch as reſemblance, vicinity, co-exiſtence, and the relation of cauſe and effect.

Aſſociation is not produced ſo effectually by recollection as by ſenſation: the train of thought therefore produced by the latter, will be different from that produced by the former. Aſſociation is alſo ſuſceptible of variety from the combination of the aſſociating principles. Habit and paſſion, reſemblance and contiguity may be united; and hereby the force of aſſociation ſtrengthened.

Each principle of aſſociation is in itſelf capable of receiving different forms or modifications. Vicinity admits of degrees. Reſemblance differs in degree, and in kind. Contrariety in ſome caſes, implies only great difference, in others, that one thing is the negation of another, and in others, that objects produce oppoſite effects. Co-exiſtence takes place, when qualities or parts are united in one whole; or are common to ſeveral individuals; or where there is, or has been, a temporary union between the qualities and their ſubject. Cauſe and effect aſſumes an infinite variety of forms; ſome nearer, others more remote; ſome more, others leſs, obvious. Order reſpects place, time, nature, and uniformity of figure. All theſe diſtinct forms of the aſſociating principles, produce correſpondent peculiarities in the exertions of genius, which are regulated by them.

In almoſt every man, ſome one of the aſſociating principles is *predominant*. This muſt be ultimately reſolved into the original conſtitution of different minds. Whichſoever of the aſſociating principles is predominant, it will give a peculiar caſt to the genius. The ſame is true with reſpect to the different combinations and modifications of theſe principles. The great diviſions of genius commonly ariſe from the prevalence of one principle of aſſociation over another; and the more minute varieties from the prevalence of different modifications. Yet theſe modifications are ſometimes ſo diſſimilar, that the predominance of one over another produces a difference of genius, as great as could be produced by the predominance of principles totally diſtinct. The natural hiſtorian and the poet both employ reſemblance as their medium of aſſociation, but in different ways. The peculiar form of genius alſo depends upon the degree of force with which the other principles of aſſociation co-operate with that which predominates.

Diverſity of genius farther ariſes from different degrees of flexibility or pliableneſs in the imagination. This conſiſts in a capacity of being equally impreſſed with diſſimilar deſigns, and employing different aſſociating principles with equal vigour; making each in its turn predominant, as the nature of the ſubject requires. Hence the ſame perſon will write in a different manner on the ſame ſubject at different times, and acquit himſelf equally well on different ſubjects.

Farther, to account for the diverſities of genius, we muſt obſerve the varieties which take place in the other faculties from which it receives aſſiſtance. *Memory* in retaining ſimple perceptions is ſubject to variations, from length of time, the nature of the object, and the degree of attention. Memory employs the ſame aſſociating powers with imagination; and their operations are almoſt always intermingled. The chief perfections of memory are, that it be eaſily ſuſceptible of impreſſions; tenacious of what it has received; diſtinct, to exhibit ideas in their proper order; and ready, in calling them forth. The different degrees in which theſe excellencies prevail, will have an effect on the productions of genius. The peculiar turn of memory will affect genius, by determining in many inſtances the idea from which it ſhall ſet out in invention, and the nature and connexion of the ideas afterwards ſuggeſted.

Judgment is employed on truth and beauty. Men differ in the degree in which they exerciſe the ſame ſpecies of judgment, or in the ſpecies which they moſt readily exerciſe. Judgment differs in its operations according to the degree of vigour with which attention is employed, the diſtinctneſs and readineſs with which memory ſupplies materials, and the acuteneſs with which the reaſoning faculty deduces concluſions. Judgment employed on beauty is called taſte; and conſiſts in the united exerciſe of the reaſoning faculty, and the internal ſenſes. A correct taſte, regulating the productions of genius, will carry them towards perfection.

Part III. Of the ſeveral kinds of genius.

The kinds of genius are moſt conveniently diſtinguiſhed according to the nature of the object about which it is employed, or the end to which it is adapted. Theſe may be reduced to two, the diſcovery of truth, and the production of beauty. Genius is then the power of invention either in ſcience or in the arts, either of truth or beauty.

Some difference between genius for ſcience and the arts ariſes neceſſarily from the diverſity of their ends. Scientific genius employs the powers of aſſociation in ſearch of appearances and relations to eſtabliſh truth. Genius for the arts exhibits ſuch objects and relations as are adapted to pleaſe the taſte. The philoſopher obſerves and deſcribes minutely all the appearances of his objects, which can forward his inveſtigation: the artiſt catches only ſuch general appearances as are moſt ſtriking. A genius for ſcience therefore is formed by *penetration*, a genius for the arts by *brightneſs*: theſe are their general characters.

Both theſe imply a great extent and compaſs of imagination, but of different kinds. Penetration requires an imagination that can dwell long and ſteadily on one object, or on thoſe cloſely connected with it, and obſerve accurately thoſe qualities which are the leaſt obvious. Brightneſs of imagination makes every preſent object ſuggeſt a multitude of ideas, and hurries the mind quickly from one thing to another not very cloſely connected with it, and thus enables a man to exhibit a great variety and quick ſucceſſion of objects adapted to pleaſe.

The peculiar predominancy of ſome of the aſſociating principles contributes to form penetration, and of others, brightneſs of imagination. Some relations of things lead the mind more quickly, and to a greater diſtance, from theſe things, than others: the former favours brightneſs, the latter penetration. Some qualities lay a foundation for relations between one object and many others, and thereby produce a rapid ſucceſſion: other qualities do not form obvious connexions with different objects, but confine the attention, and lead the mind to examine one object in a variety of lights. From hence it will appear, that the relations of cauſation and co-exiſtence are the ſources of aſſociation beſt ſuited to ſcience, thoſe of reſemblance, vicinity, contrariety, to the arts. As therefore the former or the latter principles of aſſociation are predominant, a man's genius is adapted to form the philoſopher or the artiſt.

The predominant aſſociating principle renders the inferior principles ſubſervient to it. In the arts, they are all in ſubordination to reſemblance; in the ſciences, to cauſation and co-exiſtence. The prevailing principle likewiſe diſpoſes the mind to be moſt eaſily affected by thoſe modifications of the ſubordinate, which are moſt co-incident with it and fitteſt to promote its deſign. The philoſopher chiefly obſerves ſuch reſemblances as reſpect cauſe and effect; while the artiſt employs cauſation only with a view to enliven his ſubject.

In ſcientific inveſtigation, genius is not aided, but obſtructed in its progreſs by paſſion: in the arts, ſenſibility and paſſion ought to have a conſiderable power over the imagination.

In the two kinds of genius imagination is differently aſſiſted by memory. It muſt perform its office with the utmoſt fidelity in ſcientific reſearches; pointing out phenomena already obſerved, and truths already proved. In the arts, it is of no conſequence that the picture ſhould be an exact copy of any archetype in the memory; the effect is often greater where this is not the caſe. An exact reſemblance of the neareſt connection of things is neceſſary in philoſophy; in the arts the memory is chiefly employed on ſeparate objects, or ſlight connections.

Great powers of judgment are of importance in ſcience to enable us to make a proper uſe of the conceptions which imagination ſuggeſts, and to draw new and juſt concluſions from facts. In the arts a leſs degree of accuracy in judging of truth may be ſufficient. A very nice and accurate judgment often checks the efforts of genius in the arts, and ſubſtitutes an inſipid correctneſs in the room of bold invention.

But taſte or the judgment of beauty is eſſential to genius for the arts. It reſtrains, regulates, and directs the fancy: its deciſions ſuggeſts new trains of ideas connected with them. Senſibility of taſte gives a ſtrong feeling of every beauty or blemiſh; elegance of taſte points out latent beauties, and adds novelty to grace; correctneſs of taſte prevents the faults of a wild and unchaſtiſed fancy.

The exertions of genius in the ſciences have in their nature a ſedateneſs, gravity, and authority: in the arts they have a ſprightlineſs, gaiety, and impetuoſity; becauſe ſentiment and paſſion is concerned in the latter and not in the former. Hence the different kinds of genius give a different caſt to the whole character.

The power of execution is eſſential to genius for the arts. Some poſſeſs this without any powers of invention: on the contrary, there may be degrees of invention, without a capacity of correſpondent execution ; but both are neceſſary to complete the artiſt. Though this power may be in part acquired by ſtudy and habit, it requires a preciſe and definite perception of any effect before it is produced, and a quick diſcernment of the eaſieſt and beſt means to be employed in communicating ideas.

From the whole it appears, that there are in human nature ſeveral diſtinct powers of aſſociation, each capable of various modifications ; from whence muſt neceſſarily ariſe varieties of genius. The different kind of genius are not however wholly incompatible. Great flexibility, with a moderate fancy will produce a little genius in various departments ; joined with a finer imagination it will enable a man to diſtinguiſh himſelf in ſeveral ways. But, when a perſon unites in himſelf different kinds of genius, it will be generally found that he excells only in one department, and that in others his genius is of an inferior order.

‘ In the ſubject to which his genius is moſt adapted, it exerts itſelf with vigour ; it follows the aſſociating principle which is naturally prevalent. In the ſubject to which it is leſs adapted, it operates more heavily ; it follows an aſſociating principle which is by foreign cauſes forced into a temporary predominance. The effects of genius in the former caſe, are like fruits ſuitable to the climate, which attain their perfect flavour ; in the latter they are like fruits raiſed by artificial heat in a climate not proper for them, which remain inſipid and never reach their full maturity. Under the guidance of the principle of aſſociation naturally predominant, the other principles operate with ſuch alacrity as ſubjects ſhew in ſerving their rightful king ; under the guidance of any other principle, their operation reſembles the ſpiritleſs backwardneſs with which a people obey an uſurper or a conqueror.’

In the preceding abſtract we have taken notice of ſeveral of our Author's remarks on memory, judgment, &c. which appear to us to have been rather a deviation from his main deſign ; and which might perhaps have been omitted in the work, without at all diminiſhing the perſpicuity or concluſiveneſs of the general inveſtigation.

From this ſummary, and ſtill more fully from the peruſal of the work itſelf, it will, we doubt not, appear to the judicious reader, that Dr. Gerard has contributed materially to the improvement of that important ſcience, the knowledge of human nature, by unfolding the operations of the mind in works of genius ; by ſhowing in what manner genius is the offspring of imagination, and is directed and aided by judgment and memory ; by tracing the various appearances of genius up to their reſpective ſources in the different kinds and modifications of aſſociation, and in the varieties of judgment and memory ; and by applying theſe general principles to explain the cauſes of the diverſities of genius, as it is employed on the ſciences or on the arts.

But beſide the merit which this work has in common with all ſucceſsful inveſtigations of the powers and operations of the human mind, that it opens a curious and intereſting train of ſpeculation to the philoſopher; we apprehend it may have the merit of utility beyond moſt other publications of this kind. We find from experience, that the principles of aſſociation are in ſome degree under the government of volition; and that it is in a man's power to employ one or other of theſe at pleaſure. Since therefore the varieties of genius chiefly depend on the nature of the aſſociating principle which is predominant, and the manner in which this, and the other ſubordinate powers of aſſociation are exerted; may it not be poſſible for a man, by the judicious direction of the aſſociating principles, according to the theory eſtabliſhed in this work, to produce material variations and improvements in his genius? Though the maxim, *Poeta naſcitur*, be allowed to be juſt, do not theſe ſpeculations lead us to queſtion whether it ſhould be added, *non fit?* At leaſt the inquiry ſeems worth purſuing; and if it appear as important to our judicious Author as it does to us, it will probably be purſued with ſucceſs.

In the ſecond edition the Doctor will doubtleſs correct the following *errata:*

Page 104. ' If a philoſopher *ſhould* [were to] deduce any phenomenon from a known cauſe, by a proceſs oppoſite to what we have obſerved in ſimilar caſes, we *would* [ſhould] ſuſpect, &c.

P. 142. ' Cuſtom has beſtowed upon them an indiſſoluble connection; and the moſt ignorant *ſcarce imagine that they have any connection* [*ſcarcely* imagine, that they have *no* connection] except that which cuſtom has beſtowed.

P. 170. ' It tends to—*cauſe* the mind *run* [to run].

P. 256. ' *cauſing* one [to] *bring* others.

P. 265. ' a perſon *ſhould* [would] have no power.

P. 398. ' Without its being *in the uſe of interpoſing* [accuſtomed to interpoſe] its judgment.

We will conclude this article with the following beautiful ſimiles, which (with many others interſperſed through the work) ſhow that our Author has no inconſiderable command over the aſſociating principle chiefly employed in the arts, reſemblance; as the whole performance proves him to be a great maſter of that which is principally uſed in ſcience, the relation of cauſe and effect.

' As acuteneſs of ſmell carries a dog along the path of the game for which he ſearches, and ſecures him againſt the danger of quitting it for another ſcent; ſo regularity of imagination leads the man of genius into thoſe tracks where the proper ideas lurk, and not only enables him to diſcover them, but by a kind of inſtinctive infallibility prevents him from turning aſide to wander in improper roads, or to ſpend his time in the contemplation of unappoſite ideas. As the bee extracts from ſuch flowers as can ſupply them, the juices which are proper to be converted into honey, without loſing its labour in ſipping thoſe juices which would be pernicious, or in examining thoſe vegetables which are uſeleſs; ſo true genius diſcovers at once the ideas which are conducive to its purpoſe, without at all thinking of ſuch as are unneceſſary, or would obſtruct it.'

ART. II. *The Adminiſtration of the Britiſh Colonies.* Part the Second. Wherein a Line of Government between the ſupreme Juriſdiction of Great Britain and the Rights of the Colonies is drawn, and a Plan of Pacification is ſuggeſted, &c. By Thomas Pownal, late Governor, &c. of Maſſachuſetts-Bay and South-Carolina. 8vo. 2s. 6d. Walter. 1774.

OUR Author in the firſt part of this work*, conſidered the relations between Great Britain and the Colonies; proceeding, as he obſerves, from 'thoſe principles, by the vigour of which, all free communities are governed *within* themſelves, to the examination and diſcuſſion of the external relation in which the colonies, as communities of Engliſhmen in *partibus exteris*, ſtood to the ſovereign power of the kingdom of Great Britain.' And purſuing 'this inquiry by an analyſis of the circumſtances under which they emigrated, and the principles on which theſe communities were in fact ſettled,' he found them to be '*de facto & de jure* counties palatine, eſtabliſhed on the precedent of the county palatine of *Durham*.' And then by an examination of the procedure of the realm of England towards theſe kind of principalities, he found they 'were bound to perform towards the empire of England all ſervices which ariſe from the duty of ſubordinate parts of it, to maintain the union, ſafety, and vitality of the whole: Yet that in the caſe of aids and ſubſidies which are of *free will*, they could not in the ſtrict legal acceptation of their rights, be bound by the gifts and grants of the repreſentatives of the realm *not repreſenting them*,' and he 'produced caſes wherein, when they excepted to the being thus bound, they were held excuſed and free therefrom.' And as government had afterwards admitted theſe principalities to a repreſentation in parliament, he from this precedent endeavoured to recommend an 'union of all the parts of the Britiſh dominions into a *one* whole, an organized body, animated by a *free will* extending to *all*.' And this he recommended as the only means of preventing '*an Ame-*

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* See Review, vol. xxxix. p. 323.

rican union, diſtinct from, and independent of Great Britain.' Our Author preſumes, that the people of America would at one time have been pleaſed with a repreſentation in the Britiſh parliament, and in ſupport of this opinion, he cites a letter, (printed at large) from Dr. *Franklin* to the late Governor *Shirley*, written December 22, 1754, in anſwer to a propoſal made to him on that ſubject by the Governor. We are likewiſe favoured with the following opinion of the late Mr. Grenville, on the ſame ſubject, in a letter from that ſtateſman to Governor Pownal, dated 'Wotton, July 17, 1768.'

"As to the great queſtion of our parliament's granting to America a competent number of repreſentatives to ſit in our houſe of commons, you are no ſtranger to the declarations I repeatedly made in the houſe at the time when the repeal of the ſtamp-act was agitated; that if ſuch an application ſhould be properly made by the colonies to parliament, in the ſame manmanner as thoſe which were made from Cheſter and Durham, and probably from Wales, it would, in my opinion, *be intitled to the moſt ſerious and favourable conſideration.* I continue ſtill in the ſame ſentiments; but *I am much afraid that neither the people of Great Britain nor thoſe of America are ſufficiently appriſed of the danger which threatens both, from the preſent ſtate of things, to adopt a meaſure to which both the one and the other ſeem indiſpoſed.*"——'The fulleſt conviction of its neceſſity, and the hearty concurrence both of the government and people are indiſpenſably neceſſary to ſet ſo great a machine in motion, as that of uniting all the out-lying parts of the Britiſh dominions into one ſyſtem."

Our Author ſuppoſing the people of America to be now as little diſpoſed to the union in queſtion, as thoſe of Great Britain, and conſequently deſpairing of this his otherwiſe favourite meaſure, proceeds in this ſecond part of his work, to form a line between the ſupremacy of parliament and the rights of the colonies *on a different baſis*; and this he propoſes as a *line of pacification.*—'If we are to treat, ſays he, there muſt be ſome line to which our negociations are to have reference: if we are to *fight*, there muſt be ſome line which ſhall bound and be the end even of our victories.' And as the foundation of this part of his work, he maintains that 'if ſtates permitting or promoting emigrations, ſuffer the emigrants to ſettle on lands belonging to other ſtates, they ſuffer the allegiance of ſuch emigrants to be transferred to that ſtate.'—'If they ſuffer them to ſettle in *locis vacuis*, and to acquire a ſeparate *dominium*, they then ſuffer them to become a community *ſui juris*,—which was the preciſe caſe of the Grecian colonies.'—'But if theſe coloniſts ſettle on lands which, in *partibus exteris*, are (according to the uſage and law of nations) the dominions of that ſtate from whence they came forth; then, although theſe coloniſts ſhould be permitted to form ſeparate and diſtinct communities, to eſtabliſh governments having ſovereign juriſdiction within the limits of their own corporation; yet being ſettled on the lands, and within the dominions, although external dominions of the parent ſtate; theſe colonies remain under a certain relation of allegiance to its general and ſupreme *imperium*.' And this latter he gives as a deſcription of the ſtate and circumſtances of the colonies in America, taking it for granted, that the lands on which they are ſettled were, prior to ſuch ſettlement, part of the dominion and property of the realm of England: a propoſition which, with regard to the more ancient colonies, we think cannot be proved. For it is univerſally acknowledged that *diſcovery*, the only title that any European ſtate could allege to the lands of America, affords no juſt claim to any but *derelict* or uninhabited lands, which thoſe of America were not. It had indeed been ſuggeſted by *papal* ingenuity, in more ſuperſtitious ages, that *grace* was the only juſt foundation of *dominion*; that Chriſtians alone had a right to inherit the earth; and that unbelieving nations ought to be regarded as unjuſt poſſeſſors of the countries *where their Creator had placed them*. And ſuch were the pretences on which Pope Eugene the Fourth, in 1440, granted Africa to Alphonſo king of Portugal; and on the ſame pretences, Pope Alexander the Sixth, and ſeveral European princes, afterwards diſpoſed of the countries of America.—But all diſtinctions between the *temporal* rights of *chriſtian* and *infidel* nations having been long ſince exploded, it may, we think, be ſafely affirmed, that the ſtates of Europe by whom the firſt grants of American territory were made, had neither in equity, nor in the laws of nature or of nations, any right to make ſuch diſpoſals. And we have abundant evidence, that the firſt Engliſh emigrants to America, conſidered their reſpective grants from the crown, not as valid titles to the ſoil of that country, but as inſtruments affording a kind of *nominal* ſanction, or as they termed it, a right of *pre-emption*, under which they might afterwards, without moleſtation, proceed to acquire a *real* title, from the original natives, by purchaſe, treaty, ſettlement, and cultivation.

Having thus looſened our Author's foundation, the ſuperſtructure reſting upon it might eaſily be overthrown—but being convinced that his work has been undertaken from benevolent motives, we ſhall avoid *ſuch violence*, and proceed to review the building itſelf.

Taking it for granted, therefore, that the colonies were ſettled on territories belonging to the realm, and conſequently that they ought to be ſubordinate to its ſupreme authority, our Author proceeds to fix the preciſe limits of this ſubordination by a definition of what he terms *colonial government*. This, he ſays, ‘ ſo far as it reſpects the acts of the colony operating within its own juriſdiction, on its own body, and in matters reſpecting its own rights only, is *internal*, and as ſuch, and ſo far forth, is abſolute and ſovereign;’ but, ‘ on the other hand, the ſupreme ſovereign power of the mother country, hath a right to actuate and exert even up to the very bounds of the line of the juriſdiction of the colonies, *provincial* or *external* government;’ (by which he underſtands a government depending on *force*) ‘ to make all regulations whatſoever, and to impoſe all ſuch *duties* and cuſtoms on the tranſit of goods, paſſing the boundaries of its juriſdiction, as the œconomy and neceſſities of the ſtate ſhall require.’ And he afterwards limits the boundaries of colonial juriſdiction, within *low water mark* in their reſpective harbours, &c. Whatever paſſes this mark he ſubjects to taxation or confiſcation at the pleaſure of parliament, and thus deprives the coloniſts of the benefits not only of the *ſea*, which has *been deemed the common property of mankind*, but alſo of the rivers and harbours belonging to their own peculiar juriſdictions. And yet he has no where given us any ſatisfactory reaſon or authority for making this preciſe limitation at the point of low water, or indeed at any other determinate boundary. Narrow however as theſe limitations are, all the freedom and ſecurity which our Author at firſt beſtowed on the coloniſts within thoſe limits, are perfectly annihilated by another part of his ſyſtem, where he maintains, that in extraordinary caſes, and whenever the colonies exceed the proper limits of obedience, parliament has a right to interpoſe and ſuperſede their reſpective governments, even ſo far as to govern them by force, and to tranſport ſuppoſed offenders from America to Great Britain for trial and puniſhment. On theſe propoſitions (parliament alone having a right to judge of the expediency of ſuch interpoſitions) all thoſe acts which are now oppoſed as grievous by the colonies, and every other which may be hereafter enacted, will be juſtifiable; and therefore we may conclude that our Author's ‘ *plan of pacification*’ will not *pacify* the people of America; at leaſt, not until they ſhall have abandoned thoſe principles which ſupport their preſent oppoſition.—Suppoſing then that this plan ſhould not be acceptable, no other, according to our Author, ‘ remains than either that the colonies be admitted into the parliament of Great Britain by a general Britiſh union, or that they have a parliament of their own under an American union.’—‘ There is (ſays he) no other part in the alternative than that they be put either in the ſituation of *Scotland* or in that of *Ireland*.’

The reſt of our Author's performance conſiſts chiefly of remarks on the Pennſylvania inſtructions, which are cenſured as far as they oppoſe his ideas of colonial government. He has, however, delivered ſome good obſervations, though we cannot adopt his general ſyſtem, which ſeems to be little more than a *creature* of imagination; as no inſtance of colonial government, ſuch as he has deſcribed it, ever exiſted, that we recollect, in any nation either ancient or modern: nor has he alleged any thing *analogous* to it, except the ſupremacy of the Deity and the *ſuppoſed* free-will of mankind.

ART. III. *A new Syſtem of Huſbandry.* From Experiments never before made public. With Tables ſhewing the Expence and Profit of each Crop. How to ſtock Farms to the beſt Advantage. How the Crops are to follow each other by Rotation. Of Trench-plowing, ſhewing how to raiſe good Crops without Manure. On breeding and feeding Cattle. Of a new-diſcovered cheap Food for Cattle. A Deſcription of a moſt valuable moving Sheep-houſe for eating Turnips on the Ground. Of Cabbage Huſbandry. Of the naked Wheat, &c. Of all Sorts of Manures, Marles, &c. With choice Receipts for the Cure of all Sorts of Cattle. By C. VARLO, Eſq. The *Fourth*[*] Edition. 8vo. 3 Vols. 15 s. Boards. Bew. 1774.

IN the *introduction*, the Author informs us, that what is here offered to the Public, is merely a compendium and abſtract of matters of fact, of perſonal experiments and obſervations, for a number of years; and that he hath here delivered the product of what he has *gleaned*, with the varying allowances and reſpective inſtructions, touching the difference of climate, culture, and ſoil.

Mr. Varlo firſt treats of a method of Trench-plowing [or turning one furrow upon another] by which, he *affirms*, ‘ any ſort of ground may be kept in perpetual good order, ſo as to produce good and clean crops for ever, without any other aſſiſtance of fallow or manure than what itſelf produces.’—‘ Any common plow, without altering, will turn the *firſt* furrow, and all that is wanted in the next [for there muſt be two plows uſed at the ſame time] is only to add to the mould-board a caſt-off board, in order to raiſe the *ſecond* furrow over the firſt.’—The manner of making this addition to the plow, he particularly deſcribes, and ſays it may be done for ſix-pence: we look in vain, however, for a ſatisfactory confirmation of all this, on the authority of EXPERIENCE, which is here wanting.

Chap. v. explains the advantages of the Author's new-invented ſheep-houſes, for eating turnips in the field. The ſize of theſe houſes is 16 feet by 12. They are made of deals, have no floor, but are furniſhed with a rack and manger, into which the turnips are put for the ſheep to eat; and the houſes are moved [for they run upon caſtors] from one part of the field to another, as occaſion requires. Each houſe is calculated to hold 20 ſheep, and will coſt about 2 l. 13 s. an expence not to be thought of by the proprietor of the *numerous* flocks which are kept in our great ſheep-counties.

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[*] The *former* Editions were never (ſtrictly ſpeaking) *publiſhed*, any otherwiſe than by *ſubſcription*; and were chiefly ſold by the Author, and his agents, in their peregrinations round the country.

In the ſubſequent chapters he treats of the different ſorts, and proper management, of turnips and cabbages, as winter food for cattle.—We alſo meet with receipts for a pickle to prevent the fly from deſtroying young turnips; and for a compound manure to improve land, and to prevent the red or cut-worm, and ſlug, from deſtroying green corn. A quantity of this manure, ſufficient for an acre, may be made for about ten ſhillings: thus—of ſoot, aſhes, and lime, two buſhels each; bay-ſalt, two ſtone; train-oil, one gallon; and the ſame quantity of any kind of urine. If it is intended to prevent damage from ſlugs, or other vermin, you may add two pounds of ſulphur, and two quarts of gall [if it can be got from the butchers: but if intended as manure only, theſe two laſt-mentioned ingredients may be omitted. This compoſition may be applied as a top-dreſſing for any ſort of land or crop, and will improve it [according to Mr. Varlo] '*beyond conception.*'

An eaſy method to prevent the rot in ſheep, we are here told, is to give each ſheep a ſpoonful of dry ſalt, once a week, when a rotting ſeaſon is apprehended. When the ſheep are a little uſed to it, they will lick it up, of themſelves, if laid upon flat ſtones in different parts of the paſture, without any farther trouble.

The Author (ch. xx.) treats of feeding cattle; and propoſes a *cheap food* for that purpoſe, viz. linſeed-oil and bran, mixed: the quickeſt feeding, he ſays, that a beaſt can poſſibly take.—'If the cattle be ſmall, give each two pecks of bran a-day, divided into three feeds, which will ſerve morning, noon, and night. Into each peck put half a pint of linſeed-oil, and mix it well. The cattle will eat it very greedily; and it feeds them *paſt conception*; they muſt have what hay they will eat, but that will not be much.'—He adds, that five gallons of oil, which will coſt about 17 s. 6 d. with bran in proportion, will fatten a beaſt ſooner, and more effectually, than five pounds expended in any other food whatever. This food, it ſeems, is remarkable for laying on *tallow*,—but what ſort of *beef* it will produce, is not ſaid.

He next treats of ditching, planting, and draining, in a manner that may afford ſome uſeful inſtructions to the practical farmer in thoſe particulars, eſpecially the laſt: his invention of what he calls a pipe-drain, promiſing to be of great utility, in wet ſpungy ſoils.

In chapter xxvi. we meet with ſome pertinent remarks upon the old broad-caſt huſbandry, compared with what the Author calls his own new *mathematical* huſbandry; in which corn-ſeeds or plants may be ſet at regular diſtances, by means of a new-invented machine; the conſtruction and uſe of which he explains, at great length, in the 27th chapter;—to which we refer the inquiſitive reader, for farther information, in regard to a method of huſbandry, ſeemingly *too mathematical* for *common* practice.

Chap. i. of vol. ii. the Author here gives into the very queſtionable opinion that ſmutty wheat is occaſioned by a worm at the root, which is frequently the caſe where hot freſh dung is uſed as manure; this he therefore greatly diſapproves, as furniſhing a proper nidus for ſuch deſtructive worms. Inſtead of dung, he adviſes the farmer to enrich his land by more frequent plowings, as the beſt preſervative againſt the ſmut: and as a farther ſecurity againſt the abovementioned malady, he recommends a pickle wherein to ſteep the ſeed.

As Mr. Varlo profeſſes to have travelled over many parts of the three kingdoms; he gives us, in the next four chapters, a detail of the obſervations he had made on the different natures of the ſoil, as well as the prices of land, labour, and victuals, in various parts of England, Scotland, Ireland, and Wales; in the courſe of which he touches on many ſubjects neceſſary for a farmer to be acquainted with.—If his remark, that 'there is no greater ſign of an improving country than the *riſe* of *labour* and *eatables*,' be well founded, we may congratulate our own country on its preſent *high advancement* in both thoſe kinds of *improvement*, beyond the example of former times!

Chapters vii.—x. treat of the management of beans and peas.—And in the two next are ſome receipts, which the Author ſays he hath experienced to be valuable for the cure of horſes, black cattle, and ſheep.

In chap. xiv. the culture of madder is deſcribed, and the expence ſtated; by which it appears that an acre of good madder is worth upwards of 52 l. that the whole expences thereof (rent of the ground and tythe included) do not amount to quite 16 l. for the three years it is growing; ſo that a clear profit of 36 l. i.e. 12 l. per ann. has been made from one acre of good madder;—a ſufficient encouragement, one would think, to increaſe the cultivation of a plant, ſo neceſſary as this, in the carrying on our woollen manufactures.—This Writer, however, ſeems to be little acquainted with the *later* improvements in the culture of this article.

In chap. xv. we meet with ſome rational remarks on large ſtock-farms, and on the different ſtate of the Engliſh and Iriſh farmers and poor. On this ſubject, he ſays, it appears to him 'as clear as the noon-day, that large overgrown grazing, or ſtock-farms, ever were, are, and will be the ruin of Ireland, or any other country, where they get footing; and I am ſorry to ſay England is coming too much into them. They are a ſtagnation to trade and improvement; for what improvement do three or four thouſand bullocks (which occupy more acres of land) create or require? In ſhort, they do in a manner lay waſte a country, as four or five families are ſufficient to take care of this tract of land, and number of cattle. It is a known truth, that the riches of every country depend upon the labouring part of its inhabitants.—But in ſuch waſte countries, the poor are deprived of all *manner* of means to be uſeful to themſelves or the Public; they muſt either ſtarve, or turn out to beg or ſteal, or perhaps both.'

Chapters xvi.—xxviii. are taken up in deſcribing the various methods of managing flax and hemp.

Vol. iii. The firſt ſix chapters of this volume treat of the culture of that uſeful root, the potatoe. The Author gives us a method to improve ground, by deſtroying whins and broom, and, at the ſame time, raiſing thereon a valuable crop of potatoes. This is propoſed to be done by cutting up the whins, covering them with ſuch earth as the place affords, and then planting thereon potatoes. He ſays, they will quickly rot, and afford ſo rich a manure as to produce two ſucceſſive crops of potatoes; after which the ground will admit of being plowed (as the whins will by that time be quite rotted) for either wheat or barley.—Broom is to be managed in the ſame way; and in both caſes the ſpade is to be made uſe of, for trenching the ground, and throwing the earth, from the intervals, upon the whins, or broom, which are to be laid only upon the beds, whereon the potatoes are intended to be ſet.—A likely method (in our opinion) for the purpoſe.

In chapters ix—xvi. he gives us the management of, what are uſually called, the *artificial* graſſes, as clover, lucerne, ſaintfoin, rye-graſs, and burnet. After deſcribing the uſe and advantage of cultivating clover, he judiciouſly adds, that 'it is a groſs miſtake to let the firſt crop of clover-hay ſtand too long before it is cut: for when it ſtands till the bottom of the ſtalk turns brown, it is drained of its ſubſtance, and has exhauſted the root too much of its vigour, ſo that when mown the ſtubble is left as dead as that of corn; and the next ſhoot muſt come from the very root, which *admits of* [occaſions] a fortnight's delay in the growth of the crop: whereas, if it was cut while the ſtalk is green and full of ſap, it would ſend forth freſh ſhoots out of the very ſtalk, a little below the cut; and the coat of clover being ſtripped off, the roots are ſupplied with freſh air, and kept in vigour, to ſupport, and bring to maturity, the ſucceeding crop.—It is true, there may not be ſo great a bulk of hay in the firſt crop; becauſe the ſtalk is cut when ſoft and full of juices, and therefore flattens, and cakes together when in ſtack. It alſo requires more care in making; but as this happens in the height of ſummer, there is not much danger that way: and a ſtone of ſuch hay is worth two of that which is left to ſtand till the ſtalks are dry and hard.'—This remark appears to be rational; and might, perhaps, be extended, in ſome degree, to *natural* graſs, which undoubtedly makes the fineſt hay, when cut before it is perfectly ripe; otherwiſe the ſtem of the graſs will be little better than ſtraw, in reſpect to the nouriſhment of the cattle that eat it.

In chap. xvii. *On manuring Land*;—he ſtrongly recommends *additional* plowings (even to the number of ten or a dozen) for enriching corn-land; and adviſes dung to be laid chiefly upon graſs-land; for which practice he gives ſeveral reaſons, to which every judicious farmer will pay a due attention, as they ſeem calculated to promote his real intereſt.

The Author, in the five next chapters, treats of *Manures in general*, and introduces ſome very ſenſible remarks on a ſubject highly intereſting to every practical farmer.

In the ſubſequent part of this volume, we are inſtructed in the management of all the different ſpecies of corn and pulſe; and we meet with directions for raiſing rape and cole ſeed: but for theſe, and other particulars well deſerving notice, we are obliged to refer the inquiring huſbandman to the book.

Chap. xl. contains remarks, made in the Weſt of England, on his favourite topic, *trench-plowing*; which he repreſents as being more generally practiſed, and approved of, in that part of the country, than elſewhere.—In the ſucceeding chapter he recommends *thin ſowing*, or rather *planting* the grains of wheat at equal diſtances, either by hand, or by a machine, as one of the moſt ſalutary meaſures that can be well adapted for public good.—'Would all the farmers in the kingdom (ſays he) come into this ſaving method, of ſetting the ſeed, it would be one ſtep towards reducing the price of proviſions, as it would ſave annually, at leaſt, a million quarters of corn; which, by the preſent method, is thrown away, and loſt.'—'The money paid for labour to make this ſaving, would go, in a direct channel, to ſuch women and children, as might otherwiſe be idle.'

In his Appendix he offers a few hints to the conſideration of the legiſlature:

1. Concerning the growing evil of incloſing open town-fields, and adding farm to farm. By theſe methods (of late too much in vogue) agriculture, the great ſupport of population, is diminiſhed, by the ſudden change of corn-land, to graſs; the uſual conſequence of an incloſure. He therefore recommends a reſtraint to be laid upon this practice; and would have the ſize of farms limited to 400 acres at the moſt.

2. He recommends a dog-act, by which a tax of 5 s. ſhould be laid upon every dog in the nation. He computes the number of theſe uſeleſs animals, kept at preſent, to amount to two millions, which is, ſurely, too high! and he reckons the expence of keeping them to amount to 20 s. each, annually. The tax propoſed, he thinks, would reduce the number, at leaſt, one half, and thereby ſave yearly (among the poor) a million of money, now needleſsly thrown away; and the tax propoſed on the other half would annually raiſe 250,000 l. for the ſervice of the Public. If it is allowed (as he affirms) that what will keep a dog, will keep a pig, one may eaſily ſee which would be the moſt profitable to a poor man's family.

3. He wiſhes for an act to eſtabliſh one general ſtandard of weights and meaſures, to be obſerved through the kingdom. This regulation has been long talked of, and, to the ſhame of our police, only talked of.

4. He propoſes an act to enforce the *general* uſe of broad-wheel'd waggons, two to roll within two. 'We ſhould then, [he ſays] have good roads, without any other expence than that of a drain on each ſide, to take away the water.'

5. He thinks great advantages would ariſe from an act to make GAME the private property of the *occupier* of the land where it is found. 'This would put a final ſtop to poaching, as it would be every landholder's intereſt to watch his wild as well as his tame ſtock.'—Though this law would ſecure the property of game to the *tenant*, yet he allows that the *landlord* ſhould, notwithſtanding, have full power to hunt and ſhoot at all proper ſeaſons, as at preſent.

6. He ſuppoſes that *limiting the ſize of farms* to 400 acres, at the moſt, would have a great tendency towards making improvements flouriſh, and plenty abound; as it would, then, be in the power of every one to make the moſt of his ground, by being able to fill the whole with ſome profitable crop or other.

7. Though he is againſt incloſing *open town-fields*, yet he thinks a *general* act for incloſing *waſte* lands, or *foreſts*, would be of great utility to the Public, by bringing plenty to the market.—In this particular we are entirely of our Author's opinion; as the many *un*cultivated heaths, wherewith our country abounds, muſt be allowed, by every unprejudiced perſon, to be

capable of *ſuch* improvement, as would, at once, promote both public and private intereſt.

Thus have we endeavoured to give a general view of the work before us; wherein we meet with many uſeful, many trite, and ſome erroneous obſervations; the whole frequently obſcured by a multiplicity of needleſs words, which we would adviſe the Author, by all means, to get retrenched, in caſe another edition of his book ſhould happen to be called for: in which view the correcting hand of a judicious friend *(who ſhould be an experienced farmer)* might be of great uſe, as few people can bring themſelves to a reſolution of *ſufficiently* retrenching *their own ſuperfluities.*

Art. IV. *Rational Recreations, in which the Principles of Numbers and Natural Philoſophy are clearly and copiouſly elucidated, by a Series of eaſy, entertaining, intereſting Experiments; among which are all thoſe commonly performed with the Cards.* By W. Hooper, M. D. 8vo. 4 Vols. 1 l. 1 s. Boards. Davis. 1774.

IT is the principal object of the experimental philoſopher to inquire into the cauſes of natural appearances, by placing bodies in different ſituations, obſerving the reſults, and thence deducing their general properties, as well as their particular relations to each other. Of the numerous experiments that have been made with this deſign many exhibit ſuch ſingular and ſtriking phenomena, as never fail to excite the attention even of the moſt incurious ſpectator; who, while he receives amuſement from the ſingular or pleaſing appearances exhibited to his view, may perhaps at the ſame time ſtumble upon inſtruction, and acquire ſome uſeful information concerning the principles which produce them. Several writers of the laſt and preſent century have accordingly endeavoured to dreſs up philoſophy in this alluring garb; and have made collections of the more pleaſing or ſingular experiments. From theſe the preſent Author has compiled the work before us, in which, likewiſe, a few original experiments are added to thoſe of his predeceſſors; and he has preſented others under a new face, ſo as to render them more ſtriking or amuſing: illuſtrating the whole by a conſiderable number of plates.

The experiments, or *recreations*, as the Author terms them, which are contained in this work, are claſſed under certain general heads; to each of which is prefixed a ſet of aphoriſms and propoſitions relating to each particular ſubject. In an advertiſement (which is followed by an introduction much too florid and declamatory for the occaſion) the Author aſſures us that ‘ the principles of each ſcience are here laid down in a few plain aphoriſms, ſuch as require *no previous knowledge*, and *very little capacity or attention* to comprehend.’ We think, on the contrary, that the reader, who has no previous knowledge, muſt be poſſeſſed of a very great capacity, and have a peculiar facility in the acquiſition of ſcience, joined to an uncommon ſhare of attention, to profit greatly by theſe aphoriſms, or apply them to the explanation of the experiments to which they are prefixed.

In compiling this collection the Author ſeems to have ſhewn rather too ſtrong a propenſity to gratify the paſſion for the marvellous; not only by the whimſical and ſingular titles which he gives to ſome of the moſt common philoſophical experiments, (ſuch as the *magical* bottle, the *marvellous* veſſel, &c.) but by the large ſpace which he has allotted to other marvellous performances very diſtantly allied to philoſophy. A conſiderable, and much too great a portion of this work, is adapted to qualify the Author's pupil to become rather a conjuror than a philoſopher; a very large part of it being appropriated to the performance of *experiments*, vulgarly called tricks, with cards; ſome of which are ſo complicated, and depend ſo much on a peculiar addreſs, as to appear to us rather the objects of a ſerious ſtudy than a recreation. A moderate number of *recreations* of this nature might have been properly enough admitted into a work of this kind; merely to give an inquiſitive reader a little inſight into ſome of the methods employed by a Comus and a Jonas to lay our underſtandings aſleep, while they impoſe on our ſenſes by their haſty and hidden manœuvres. But there is too much of this particular ſpecies of '*Recreative Philoſophy*' in this performance; and after all, we doubt whether the Author, or thoſe from whom he copies, are quite in the ſecret of theſe ſages. We have ſeen many tricks performed by Jonas, of which we do not diſcover the *rationale* in this work.

Out of the numerous articles in the different parts of this performance, that come under the claſs of *conjuration*, we ſhall ſelect only one piece of legerdemain as a ſpecimen, which is of a ſimple kind, and which we give for that reaſon. It is intitled *The Tranſpoſable Pieces.* Inſtead of tranſcribing the Author's chapter, we ſhall relate the trick in our own manner:

A conjurer expoſes to the view of the company a guinea in his left hand, and a ſhilling in his right. He ſhuts both hands, and keeping them aſunder tells them that by the power of his art the pieces ſhall change places. Without any viſible manœuvre, except that of opening his hands, he immediately preſents to the ſpectators the ſhilling in his left hand, and the guinea in his right, and forthwith proceeds to ſome new trick, to prevent inquiry.

To thoſe who know the trick already we are almoſt aſhamed to offer an explanation; but for the ſake of ſuch as may be unacquainted with it, or may not already have gueſſed at it, we ſhall add that the two pieces which we have taken the very allowable liberty, in our aſſumed character of conjurors, to call a guinea and a ſhilling, are not ſtrictly what they appear to be. Previous to the performance, two guineas and two ſhillings are ground down on one ſide to about half their uſual thickneſs. Each of the guineas, thus diminiſhed, is neatly riveted to one of the diminiſhed ſhillings; ſo that each of the two pieces, when laid on the palm of the hand, appears to be either a guinea or a ſhilling, according as the one or the other moiety is uppermoſt. The trick is eaſily performed by turning them over, in the act of ſhutting or opening the hand.

This is the only ſpecimen that we ſhall give of the legerdemain ſo abundant in this performance. Laying aſide therefore our cap and wand, we ſhall proceed to give an account of the diſtribution of the other matter contained in this work; adding occaſionally a ſpecimen or two of the Author's recreations.

The firſt volume contains a variety of problems, experiments, or recreations, depending on *numbers*, of which tricks with cards, as uſual, conſtitute no inconſiderable part. To theſe, as connected with the doctrine of combinations, are added different methods of writing in cypher, and decyphering.

In the ſecond part of this volume the Author exhibits various experiments relating to *Mechanics*. The ſubject of the 51ſt recreation is 'A clock to go *perpetually*, by the influence of the celeſtial bodies.'

A common clock is to be placed near a wall againſt which the tide flows. 'To each of the barrels, round which the ſtring that carries the weight is wound, there muſt hang a bucket, and into that, when the tide riſes to a certain height, the water runs, by means of a pipe fixed in the wall. The bucket then overbalancing the weight, deſcends, and winds up the clock; but when it comes to a certain depth, it is taken by a catch fixed in the wall, which, by turning it over, diſcharges the water. The weights of the clock then deſcend in the uſual manner, and the buckets are drawn up.

'Now as this clock is kept in motion by the tide, and as the tide proceeds from the influence of the ſun and moon, it neceſſarily follows, that the motion of the clock proceeds from the ſame cauſe; and that as long as the parts of the machine remain, motion will be *perpetual*:'—though not, as the Author afterwards obſerves, in the ſenſe uſually affixed to the term by the miſtaken advocates for a perpetual motion; but according to the vulgar acceptation of the phraſe, in which ſenſe every mill driven by a conſtant ſtream, or every ſmoke-jack moved by a conſtant fire, may be ſaid to be a perpetual motion.

In the ſecond volume are contained ſome of the many amuſing experiments with which the ſcience of *Optics* furniſhes the experimental philoſopher. Of theſe we ſhall particulariſe a curious deception, which we ſhall endeavour to explain without the uſe of figures. For the deſcription of it the Author quotes M. Guyot, but it was originally publiſhed by Father Bonaventure, author of the *Amuſemens Philoſophiques**. We ſhall collect the principal circumſtances of the experiment, from the account given of it by the original author.

If a vial half full of water be held upright before a concave mirror, and beyond its focus, the image of the vial will be ſeen inverted, before the mirror; but the water contained in the body of the vial, inſtead of being inverted likewiſe, or appearing uppermoſt in the image, will there appear to occupy the loweſt part, or the ſpace between the mouth of the vial and its middle. If the bottle be held inverted, with its mouth ſtopped, its image will appear erect, but the water will ſeem to occupy the ſpace between the bottom and middle of it. In both caſes, that part of the vial which contains the water will appear empty, in the image, and *vice verſa.*

If, while the vial continues inverted, the water be ſuffered to drop ſlowly from its mouth, the image of the vial will ſeem to fill in proportion as the vial itſelf is emptying: but at the inſtant when the latter becomes perfectly empty, the illuſion ſuddenly ceaſes, and the image appears perfectly empty likewiſe.—Further, if a few drops of water fall from the protuberance in the bottom of the inverted vial, they will, in the image, exhibit the appearance of ſo many bubbles of air, riſing from the bottom of the vial to the ſurface of the water contained in it.

Father Bonaventure's conjecture concerning the cauſe of theſe ſingular deceptions is ingenious, and appears to be well founded. We have always, he obſerves, been ſo accuſtomed to ſee water occupy the loweſt place in a veſſel; and at the ſame time the difference in appearance between the full and the empty part of the vial is ſo little, on account of the purity and perfect tranſparence of the water, that the mind habitually ſees the fluid where it is not, and does not ſee it where it really is, notwithſtanding all our reaſonings and reflections to the contrary.

This deception, as we have obſerved, may generally be conquered, and the water be ſeen in its true place, or in contact with the bottom of the veſſel, when its image is inverted, by trying the experiment with a wide-mouthed glaſs tumbler, eſpecially on ſhaking the veſſel. During the agitation of the water, its apparent lower ſurface in the image, ſuppoſing that the illuſion ſhould ſtill continue, will be ſeen to remain unmoved, and never to deſcend below the mouth of the glaſs, as it will ſeem to the ſpectator that it ought to do, were it really the image of the water.

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* See the Appendix to our 29th vol. page 490, and to vol. xliii. page 533.

As few perſons are in poſſeſſion of concave mirrors, we ſhall add that theſe experiments will equally ſucceed, if the vial be viewed through two convex lenſes (two of the eye-glaſſes of a common teleſcope, for inſtance, or two ſpectacle glaſſes of a ſhort focus) placed at the diſtance of their common focus, ſo as to exhibit objects in an inverted ſituation.

Under this diviſion of the work, and in the 42d recreation, the Author gives a ſhort account of *Colorific Muſic.* Thoſe who are not converſant in foreign philoſophical literature may perhaps be ſtartled at the ſingularity of the term. As this ſpecies of *melody* is very little known in this country, we ſhall give a deſcription of the grounds of it; not on account of the thing itſelf, but becauſe we conſider it as a ſingular phenomenon in the intellectual world, that a philoſopher, and a man of ingenuity, Father Caſtel, who was the inventor of this propoſed gratification of the eye, could poſſibly beſtow ſo much thought, and ſpend ſo much time as he is known to have done, in the purſuit of ſo unattainable a phantom.

Sir Iſaac Newton firſt obſerved that the length of the ſpaces occupied by the ſeven primary colours in the ſolar *ſpectrum* happened to correſpond, not to the *lengths*, as our Author ſays, but to the *intervals* in the monochord that expreſs the ſeven notes in the diatonic ſcale of muſic. Laying hold of this analogy, which has little more than the ſingle accidental coincidence abovementioned to ſupport it, Father Caſtel proceeded ſo far as to contrive, and, if we miſtake not, to conſtruct a ſingular machine, to which he gave the name of the *Claveçin Oculaire,* or the *Ocular Harpſichord:* expecting that the eyes of the *beholders* would be gratified by the ſucceſſion, or the admixture, of the different colours in his *priſmatic gamut*; as the ears of an *audience* are regaled by the melody, or the harmonious combination, of the ſuppoſed correſpondent tones and ſemitones in the ſcale of Guido.

M. de Mairan has long ago ſhewn the various defects in this ſuppoſed analogy between ſound and colours †: but were it much more perfect than it has been ſuppoſed, it is ſufficiently evident, even *a priori*, or without any trial, that we are not formed to receive pleaſure from *coloured* thirds and fifths, in any reſpect, or degree, reſembling that which reſults from a mixture or ſucceſſion of ſounds. Certain colours are undoubtedly pleaſing in themſelves, or when they ſucceed, or are combined, or contraſted, with each other. Figuratively too we ſpeak of the *harmony* of the tints in a well-coloured picture: but no human being, we imagine, has his optic organs ſo conſtituted as to reliſh a tune played by Father Caſtel's Ocular Harpſichord; or by making differently coloured pieces of paper paſs before his eyes in ſucceſſion, preſented through apertures of different lengths made in a hollow revolving cylinder; although theſe lengths ſhould reſpectively and exactly correſpond with thoſe of certain intervals of the monochord.

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† See *Memoires de l'Acad. Roy. de Sciences de Paris, année* 1737, page 34, Dutch edition.

Dr. Hooper ſeems however to be of a different opinion from us in this particular: for after informing us that though M. Guyot (from whom his deſcription of this extraordinary machine is taken) commends the good Father's ingenuity and induſtry, yet that he attributes but little merit to his ſcheme; he adds, that nevertheleſs it is evident 'that there is a much ſtronger relation between ſounds and colours than M. Guyot ſeems to imagine.' But this ſtronger relation the Author does not condeſcend to point out.

In the remaining part of this volume the Author exhibits ſome of the experiments founded on *Acouſtics*, or the doctrine of ſounds, which he terminates with a deſcription of the organ.

The firſt part of the third volume contains ſome of the more amuſing electrical experiments, principally collected from Dr. Prieſtley and others. 'In order,' the Author ſays, 'to add ſurprize to learning and ingenuity, it will be neceſſary to conceal the apparatus;' and he accordingly directs how the electric matter may be conveyed, from the prime conductor placed in an adjoining room, to a candle branch fixed, in the exhibition room, to a pannel of the wainſcot that has been previouſly baked, and which may be occaſionally taken out and dried, whenever its inſulating power has been diminiſhed by damp weather.

If electricity were a ſecret in the hands of a few adepts, the moſt lucrative employment in the world perhaps would be that of an electrical conjurer, poſſeſſed of an apparatus thus kept out of ſight. But as matters are now circumſtanced, this expedient to give a magical air to electrical phenomena is puerile, and can ſcarce any where in Europe anſwer the purpoſe for which it is calculated. Electrical appearances are of ſo very diſtinguiſhable a nature, and are ſo generally known, that the moſt ignorant ſpectator would be able to detect the philoſophical conjuror almoſt at his very firſt ſetting off. And with reſpect to thoſe who are of a philoſophical turn, the phenomena of electricity are juſt as well qualified to excite aſtoniſhment, when the puny apparatus that produces them is in ſight, as when it is concealed.

One of the Author's propoſed electrical *recreations* appears to us to be rather of too ſerious a nature to deſerve that title; and we ſhall on that account take notice of it.

In order to diverſify the experiment of giving the electric ſhock to a number of perſons, which is uſually performed by making them join hands, the Author obſerves that the recreation may be *agreeably* varied by directing them to lay their hands on each other's *heads*; adding, with the greateſt *ſangfroid* imaginable, that if the whole company ſhould be *ſtruck to the ground*, as it happened when Dr. Franklin once gave the ſhock in this manner to ſix ſtout men, the *inconvenience* will be very *little*; for that the Doctor's patients immediately got up again without knowing what had happened.

This recreation may be very delectable to the byeſtanders, who are out of the circle, and in the ſecret, but may certainly be attended with diſagreeable, if not ſerious, conſequences to the performers in it; ſome of whom ſtand a fair chance of riſing with broken elbows, at leaſt, in conſequence of being ſuddenly felled to the ground, ſenſeleſs, and totally unprovided for a fall; while others may acquire an inveterate headach, or other permanent injury, by this practical joke, which ought therefore to be expunged out of the liſt of philoſophical *recreations*.

The ſucceeding and largeſt part of this volume teems with magic and conjuration, performed by means of an inviſible and more ſilent agent than the electric matter: we mean the *Magnet*, on the attractive, repellent, and directive qualities of which are founded many ſingular tricks and exhibitions; which, together with the machinery by which they are produced, are here minutely deſcribed and delineated. Some of theſe by being combined with other manœuvres, are well adapted to excite ſurpriſe, even in thoſe who know or ſuſpect that magnetiſm is concerned in the deception.

The experiments or recreations deſcribed in the fourth volume relate to *Pneumatics*, *Hydrology*, and *Pyrotechnics*. Theſe are followed by others reducible to the claſs of *Chemiſtry*; and the work is terminated by various 'recreations of addreſs and dexterity,' principally performed with cards; which, as we have before obſerved, furniſh no inconſiderable part of the entertainment preſented in the preceding volumes.

As many of the experiments contained in this work are well known; and as ſeveral of thoſe which are more ſingular are very complex, and require an apparatus that cannot be intelligibly deſcribed without the uſe of plates; we ſhall give the ſubſtance of two or three amuſing experiments, that are of a more ſimple nature, as further ſpecimens of this collection.

One of theſe is termed ‘ the *Magical Picture.*’—A piece of flat glaſs is to be placed over another of the ſame ſize, from which it is kept ſeparated about a twentieth part of an inch, by four pieces of paper paſted on the four corners. Theſe glaſſes are joined together at the edges by a luting, compoſed of ſlacked lime and the white of an egg, except in one place, where a ſmall aperture is left. Through this opening is to be introduced a melted mixture of fine hog's lard and white wax, in ſuch proportions as that it will barely congeal, in a room in which there is no fire. A picture or coloured print is then to be paſted with its face to one of the glaſſes, and the whole is to be put into a frame. On being brought out of a cold room, the print will be inviſible, or the ſpace within the frame will appear blank. On hanging it up however near the fire, the mixture will ſoon become perfectly tranſparent; and our magician may then be enabled to exhibit a picture ſeemingly produced by his art, and which will appear as if there were only a ſingle glaſs before it.

Some amuſing tricks and deceptions are founded on the qualities of the various *ſympathetic inks*, which are here copiouſly deſcribed. One of the moſt ingenious of theſe deceptions (the idea of which was, we believe, firſt ſuggeſted by M. Hellot, in his memoirs on this ſubject,) is the ſeventy-third recreation in the fourth volume. It is intitled, *Winter changed into Spring*, and may be thus performed

A ſympathetic ink is made by diſſolving zaffre in *aqua regia*, and diluting the ſolution with water. Forms, or characters, drawn or traced with this fluid, will not be viſible unleſs they are expoſed to the warmth of the ſun's rays, or are brought near a fire, where they will appear of a lively green colour. A print is taken, or a drawing made, that repreſents winter, in which the ground appears naked and dreary, and the trees without leaves. The intended foliage and graſs is to be drawn with the ſympathetic ink, in the proper places, and will remain inviſible. On hanging the print however in the ſun's rays, or near a fire, a new creation will appear; for the ſcene, which before repreſented Winter, will now exhibit the beauties of Spring, by the appearance of the luxuriant foliage that had been drawn with the inviſible ink. On placing the drawing in the cold, Winter will reaſſume its ſeat, and it will be again ſucceeded by Spring, on replacing the print in its former warm ſituation. Theſe changes will happen repeatedly, *toties quoties*, unleſs the print ſhould be expoſed to too great a degree of heat; in which caſe it will ever afterwards exhibit the appearance of Autumn.

In ſome of the recreations the Author is not always ſufficiently accurate or explicit, and indeed in ſome caſes does not ſeem to be well acquainted with the ſubjects of them: ſo that a perſon who follows the directions here given, may frequently be diſappointed, or be led into error, or into unneceſſary trouble or expence, by attempting to perform them. We ſhall exemplify the juſtice of this remark by two or three inſtances only, taken from the fourth volume.

In recreation 39th, which is intitled, ‘*The fulminating Gold,*’ the Author directs, that one part of the filings of pure gold ſhould be diſſolved in three parts of *aqua regia*; and that a ſufficient quantity of ſpirit of ſal ammoniac, ‘*or oil of tartar*,’ ſhould be added, drop by drop, till all the gold be precipitated in the form of a powder, which is to be cautiouſly dried. ‘If a grain of this powder,’ he adds, ‘be put in a copper ſpoon, over the flame of a candle, as ſoon as it is well heated, it will go off, with a report like that of a piſtol. If the ſpoon be not ſufficiently ſtrong, the matter will run through it, and make an exploſion underneath, with great violence.’

As the Author is not writing to chemiſts, but to the curious in general, or to the philoſophical *dilettanti*, he ought to have deſcribed this recreation or proceſs in ſuch a manner, as that it might invariably ſucceed with every one who was diſpoſed to amuſe himſelf with it: but, as it is here delivered, it may frequently fail with thoſe who try it. He ought to have recollected that *aqua regia* is ſometimes prepared by adding ſea ſalt, or its ſpirit, to the nitrous acid; as well as by diſtilling the latter from ſal ammoniac. Now it is certain that unleſs ſal ammoniac has been employed in the preparation of the *aqua regia*, or unleſs the gold diſſolved in the other kinds of *aqua regia* is precipitated by a volatile alcali;—in ſhort, unleſs there be a volatile alcali in ſome of the materials concerned in the experiment, the expected *aurum fulminans* will not fulminate. The Author ought therefore either to have ſpecified that the *aqua regia* ſhould be that prepared with ſal ammoniac, (in which caſe, it is indifferent whether the precipitation be made with ſpirit of ſal ammoniac, or oil of tartar) or, as that circumſtance might be unknown to the experimenter, he ought, to ſecure him from diſappointment, to have directed him to precipitate the gold with ſpirit of ſal ammoniac only. The phænomenon indeed wholly depends on a nitrous *ammoniacal* ſalt formed in the proceſs, and intimately combined with the particles of the precipitated gold.

Similar and repeated diſappointments, attended with vexation and expence, muſt generally be the conſequence of attempting to perform another curious chemical experiment, according to the Author's directions, given in his 47th recreation; the title of which is, ‘*To produce fire by the mixture of two cold liquors.*’ Copying probably ſome former copyiſt, as is cuſtomary with mere compilers, who do not avail themſelves of late diſcoveries and improvements, the Author has delivered the proceſs for producing this curious *phenomenon*, nearly in the ſame ſtate of imperfection in which it was firſt propoſed, in the middle of the laſt century, by the diſcoverers, Becker and Borrichius.

After a brief, but unneceſſary deſcription of the method of making Glauber's ſtrong ſpirit of nitre, the Author adds that 'if to a drachm of diſtilled oil of cloves, ſaſſafras, turpentine, or caraways, contained in a glaſs veſſel, there be added an equal quantity, or half as much more, of the above ſpirit, though both the bodies are perfectly cold before the mixture, a violent flame will inſtantly ariſe, and entirely deſtroy them, &c.'

The proceſs, as here delivered, has almoſt conſtantly failed, even with many of the greateſt chemiſts in the laſt and preſent century; ſeveral of whom have applied themſelves to the improving it, and have ſucceſſively diſcovered the circumſtances that may contribute to the ſucceſs of it; particularly Hoffman and Geoffroy, the laſt of whom rendered the ſucceſs much leſs problematical by adding ſome concentrated oil of vitriol to the nitrous acid. As this is one of the moſt curious phenomena in chemiſtry, we ſhall ſupply the Author's deficiencies by ſubjoining a few obſervations on this ſtriking experiment.

In a memoir on this ſubject, M. Rouelle has not only inſured the ſucceſs of the operation with reſpect to all the eſſential oils, but likewiſe to the leſs coſtly expreſſed oils of linſeed, nuts, &c. by uſing the concentrated nitrous acid alone; and has ſhewn how even the common oils, of a leſs inflammable nature, ſuch as thoſe of olives, almonds, &c. may be kindled. The following hints, collected from M. Rouelle's memoir *, may not be unacceptable to the curious.

To an ounce of any eſſential oil, or of the expreſſed drying oils, ſuch as thoſe of linſeed, &c. half or two thirds of an ounce of the ſtrongeſt ſpirit of nitre is to be added; the veſſel which contains it being held at arm's length, tied to the end of a ſtick; to prevent accidents, which ſometimes attend the exploſion. The matter becomes black and thick. If flame is not produced within a few ſeconds, about half an ounce more of the nitrous acid is to be poured on to that part of the fermenting maſs which appears thickeſt and drieſt; and then it never fails to burſt into flame.—With reſpect to the other claſs of oils, as thoſe of olives, &c. it is neceſſary firſt to add to them equal quantities of the concentrated vitriolic and nitrous acids; and when the fermentation is at its height, a little of the pure nitrous acid, poured on to the thickeſt part of the mixture, ſeldom fails to ſet it on fire.

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* See *Mem. de l'Acad. Roy. de Paris, Année* 1747, p. 49.

The 14th recreation of this volume may be attempted for ever without ſucceſs, unleſs by accident, with reſpect to one of the phenomena, if the operator merely follows the directions given by the Author. It is called '*The mercurial ſhower*,' which is produced by cementing a piece of wood pretty low within the neck or top of the receiver of an air-pump, and pouring ſome mercury over it. On exhauſting the receiver, the mercury will be forced, ſays the Author, 'through the pores of the wood in form of a beautiful ſhower; which, if the receiver be clear, and the weather be dry, *will appear luminous in a dark chamber*.'—But mercury has no phoſphorine quality, either in the common or in rarefied air. In the infancy of electricity indeed, Hawkſbee produced a luminous ſhower, on trying an experiment not very different from this, except in this eſſential circumſtance, that the mercury daſhed againſt the top of a glaſs veſſel placed within the receiver, and produced light, which has been long known to be electrical. Without ſuch a friction of the mercury againſt glaſs, no light will appear; nor is any likely to be produced, except by mere chance, in performing the preſent recreation.

Notwithſtanding theſe and ſome other inaccuracies, overſights, or defects, and that the *difficiles nugæ* conſtitute rather too large a part of this work; the articles contained in it may afford an innocent amuſement to thoſe who are not well acquainted with the many curious phenomena that are preſented in philoſophical experiments. The moſt frivolous in the collection may have their uſe, if they incite the reader to the ſerious ſtudy of thoſe uſeful or entertaining branches of knowledge to which they relate.

ART. V. *The Hiſtory and Antiquities of the County of Dorſet*: Compiled from the beſt and moſt ancient *Hiſtorians*, *Inquiſitiones poſt mortem*, and other valuable Records and MSS. in the public Offices and Libraries, and in private Hands. With a Copy of *Domeſday Book* and the *Inquiſitio Gheldi* for the County: Interſperſed with ſome remarkable Particulars of Natural Hiſtory; and adorned with a correct Map of the County, and Views of Antiquities, Seats of the Nobility, Gentry, &c. By John Hutchins, M. A. Rector of the Holy Trinity in Warſham, and of Swyre, in the County of Dorſet. Fol. 2 Vols. 3l. 3s. Bowyer and Nichols. 1774.

MR. HUTCHINS's moſt elaborate performance muſt be conſidered as a very valuable addition to the various diſtinct county-hiſtories of which the public was before in poſſeſſion. It appears to be equal to moſt of them in accuracy, and it is ſuperior to them all in the beauty of the impreſſion;—more eſpecially, in the number and elegance of the ornamental engravings.

is employed by Dr. Shebbeare in a vindication of his private character and conduct, eſpecially with regard to his delay in publiſhing a volume of the Hiſtory of England, for which he had received ſubſcriptions; and on this head, he has made an able and vigorous defence. Though he hath met with many hindrances, ſeveral of which appear to have been unavoidable, he deſigns to fulfil his engagements; and we are told by him, that he *does not intend to die* till what he propoſes be finiſhed.

The Doctor proceeds next to the conſideration of two ſpeeches, delivered by Mr. Townſhend and Mr. Lee, in which thoſe gentlemen expreſſed their diſapprobation of his being penſioned by the government. For this offence, they are ſeverely attacked by our Author; and, indeed, he has not ſcrupled to pour upon them the moſt plentiful abuſe. The ſcurrility to which he deſcends, with reſpect to Mr. Townſhend, is diſgraceful to any writer of tolerable talents; and as to Mr. Lee, Dr. Shebbeare's pious and charitable wiſh is, that his *exit* may be like that of Algernon Sidney.

Mr. Townſhend happened to ſay, in his ſpeech, that he had himſelf a drop of the blood of Sidney in him. From this circumſtance, the Doctor has taken occaſion to draw as malignant a character of Algernon Sydney as the hatred of liberty and public virtue could be ſuppoſed to inſpire.

But the capital part of this tract is the compariſon between the conduct of his preſent Majeſty and that of King William the Third. The deſign of the compariſon is to exalt the polical adminiſtration of the preſent reign, and the private virtues of the King and Queen; and, at the ſame time, to depreciate, without mercy, the public meaſures of King William, and to place his perſonal character, together with that of Queen Mary, in the moſt odious point of view. Now, we cannot perceive what neceſſity there was for the latter part of the Author's undertaking. Might he not have applauded the government of the reigning prince, and have diſplayed the excellencies of both their preſent Majeſties, without throwing abuſe on their illuſtrious predeceſſors? But, perhaps, Dr. Shebbeare would have acted out of character, if, in writing on a political ſubject, he had not manifeſted his attachment to arbitrary power, and his averſion to all the principles which paved the way for the Revolution.

With reſpect to his encomium on the King and Queen now upon the throne, no objection will be made. Their amiable qualities, and excellent virtues, will have juſtice done to them by men of all parties; whether they approve or condemn the particular meaſures of adminiſtration. Neither ſhall we criticiſe on our Author's vindication of the political conduct of the preſent reign. He has alleged, and maintained with ſpirit, the circumſtances which have commonly been urged in defence of that conduct. What he has advanced may be regarded, in ſeveral reſpects, as juſt and important. In others, it is hoped a man may differ in opinion from Dr. Shebbeare, and yet not be guilty of diſloyalty. Many perſons, without having any rebellious, or even factious intentions, may not only doubt of the wiſdom and rectitude of certain ſteps purſued by the miniſtry, but abſolutely condemn them. By Dr. Shebbeare, however, any degree of oppoſition is aſcribed to the worſt principles. It is aſcribed to rebellion; and, what is ridiculous enough, the whole of it is attributed to the proteſtant diſſenters. For our parts, we did not underſtand that the diſſenters were numerous or formidable enough to produce the great effects charged to their account by our Author; nor would he have advanced the charge, if truth alone had been his object in writing.

What is abſolutely inexcuſable in the publication before us, and which, indeed, cannot be read without indignation, is, the illiberal and ſcurrilous treatment of King William the Third. Surely Dr. Shebbeare could not hope to recommend himſelf to the preſent government, by wantonly calumniating a prince to whom we are indebted for the ſettlement of the houſe of Hanover. At the ſame time, the view which the Author has given, of the character and actions of King William, abounds with groſs miſrepreſentations of hiſtory, and contains the moſt groundleſs and ſhameful inſinuations. This we aſſert with confidence; but it is impoſſible here to enter into particulars, the complete diſcuſſion of which would fill up a volume. Neither is it neceſſary to vindicate all the tranſactions of King William. Like other princes, he had his faults, and ſome of his political meaſures might be wrong. But ſtill, he will always ſtand juſtly entitled to the gratitude and eſteem of every friend to the liberties of mankind, and to the free conſtitution of this country. Such a malignant attack upon him, as Dr. Shebbeare has made, can be accounted for on no other ſuppoſition than that of his entertaining an inveterate hatred to the doctrines on which the Revolution was founded.

Indeed this Writer, in one place, has ſaid, that James the Second, by ſuſpending and diſpenſing with the laws; by endeavouring to obtain an abolition of the teſt act, and to admit papiſts, preſbyterians, and other ſectaries, into all offices, civil and military; by his attempts to introduce papiſts into power in the univerſities of Oxford and Cambridge; by his bigotry, and deſigns to ſubvert the eſtabliſhed church, and to increaſe arbitrary power, deſerved to loſe his crown: that he was expelled the kingdom juſtly; and that the Revolution was, therefore, a bleſſing to the nation. But when the inconſiſtency of this paſſage with the general principles and ſpirit of the work is conſidered, in what light can it be regarded but as a ſaving clauſe thrown in, perhaps, to avoid proſecution; or, at leaſt, as a mere accommodation to the preſent conſtitution of government? Certainly Dr. Shebbeare cannot *now* be looked upon as a Jacobite. His motives of converſion have been too powerful to be reſiſted. But if ſentiments like his had been adhered to, King George the Third, to whoſe munificence our Author is ſo highly obliged, would never have adorned the throne of theſe realms.

The Doctor's principles are apparent, not only from his malignancy againſt King William and Queen Mary, but, likewiſe, from the evident partiality which he ſhews to the papiſts, and his prodigious animoſity to all whigs and diſſenters, without exception. The manner in which he ſpeaks of the Reformation, would incline one to believe that, in his heart, he is little better than a Roman Catholic. We refer our Readers to pages 137, 8, 9, 140. 142, 3, 5, 6. and 176.

As to the diſſenters, we do not recollect that any thing equally virulent againſt them was written, in the reigns of King Charles and King James the Second, even by the redoubted L'Eſtrange. We cannot avoid giving one or two ſpecimens of our Author's charitable temper upon this ſubject. Speaking of the preſbyterians and other ſectaries, he ſays, that 'to reproach their ſovereign with lying aſſeverations, is inſeparable from ſuch men; ſo intimately is the ſpirit of falſehood amalgamated with the droſs of which they are compoſed, that divide them as far as matter is diviſible, and a lie ſhall be found in every atom.' And in another place, he leſs rhetorically aſſures us, that, although the ſame perſons ſhall 'ſuffer at the day of judgment for their tranſgreſſions, yet, neither wiſdom, nor chriſtian patience ought to remit to that day of doom the puniſhment which they ſo truly merit.'

We know not whether any diſſenting writers will think this performance worthy of their notice. If they ſhould, they will, we doubt not, be able ſatisfactorily to prove, that the ſame principles which led the diſſenters to oppoſe the Stuarts have rendered them eminently attached to the princes and the government eſtabliſhed by the Revolution; that, like other citizens, ſome of them may queſtion the propriety of certain public meaſures, without any juſt impeachment of their integrity or loyalty; and that the aſperſions caſt on them by Dr. Shebbeare, are peculiarly groundleſs and malicious.

It would be endleſs to point out the inſtances in which the Author hath juſtly laid himſelf open to ſevere cenſure.

He ſeems to value himſelf not a little on the favourable terms in which the King ſpoke of him to Sir John Philips, when that gentleman recommended him for a penſion. We can only ſay upon this head, that the very beſt princes are liable to be miſled, in their opinions of men, and the communication of their favours. According to the Doctor's own obſervation, there is not a virtue of the human heart that may not, by artifice and deception, be induced to exceed its proper limits.

If it could be ſuppoſed that Dr. Shebbeare, in this work, hath expreſſed the ſentiments and language of government, a moſt important reaſon of oppoſition would indeed be afforded, and every lover of his country would have cauſe to tremble. But we reject ſuch a ſuppoſition, as totally unwarrantable: it is impoſſible that any prince, or even any adminiſtration, under the Brunſwick line, if lunacy hath not poſſeſſed them, can approve of the raving poſitions, and the bitter ſpirit of this Writer.

Art. VII. *A Letter to Dr. Shebbeare:* Containing a Confutation of his Arguments concerning the Boſton and Quebec Acts of Parliament; and his Aſperſions upon the Memory of King William, and the Proteſtant Diſſenters. By Hugh Baillie, LL. D. late Judge of the Court of Admiralty in Ireland. 8vo. 2 s. J. Donaldſon. 1775.

WE learn, from ſome paſſages in the preſent publication, that the Author of it is very much advanced in years. It is probably owing to this circumſtance, and perhaps to his not having been able to correct the miſtakes of his amanuenſis, that we find certain errors in the compoſition, which otherwiſe could ſcarcely have proceeded from a man of a literary profeſſion. Indeed, the work, in general, is not well written. Nevertheleſs, it contains a number of pertinent and judicious obſervations, in anſwer to Dr. Shebbeare. Dr. Baillie has obliged the Public with two anecdotes, which we ſhall lay before our Readers. The firſt relates to the maſſacre of Glenco.

'I had occaſion, ſays our Author, to know the particulars of that ſtory from Mr. Stewart of Appin, an enemy to King William, and to whom that land belonged. He told me the inhabitants of that glen were thieves and robbers; and that the King had ſummoned them to lay down their arms, and ſurrender themſelves at Inverary againſt a certain day, under the pain of military execution. They having failed to ſurrender, one Hamilton, an officer in the garriſon of Fort William, a man of a cruel temper, and having a quarrel with the poſſeſſor of the glen, vaſſal to Stewart of Appin, he, under pretence of a warrant for military execution, committed that cruelty, and fled to Ireland. And Mr. Stewart told me, that nobody believed King William intended any ſuch thing by the words *military execution.*'

The ſecond anecdote relates to Frederic Prince of Wales, father to his preſent Majeſty. 'I ſpent good part of a winter,

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and moſt of a ſummer, ſays Dr. Baillie, at Hanover, at two different times, with that amiable Prince, the late Prince of Wales, who juſtly deſerved the character given to Titus the Roman Emperor, *Deliciæ humani generis.* There never was a better heart in a human breaſt, than he poſſeſſed; and he often ſaid to me, that if he lived to be King of Britain, he would look upon any man who wiſhed to ſee him an abſolute Prince, as an enemy to him and his family, for two reaſons: firſt, becauſe the preſervation of the liberties and religion of Great Britain were the cauſes of eſtabliſhing his family on the throne: Secondly, becauſe he was convinced, that the King of a free people was twice as powerful as a King of ſlaves to his arbitrary will.'

ART. VIII. *An Eſſay on the fundamental or moſt important Doctrines of natural and revealed Religion.* By J. Wood, B. D. 8vo. 2 s. Exeter printed; London, ſold by Law. 1774.

AMONG other ſtrictures which were made on a former [*] publication of Mr. Wood's, we obſerved that he had adopted the moſt ridiculous peculiarities with regard to his orthography, and that his innovations in this reſpect went far beyond the uſual line of pedantry and affectation, ſo as to diſcredit both his taſte and underſtanding. In anſwer to this cenſure, our Author, ſpeaking of the reſpectable corps of Reviewers, expreſſes himſelf as follows: ' I am wantonly charged, in their uſual ſpirit of infallibility, with a pedantic kind of kakography; but let theſe heroic vulgar ſcribes have a little patience, and they ſhall ſoon be informed of ſeveral things relative to the nature and fixed rules of ſpelling and orthography, of which at preſent they are as ignorant as they are of the conſtitution and figure of the inhabitants of the moon or of Saturn.' Notwithſtanding this pompous denunciation, we have the pleaſure of finding that Mr. Wood has exhibited ſome marks of fear, and even of docility. In fact, he has humbled himſelf under the rod, and hath learned, from our correction of him, to orthographiſe in a decent and proper manner.

Having been ſo happy as to have taught our Author to ſpell, we ſhould rejoice to be capable of informing our Readers that we had been equally ſucceſsful in teaching him to write. But we muſt confeſs, with grief, that, in this reſpect, we have found him a very unapt ſcholar. We cannot yet congratulate him upon his having rendered himſelf complete maſter of his Engliſh grammar.

Neither is it in our power to paſs a high encomium upon Mr. Wood's improvement with regard to the matter of his compoſition. He ſtill continues to exhibit a ſtrange mixture of ſenſe and folly, of liberality and prejudice; though, we think, not altogether with ſo unhappy a preponderancy on the ſide of abſurdity and bigotry as appeared in his former work. His profeſſed deſign is to treat on the fundamental doctrines of natural and revealed religion; but he frequently deviates from his main ſubject, and introduces ſomething either very abſurd or very trifling. Without being deſtitute of natural abilities, and with a conſiderable ſhare of learning, he betrays ſuch a flagrant want of order and judgment, and ſuch a falſe and pedantic taſte in writing, as cannot fail of giving perpetual diſguſt to his readers.

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[*] See Review, June 1773, p. 511.

The Author's ſentiments concerning the nature and deſign of religion, and the terms of ſalvation, are juſt and rational. In treating on the Trinity he aſſumes the appearance of being very orthodox; but his explication of that doctrine contains the moſt direct Sabellianiſm that we have met with a long time, and in ages more zealous for the purity of the faith than the preſent he would have been deemed a capital heretic. The Diſſenters are treated by Mr. Wood, with great contempt and ſeverity; and yet he acknowledges the reaſonableneſs and equity of their late bill for a more extended toleration.

We Reviewers are the objects of our Author's peculiar reſentment. He has devoted to us no leſs than two Appendixes, in which the fury of the poor Gentleman's paſſion has quite overpowered his reaſon: ſuch is the ingratitude of mankind to their beſt benefactors! Nevertheleſs, we ſhall ſtill continue our benevolent chaſtiſements; for though we have too much cauſe to deſpair of ſucceſs, we cannot tell what effect the perſevering efforts of criticiſm may have, even on ſuch an unpromiſing ſubject as Mr. John Wood.

ART. IX. *An Eſſay on Circulation and Credit*, in four Parts; and a Letter on the jealouſy of Commerce; from the French of Monſieur *De Pinto*. Tranſlated, with Annotations, by the Rev. S. Baggs. M. A. 4to. 10s. 6d. in Boards. Ridley, &c. 1774.

THE Tranſlator's preface contains the following account of the plan and execution of this elaborate performance, which the attentive and impartial Reader, however he may differ from the Author, will not think at all exaggerated:

'The great propoſition maintained by the Author of the following eſſays, that the national debt has been the chief ſource of the preſent wealth and power of Great Britain, though not, as he apprehends, intirely new in this country, had novelty enough however to attract my attention. The book had been favourably received upon the continent, and I underſtood that the Author was a man of character and reputation in Holland. I was curious to ſee in what manner, and with what degree of accuracy, ſuch a ſubject could be treated by a foreigner. Though no great adept in the myſtery of finance, I was ſatisfied, that, with regard at leaſt to the debts and reſources of England, I muſt know more of the matter than he did. This opinion will not appear very preſumptuous to any man, who has had an opportunity of converſing with foreigners, eſpecially the French, upon the internal ſtate of our affairs, and who knows how ignorant they are in general of a ſubject, on which they nevertheleſs are at all times ready to decide. This, however, I found was not the caſe with the work before me. The Author appeared to be a man of abilities, who had taken conſiderable pains to be informed. His principal object ſeems to have been to ſupport the credit of the Engliſh funds againſt the prejudices, the ignorance, and the malignity of the French. At the ſame time, though he takes part with England upon this queſtion, it is evidently not from partial or intereſted motives, but from a thorough conviction of the truth of his doctrine. In other inſtances he is the friend of France. In all inſtances he is the friend of mankind. This favourable character is not meant to include the idea of infallible. The ſyſtem he ſupports may be true in the main, though not logically demonſtrated; or it may be utterly falſe, though ingeniouſly defended. At any rate, conſidering the quantity of foreign property veſted in our funds, and how much it behoves us to ſupport the reputation of parliamentary faith, and national ſecurity, in the eyes of foreigners, a work of this nature cannot be indifferent to the public. Every argument, that tends to maintain the juſt ſuperiority of our credit over that of other European nations, particularly of France, deſerves to be encouraged; and this is a ſubject, on which a foreigner will be more readily believed abroad than an Engliſhman; with reſpect to the Engliſh reader, I will not venture to promiſe him much information in matters of fact; but his mind will probably be led to a new train of thought upon a queſtion of infinite national importance, and which hitherto ſeems hardly ever to have been conſidered but in one point of view. The declamations againſt the pernicious effects of the national debt have not been confined to the diſcourſes of the vulgar, or to the wiſdom of the news-papers. Some of the ableſt men in the kingdom have treated the ſubject with as much popular violence and paſſion, as if it would not bear an argument, or as if truth and reaſon were unqueſtionably on *their* ſide, and nothing but ignorance and madneſs on the other.'

How far this laſt reflection is well founded, we leave the Public, before whom the evidence lies, to determine: and ſhall proceed to give a general abſtract of our Author's ſyſtem and reaſoning. The following anecdote relating to the Author may be new to ſome of our Readers; and we ſhall therefore tranſcribe it:

'A miſtake in that article of the preliminaries of the laſt treaty with France, which relates to the poſſeſſions of the two Eaſt-India companies, was fortunately obſerved by Monſieur De Pinto, and communicated to the late duke of Bedford. This anecdote is highly honourable to the duke's memory. He ſaw, and acknowledged the importance of Monſieur de Pinto's obſervation, and, with a ſpirit infinitely more honourable to him than any diligence that might have prevented the miſtake, he inſiſted peremptorily upon its being corrected in the definitive treaty. The French miniſter ſhrugged his ſhoulders, reſiſted, cavilled, remonſtrated, complained, grimaced, and ſubmitted. Monſieur de Pinto's ſervices on this important occaſion were recommended by the duke, and rewarded by the company. They gave him five hundred pounds a year, which he now enjoys, and which, it is to be preſumed, their gratitude and juſtice will always continue to him.'

In the firſt part of this work, the ingenious Author undertakes to obviate the principal objections that have been urged againſt our enormous *national debt*, and to evince the advantages ariſing from it under certain limitations and reſtrictions.

'It is not foreigners only, (ſays our Author) who are unacquainted with the nature of the national debt in England; the natives themſelves miſtake the matter. Many Engliſhmen, as well as foreigners, conſider the debt as a counterpoiſe to all their ſucceſſes. Supported by the authority of Lord Bolingbroke, Sir Robert Walpole, Sir John Barnard, and other great men, they look upon the national debt as an unwieldy burthen, that oppreſſes the kingdom, and enervates the power of the ſtate. Their apprehenſions, I believe, are founded on the following principles.—The more a government is indebted, the more the nation muſt be loaded with taxes to ſatisfy the intereſt only; this of itſelf is a great inconvenience. The ſecond reſulting from the firſt, is, that increaſe of taxes raiſes the price of labour, and injures manufactures. The third is the tribute paid to foreigners, who have property in the funds. The fourth, which has been much and long inſiſted on, is the ſpirit of idleneſs, gaming, and ſtock-jobbing introduced into the nation by the traffic carried on in the funds. Theſe four objections ſeem, at firſt ſight, to juſtify every declamation againſt the national debt; yet I think I can demonſtrate, from ſpeculation and experience, that what has been ſaid upon this ſubject is more ſpecious than ſolid; and that people have talked, without entering thoroughly into the queſtion.'

In anſwer to the firſt objection, our Author endeavours to prove, by a method of reaſoning which, in our judgment, is far from being concluſive and ſatisfactory, that the national debt has enriched the nation:

'On every new loan the government of England mortgages a portion of taxes to pay the intereſt, and creates a new artificial capital, which did not exiſt before, which becomes permanent, fixed, and ſolid, and by means of credit circulates to the advantage of the public, as if it were in effect ſo much real treaſure, that had enriched the kingdom. Let us take for an example the twelve millions borrowed in the year 1760, and ſee what became of them. Is it not true, that the greateſt part of that money was ſpent within the nation? Nothing but the ſubſidies, and a *part* of the ſums expended in Germany, can be conſidered as loſt. I ſay a *part*, for, even in a war upon the continent, the nation profits by furniſhing a variety of articles, as well as by the individuals, who are employed there.

When they water Germany, they only fertiliſe a ſoil, of which their commerce reaps the benefit. The riches of Germany always turn to the account of trading nations. But I content myſelf with obſerving, that it is indiſputable that a great part of the above loan was employed and circulated within the nation. England then will have preſerved a conſiderable ſhare of theſe twelve millions, diſperſed and abſorbed in the nation itſelf; at the ſame time that the numerary[*] riches of her creditors, who are chiefly Engliſh, are augmented by twelve millions, which did not exiſt before.'

As a farther proof of the propoſition here advanced, the Author aſks, in what the numerary wealth of about a hundred and thirty millions, which the Engliſh nation poſſeſſes in annuities and other factitious funds, would have conſiſted, if the funds had never been?

'In anſwer to this queſtion (ſays the tranſlator) it may ſafely be affirmed, that the money, lent to government for the ſupport of wars deſtructive of agriculture, commerce, and population might have been in a great meaſure abſorbed in the cultivation of immenſe tracts of waſte-lands both in Great Britain and Iteland, in the encouragement of induſtrious foreigners to ſettle among us, and in the improvement of our colonies, *ad infinitum.* Light taxes would have encouraged population, becauſe they do not load the means of ſubſiſtence. The price of labour would have been reduced; manufactures found an eaſy vent abroad; or, if the foreign market failed, the demands of the colonies would have employed all the induſtry of the nation. Population and conſumption would have increaſed rapidly together. Conſidering the colonies as conſolidated with the mother country, and their mutual advantages improved as far as they might be, the Britiſh empire might ſubſiſt alone, and maintain its greatneſs, without any dependance on foreign trade. This is the ſtate of political perfection, to which, as the Author himſelf acknowledges, every great kingdom ſhould aſpire. Inſtead of being employed to theſe ſalutary purpoſes, the hundred and thirty millions lent to the ſtate have ſupported a conſtant war againſt population, and prevented the exiſtence of millions of uſeful ſubjects.'

Our Author's reaſoning is grounded on theſe two principles, viz. that a light tax is drawn from the nation, into whoſe hands it returns, with a general benefit to the whole; and that the ſame piece of money may on one day paſs through twenty different hands, and repreſent twenty times ſucceſſively its numerary value as a ſign.

'Taxes, for the moſt part, return into the hand that gives them. It is always the rich, or thoſe who ſpend money, that pay taxes in the laſt reſort, as well from their own expences, as by enabling others.—This circulation turns to the advantage of induſtry, which always finds itſelf indemnified for the pretended burthen laid upon it.—The four millions ſterling, annually raiſed by taxes to pay the intereſt of the funds belonging to the Engliſh, produce at leaſt fifteen or twenty millions in circulation, which are laid out for the benefit of induſtry.—To ſuppreſs one million of revenue, would therefore deſtroy a circulation of ſeveral millions, and diminiſh the contributive power of the inferior ranks, by at leaſt twenty millions in the courſe of the year.'

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[*] By the word *numerary* the Author means the fictitious value of ſtocks, effects, and property of every kind, ſuppoſed to be reduced into ſpecie. As long as this reduction is performed partially and ſucceſſively, the numerary has a real value equivalent to ſpecie. An attempt to relieve the whole at once would reduce its value to nothing. *Tranſlator's Note.*

The Author replies to the ſecond objection, by obſerving, that it is the debaſement of gold and ſilver, in their quality of ſigns, and not the increaſe of taxes, which has trebled the nominal price of commodities.

'When we ſay, that every thing is dearer, we mean that money is leſs valuable; and it loſes its value, becauſe there is more of it. It may be ſaid, that a man, who has an income of three thouſand crowns, is not richer now than his anceſtor was formerly with a thouſand; but there are twenty people in Europe, who have three thouſand crowns a year, for one who, two hundred and fifty years ago, had a thouſand. And this is in a great meaſure, attributed to the diſcovery of America.'

The third inconvenience, attending the national debt, is, in our Author's ſyſtem, deemed the greateſt.

'It is certain, ſays he, that the powers who borrow become tributary to the foreigner who lends. Yet this inconvenience, real as it is, is nothing in compariſon with the advantages of which we have been ſpeaking. Every thing has its inconvenience. This one however (inferior in itſelf to the advantages which it produces) is ſtill farther extenuated by thoſe derived from the foreigner, who furniſhes on demand the ſums wanted, part of which are frequently ſpent in the kingdom. But the point that deſerves moſt to be conſidered, is, that, without this foreign ſupplement, by which the meaſure of power is filled up, which keeps the game alive, and of courſe promotes circulation, England could not have found ſuch extenſive reſources. The want of this ſupplement might perhaps have checked and enfeebled all her operations.'

In obviating the laſt difficulty, our Author ſtates the benefits which are derived both to government in raiſing loans, and to circulation in general, from the dealers in the ſtocks. Theſe (he ſays) are unqueſtionably immenſe.

'If after that, I ſhould be aſked what I thought of the employment, I ſhould frankly confeſs, that I would diſſuade my children, friends and relations from meddling with it. It is a dangerous trade, and has of late been groſsly perverted.'

After all it is acknowledged, that the national debt may be accumulated to a ſum that would greatly diſtreſs the kingdom.

'There is a *maximum* of two ſorts to be equally avoided. One is the amount of the intereſt provided for by the taxes. The other concerns the maſs of paper in circulation. I believe we are at a greater diſtance from the firſt than the ſecond.'

As a proof that we are very near the *maximum* of public credit, the Tranſlator obſerves, that every little event or rumour has a ſenſible effect upon the ſtocks. While there was a power of credit in one ſcale conſiderably more than ſufficient to raiſe the weight of debt in the other, the tricks of intereſted men, or the apprehenſion of political events, made little or no impreſſion. The beam was immovable. Even at the higheſt pitch of the rebellion, ſtocks were not below par. But the enormous addition of debt, incurred in the laſt war, has brought credit and debt ſo nearly to an equipoiſe, that the weight of a grain, the breath of an infant, inclines the balance. A dextrous miniſter may keep it even for a time. A wiſe and honeſt miniſter will never reſt till he has given a clear unqueſtionable preponderance to the ſcale of credit, which can no way be effected but by lightening the debt. That the weight of the debt is the only or principal cauſe of its depreſſed ſtate is plain from this fact. In 1751, that is, only three years after the peace of Aix-la-Chapelle, when we owed only ſeventy-five millions, the three per cents were at a hundred and one; whereas now, after a peace of eleven years, their conſtant regular price has been twelve, thirteen, or fourteen per cent. under par. The Author however ſeems to be of a different opinion from the Editor; and he apprehends that the following principles, properly combined, will help to aſcertain the utmoſt limits of the national debt:

'We ſhould firſt compare the maſs of gold and ſilver, with which America annually enriches Europe, with the quantity ſunk in Aſia. If, by an augmentation of ſpecie, the balance inclines in favour of Europe, we are ſo much the farther from the maximum. The progreſs of commerce forms the ſecond combination: particularly that with America in the conſumption of European manufactures and commodities. The more the Engliſh improve this branch, the leſs their debt will be a burthen to them. The third eſſential article is population and agriculture, which form the natural ſtrength of every ſtate.'

But the Tranſlator very juſtly remarks, that Monſ. *de Pinto* has inverted the natural order of theſe three combinations. The firſt ſtate of improvement depends on population and agriculture. The progreſs of commerce forms the ſecond. The augmentation of ſpecie or balance of trade is the laſt object of the three.

Our Author admits, in the ſequel of this eſſay, that it is eſſential to the credit and proſperity of England, and of every other ſtate, to profit by peace, and to make a good uſe of their ſinking fund, by diſcharging one third of the national debt, and relieving the nation from a part of the taxes. A ſinking fund (he ſays) increaſes as faſt as it is applied, and, with the addition of the growing intereſt multiplied for ſome years, conſtitutes a great power for the diſcharge of debt.

The ſecond part of this eſſay contains many very judicious obſervations on the nature and powers of this fund, and on the proper method of applying and increaſing it. The ſcheme which our Author propoſes is that of converting a part of the public funds into life annuities, and of aiding the operation of the ſinking fund by a new and more equal aſſeſſment of the land-tax, a tax upon collateral ſucceſſions, a light tax upon transfers, a capitation or poll-tax, a ſmall duty upon articles of conſumption, upon offices and employments, and a judicious concurrence of finance, as occaſions offer. But this is a ſubject which has been ſo accurately and fully diſcuſſed, ſince the firſt publication of this work, by the ingenious Dr. *Price*, that we ſhall only refer our Readers to what he has written upon it. He has propoſed ſeveral other ſchemes, much more eligible and effectual than that of life annuities, and has clearly ſhewn in what reſpects this would be comparatively deficient and improper. See Monthly Reviews, vol. xlv. p. 344, &c. and vol. xlvi. p. 402, &c.

We are ſurpriſed that, in enumerating the objections againſt a large public debt, the Author has omitted to mention one, which, in a free ſtate, is unqueſtionably of very great moment; viz. the ſyſtem of venality, dependence, and corruption, which it creates. To us this appears to be one of the moſt formidable objections: the influence of near one hundred and forty millions of debt is immenſe; every conſiderable ſtock-holder is partial to the meaſures of adminiſtration, on whatſoever principles they are founded, and to whatſoever ends they are directed: beſide this farther conſideration, that ſo large a ſum furniſhes many lucrative jobs and *douceurs*, the benefit of which has been experienced by the *miniſter* and regretted by the people in a thouſand inſtances.

The third part of this eſſay contains an examination of a treatiſe written by *Monſ. Mirabeau*, intitled, *The Theory of Taxation:* and principally relates to the finances, taxes, and agriculture of France. The fourth part is a kind of Appendix to the third, in which the Author ſuggeſts ſome farther conſiderations on the ſame ſubject. Theſe, together with an excellent letter on the jealouſy of commerce, we muſt refer to the peruſal of thoſe who may wiſh to be farther acquainted with this ingenious Writer. We ſhall only add, that the Tranſlator's notes are pertinent and judicious; and, though not very numerous, they are a valuable addition to the original work. An Index to the whole ſhould have been added.

ART. X. *Sermons on the following Subjects*, viz. I. Friendſhip, II. Gratitude to God. III. Mercy. IV. Pride. V. Sinful Anger. VI. The Advantages of early Piety. VII. The unſearchableneſs of God's Ways, and the Benefits of afflictive Providence. By Mary Deverell. 8vo, 5 s. ſewed. Briſtol, printed. London, ſold by Becket, &c. 1774.

A Volume of *Sermons*, compoſed by a woman, would, formerly, have been regarded as a ſingular phenomenon in the literary world; but ſuch productions ſeem to be growing common in this country. We had, very lately, a publication of this kind, from the pen of Miſs Roberts *, who acquitted herſelf in this walk, ſo *new* to her *ſex*, with reputation: and now, another ingenious lady ſteps forth, to convince us, that female preaching is not confined to the Quakers.—But there is this difference between the fair Quakers and the ladies of whom we have been ſpeaking, that the former chuſe to deliver their inſtructions from the roſtrum, the latter from the preſs.

Should the texts at the head of theſe ſermons be removed, and a few other ſlight alterations made, they would rank among thoſe *eſſays*, *miſcellanies*, &c. with which our learned ladies have frequently favoured the public: if they are not fully equal in compoſition and elegance of ſtyle, to ſome other of our pulpit diſcourſes, they have, nevertheleſs, real merit, and diſcover the good ſenſe and amiable diſpoſitions of the Writer.

In the preface, or apology to the public, as it is modeſtly termed, we are told, 'that a ſtrange *concurrence* of circumſtances has *united* to uſher theſe manuſcripts into the world, which, like many others that make their appearance in print, were not deſigned, at the time they were penned, for the inſpection of the public.'—'In compliment,' it is added, 'to the opinion of ſome reſpectable characters among the clergy, I would both readily and gladly have altered the title of *Sermons*, to that of *Eſſays*, *Reflections*, or any other which might have been deemed more proper, as leſs aſſuming, than the preſent. But as thoſe gentlemen could not, from the form and nature of the compoſitions, allow the equal propriety of any other title; and as my firſt ſubſcribers would not relinquiſh their claim to the publication under the identical denomination for which they had given in their names, I have, *for their ſatisfaction*, retained it.'

As the curioſity of our Readers may lead them to wiſh for a ſpecimen or two of this performance, we ſhall add a few extracts:

The ſermon on *friendſhip*, with which the volume commences, is founded on that ſtrict union, which ſo eminently ſubſiſted, according to the ſcripture hiſtory, between Jonathan and David:

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* See Review, vol. xliii. p. 79.

'Friendſhip, ſays our Authoreſs, is ſeated in the heart, and is equally eſtimable, whether apparelled in a ruſſet coat, or a royal robe. For externals are no more to the eſſence of it, than the caſket is to the jewel it contains. Its excellence is intrinſic; and its due praiſe would exhauſt the moſt copious language. It has indeed been the favourite theme of writers in every age; but their moſt eloquent panegyrics, ſhew rather that they wiſhed to do juſtice to their ſubject, than that they really did it. A true friend is thus deſcribed by one of them: "He is the comfort of miſeries; the guide of difficulties; the joy of life; the treaſure of earth; and no other than a good angel cloathed in fleſh." An union with ſuch a friend doubles our pleaſures and divides our pains; and is often dearer to us than the neareſt ties of kindred. Indeed without friendſhip, even heaven itſelf would not be the manſion of bliſs; for this it is which conſtitutes that harmony, without which, happineſs can have no exiſtence. And as to this terreſtrial abode, its choiceſt delights, without it, are but inſipid and diſguſting. From friendſhip, ſociety derives all its reliſh; and without ſociety, even Eden would be irkſome. Adam could not gather the fruits of paradiſe, when ſolitary, with ſatisfaction. Even brutes aſſociate with their kindred brutes. But meer ſociety is not all that man feels the want of; he wants a friend; he wants a ſecond ſelf, to whom, without reſerve, he may give vent to all the effuſions of his heart.—The generous fervour of a ſteady friend, in whom are happily united the will and power of doing good, has ſuch an emanation of the divinity in it, as muſt ſupremely exalt the character it animates. And what confidence may we not repoſe in ſuch a friend! Therefore we ought to lay open our hearts to him without reſerve, as clients do cauſes to their agents; and ſhould ſubmit to his examination every hidden thought, if we would expect the benefit of an unbiaſſed judgment. For otherwiſe, how can we be ſaid to blend ſouls? Or how is it poſſible for our friend to form that impartial and juſt opinion of the caſe, as may enable him to give us the beſt advice? Without ſuch a full developement of every circumſtance, we may be led into ſuch a labyrinth of errors, as will not leave it in the power of any friend to extricate us *.'

In the third ſermon from John viii. 11.—'Neither do I condemn thee. Go, and ſin no more,' we find the following reflections:

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* If Mary Deverell is a ſingle lady, we moſt cordially wiſh her in poſſeſſion of that worthy 'friend,' that 'ſecond ſelf,' in whoſe boſom ſhe may, 'without reſerve, give vent to all the effuſions of an heart,'—ſo ſuſceptible of the ſocial, generous, and tender feelings, as (from the foregoing quotation) the heart of our fair ſermonizer appears to be!

'If we can be of any ſervice to ſuch as have been enſnared to tread the deluding paths of ſin, let us fly to them on the wings of love, when they are aſhamed to ſeek us, and offer them the friendly aids of counſel, the ſoothings of compaſſion, (that balm to diſtreſſed minds,) and try to guide their ſteps in the way of peace; rather than add to their heart-felt ſorrow by cruel recriminations, which gratitude to heaven for our own preſervation, piety, and chriſtian charity, nay humanity itſelf forbid. Such a conduct can never derogate from the virtue and honour of worthy perſons; for thoſe who have moſt genuine merit or honour in themſelves, have moſt to beſtow on others.—To be admitted into their company, is to the unfortunate a letter of credit, and often affords a light to the feet of thoſe who know not how to walk uprightly.—For when the mind is weakened by fear and ſhame, it is often rendered unable to purſue wiſe and virtuous reſolutions, without proper encouragement.—It is indeed a ſad reflection on women of character in general, that they are leſs ſevere to *men* for crimes of a licentious nature, than they ought to be, by behaving towards them with every degree of complacency, while they treat thoſe of their *own ſex*, that have been drawn into error by the ſubtle wiles of men, with the extremeſt rigour.—But can a good mind give encouragement to the *authors* of theſe complicated diſtreſſes in the *former*, or ſee *penitence* written in the faces of the *latter*, and not wiſh to reſtore them to the credit they were in in months paſt? How tenderly and nervouſly does our Saviour expoſtulate on this ſubject, in favour of the poor woman that ſtood behind him weeping? This it ſeems gave umbrage to the phariſee, that he ſhould ſo mildly and familiarly converſe with ſinners.—Our bleſſed Redeemer does not ſeem to take particular notice of the diſguſt of the maſter of the houſe, probably from a principle of good manners, as being his gueſt. But addreſſing himſelf to *Simon*, ſaid, I have ſomewhat to ſay unto thee, and then gave him the parable of the two debtors, and with great condeſcenſion appealed to him, which would love him moſt. *Simon* anſwered and ſaid, I ſuppoſe he to whom he forgave moſt.—Hard it was, that he who could have commanded all the kings of the earth to have bowed before him, and might have taken place of *Cæſar* on his throne, and was ambitious of holding no greater levee than the children of ſorrow, ſhould be called to an account by a proud phariſee, for his benign conduct in this particular.'

Thoſe who wiſh to be further acquainted with the ſentiments of this lady, and to ſee in what manner ſhe diſcuſſes the various ſubjects mentioned in the title, are referred to her diſcourſes at large.

Art. XI. *Of Temperance and Intemperance*: Their Effects on the Body and Mind, and their Influence in prolonging or abbreviating human Life. *By* Edward Harwood, D. D. 12mo. 2 s. 6 d. ſewed. Becket. 1774.

THE ſeveral ſpecies of intemperance and their pernicious effects on the body and mind are here deſcribed and expoſed with great energy both of ſentiment and language. It is much to be lamented, that this ſmall treatiſe, ſo well calculated for producing conviction and reformation in the debauched and licentious, is not likely to fall into the hands of many of this character. But if it preſerves the health, reputation, and fortune of thoſe who have not yet been corrupted, it will anſwer a very important and beneficial end: and to ſuch we heartily recommend it.

Towards the cloſe of this eſſay, Dr. H—— has collected a variety of inſtances of longevity, attained by uniform temperance and ſimplicity of diet, as the moſt likely and effectual recommendation of the leſſons which he had before inculcated.

'The long lives (he ſays) of the primitive race of men were owing to the ſalubrity of their food and the moderation of their deſires. Bread, milk, the fruits of the earth, dreſſed in a plain and ſimple manner, conſtituted the aliment of our firſt parents, and their immediate deſcendants. The ſpontaneous productions of nature were the ſole delicacies their appetites craved, and they quenched their thirſt at the limpid ſtream. The golden age derives its ſplendid appellation from the innocence of its manners and the ſimplicity of its food. The Greek hiſtorians when deſcribing the primitive ages of the world, relate, that the firſt men regaled on every mild and wholeſome herb they could explore, and on ſuch fruits as the trees ſpontaneouſly produced.—What convivial preparation does *Achilles* make for the entertainment of *Phœnix*, *Ajax*, and *Ulyſſes*, three of the moſt diſtinguiſhed of the Grecian princes, whom he intended to honour with marks of peculiar diſtinction? The culinary proceſs is thus conducted. *Achilles* ſets on the fire the great pot, and puts three chines into it. *Automedon* his charioteer, holds the meat while he himſelf ſpits it—and *Patroclus* blows the fire.——The firſt and pure ages of the Roman republic exhibit to us dictators and conſuls employed in the moſt laborious offices of agriculture. The ſame hand that directed the plough, regulated the republic and ſaved the commonwealth.——We behold *Fabricius*, concerning whom the king of *Epire* declared, that it was eaſier to turn the ſun from his courſe than this venerable patriot from his principles, after having been honoured with ſeveral triumphs, eating, in a corner of his cottage, the pulſe he had himſelf raiſed and gathered in his garden. *Horace* tells us, that *Scipio* and *Lælius*, while their cabbage was boiling, uſed to ſpend the vacant hour and indulge the ſallies of ſocial mirth and humour with *Lucilius* the old poet. In proportion as luxury increaſed, the life of man was abbreviated. The ſeven *kings* of Rome reigned longer than the firſt twenty *emperors*.

‘Pythagoras, who was both the teacher and pattern of temperance, the Author obſerves, lived a century. The philoſopher *Gorgias*, who never ſtudied the mere gratification of his appetite, attained to 107: *Hippocrates* lived above 100 years. *Sophocles*, at 90, produced one of the moſt elaborate compoſitions of the dramatic kind that the human genius ever perfected, and lived to be near 100. The amiable *Xenophon* was above 90. *Plato* reached his 81ſt year. *Diogenes* died about 90. *Zeno* attained his 98th year, and *Cleanthes* his 99th. *Pindar*, who begins his poems with declaring water to be the beſt thing in nature, lived almoſt through a century.’ But without tranſcribing any other inſtances which the Author has adduced, we ſhall follow him to the cloſe of the ſection. ‘Such inſtances of longevity are very rarely to be found in courts and cities. Courts have ever been the ſepulchres of temperance and virtue; and great cities the graves of the human ſpecies. In the middle ſtations of life, where men have lived rationally,—in the humble cottage whoſe inhabitants are neceſſitated to abſtemiouſneſs, in hermitages and monaſteries, where the anchorite mortifies his deſires, and impoſes abſtinence upon himſelf from religious conſiderations,—in theſe ſequeſtered ſcenes and walks of human life, we are to ſearch for thoſe who reach the ultimate boundaries of this life's ſhort pilgrimage.’

We cannot help remarking a ſtrange inconſiſtency in this Writer, who, after producing, in a note, p. 57, a very indelicate *Engliſh* quotation from *Oldham*, ſubjoins a remark of his own, much leſs offenſive, in *Latin*, out of pure modeſty,—*ut alicujus virginis, quæ forſitan hæc legat, caſtis parcerem auribus.*

ART. XII. *Letters containing a Plan of Education for rural Academies.* 12mo. 2s. Boards. Murray.

THERE is nothing in which the intereſt of the public and of private perſons is ſo much concerned, as the buſineſs of education: Nor is there any thing on which the efficacy of education ſo eſſentially depends, as a timely and judicious attention to the *moral diſpoſitions* and *conduct* of young perſons. In our opinion, *they* claim the firſt place, in order of time as well as in reference to their ſuperior importance and utility, and ought to be blended with the whole ſyſtem of education, from the earlieſt dawn of reaſon to its ſtate of utmoſt maturity. We are ſenſible, that, in a modern theory of inſtruction and diſcipline, a different opinion is advanced; and we are very ready to allow, that the Author, by delaying this part of education, intended to render it more effectual and uſeful. A judicious teacher, however, who watches the gradual opening of the mind, will be able to adapt his inſtructions to the capacities of thoſe that are under his care: he will teach them the leading principles of religion and virtue, and not fill their minds with prejudices and falſe opinions, and prepoſſeſs them with an attachment to any ſyſtem of human device and impoſition. The virtue of children is eſſentially connected with their proſperity and welfare in advanced life; and with the proſperity and welfare of the ſtate to which they belong: and therefore, in a political view, great attention ſhould be paid to their principles and their morals. Parents of every claſs and character are generally agreed in this point; the only queſtion ſeems to be, how it may be moſt effectually ſecured. The ingenious writer of theſe letters prefers a *rural* education, as the moſt likely to anſwer this purpoſe, as well as other ends that are really important and deſirable.

‘The judicious parent (he ſays) will behold the culture of the heart of his ſon upon chriſtian principles, in the moſt affecting light, and fully perſuaded that this arduous undertaking can be executed only in the courſe of a ſteady, uniform, and vigilant tuition, he will gladly ſacrifice to an object of ſuch conſequence many frivolous and ſuperficial accompliſhments, which cannot be acquired to great perfection in the country. I am aware that the latter are in high eſtimation with many, and that they are preferred in the opinion of the gay vulgar to every uſeful qualification. But with perſons of this character I have no connexion; becauſe the moſt cogent arguments are of no force when oppoſed to the bigotry of folly and faſhion. It is only by men of thought and reflection that the language of truth is underſtood.

‘The diſſipation that takes place in all cities, the multitude of ſhows, diverſions, and other avocations, which continually occur where there is a great concourſe of people, draw away from ſtudy the attention of youth, conſume their time, and often create pernicious habits, from which they cannot afterwards be eaſily diſengaged. In the country the ſtudious youth have their amuſements adapted to the diverſities of age and inclination. Rural amuſements are both innocent and healthful, and tend to cultivate that manly and athletic habit of body and mind ſo much admired by the ancients, and by which our anceſtors were ſo happily diſtinguiſhed. Judiciouſly directed, and anxiouſly ſuperintended by their maſters, their diverſions may be ſo regulated as to promote their virtue without retarding their ſtudies, and to increaſe the vigour of their bodies, without diminiſhing their keenneſs for literary or moral attainments. Children who have begun life in town will retain a certain hankering after its effeminate diverſions: and it will require the ſkill of the tutor, and the addreſs and diſcretion of parents, to reconcile them to the hardy and robuſt exercifes of the country. But there is no law in nature ſo powerful as the law of habit. Cuſtom will, by proper management, render them as much ſatisfied with the latter, as they had ever been with the former.'

As the general plan of education, adapted to the ſeveral claſſes of youth, here offered, does not materially differ from thoſe in common uſe, we ſhall not trouble our Readers with any farther abſtract of it. Great ſtreſs is laid, and very juſtly, on that part of education, which immediately concerns their virtue and character. The Author ſeems animated by the moſt lively ſenſe of its importance, and is peculiarly ſolicitous to promote it. His plan of inſtruction is, at the ſame time, very enlarged and liberal; and excellently calculated to form accompliſhed ſcholars and citizens. His addreſs to the young deſerves particular notice:

'It is the deſire of my heart to point out the path, that leads, not to the temple of the muſes only, but to felicity and perfection. Some portions of my rural leiſure I have devoted; more I am willing to devote to you, that, by the bleſſing of God, you may acquire the nobleſt principles, cultivate all uſeful knowledge, poſſeſs the moſt generous ſentiments and inclinations, and fill your ſeveral ſtations through life with dignity. You are the hope of your parents, your guardians, your friends, and your country. Employ this early, and moſt proper ſeaſon of your life, in adorning your underſtandings with clear and comprehenſive ideas, warming your hearts with the love of God and good men, and inuring yourſelves to habits of activity and application to ſtudy, which is the grand buſineſs of your time of life. The muſes and the graces invite you; improve your intellectual powers, and exerciſe them on their proper objects; nouriſh your imaginations with the grandeur, harmony, and various beauties of nature and art: cultivate a true and correct taſte, in order, deſign, and excellence, both natural and moral: engage and rouſe your paſſions by great and intereſting objects: accuſtom yourſelves to admire whatever in nature is fair and well-proportioned, particularly in the harmony of the mind and regularity of conduct. Whilſt you inveſtigate the laws and trace the operations of nature; whilſt you mark the ſubordination and admire the energies of the mental powers; whilſt you contemplate the combinations of individuals in ſociety, and diſcern the cauſes of their proſperity and decay; aſcend through the order and œconomy of the univerſe, to the ſupreme governing mind, who preſides over all: recognize his excellencies, aſpire to an union and conformity with him, and let it be the ruling object of your hearts to be approved of him through Chriſt Jeſus. Thus will you riſe to honour and felicity. Independent of fortune, and her frivolous offspring, you will never want materials of refined enjoyments to fill up every vacant ſpace, ſo that, in the nobleſt ſenſe, you will never be leſs alone than when alone. Accuſtomed to extenſive views of life and all its revolutions, you will attain that greatneſs of mind, which will render you ſuperior to the goods and ills that engroſs vulgar ſouls. Learned in the knowledge of human nature, and the hinges whereon the fortunes of men turn, you will form a juſt eſtimate of individuals, lie open to the influence of merit, and acquire that delicate ſenſibility which is eſſential to friendſhip. Let the nerves of prudence be braced up in your minds, and generouſly aſpire to a ſuperiority in the conduct of life. Sacrifice to the graces; and let the graces and the muſes ever be found accompanied by the chriſtian virtues. Let the former decorate and adorn the latter; and ſhow continually your full perſuaſion, that theſe derive their only merit from their ſubſerviency to the grand objects of morality and religion. Religion and virtue attended by the graces will render you independent, happy, venerable. They will prove a rich ſpring of joy ariſing in your hearts, which will flow in an uniform current: even when, amidſt the flux and reflux of tranſitory things, every leſſer ſtream is dried up, this alone will run on through all the viciſſitudes of life, amidſt the pains of diſſolution, and the joys of immortality; for they partake of the nature of thoſe rivers of pleaſures which flow from under the throne of God for evermore.'

The following letters contain a plan of female education, on the ſame general principles with the former; and another of parochial education, deſigned for the benefit of the poor.

ART. XIII. *The Origin of Printing*: in two Eſſays: 1. The Subſtance of Dr. Middleton's Diſſertation on the Origin of Printing in England. 2. Mr. Meerman's Account of the firſt Invention of the Art. An Appendix is annexed, 1. On the firſt printed GREEK Books. 2. On the firſt printed HEBREW Books, with Obſervations on ſome modern Editions; and a Collation, from WALTON's Polyglott, of a remarkable Paſſage, as printed in *Kings* and *Chronicles*. 3. On the early POLYGLOTTS. 8vo. 3 s. ſewed. Bowyer. 1774.

OF the many treatiſes concerning the origin of printing, there are few, if any, which will be found more ſatisfactory than the preſent, and there is no one that contains ſo much information in the ſame compaſs. The Author profeſſes only to give the ſubſtance of two books; but he goes much farther. He has interſperſed, through the whole piece, a number of valuable notes, which will greatly increaſe the general ſtock of knowledge upon the ſubject, and correct the miſtakes of the works he has abridged: this is remarkably the caſe with regard to Dr. Middleton's Diſſertation.

Caxton is conſtantly ſuppoſed by our hiſtorians to have introduced printing into England. But this ſuppoſition has been rendered doubtful by the appearance of a book at Oxford, dated 1468, the printer of which was named Frederick Corſellis. Dr. Middleton has called in queſtion the authenticity of this account, and hath urged ſeveral ingenious and learned objections to it, with the view of ſupporting Caxton's title to precedency, with reſpect to the introduction of the art into this country. The Doctor's objections are conſidered by our Author, and are obviated in ſuch a manner as ſeems to prove, ſatisfactorily, that Corſellis did indeed print at Oxford, in 1468, the book aſcribed to him, and which was intitled, "*Expoſitio Sancti Jeronimi in*

Simbolum Apoſtolorum ad Papam Laurentium." It is a ſmall volume of forty-one leaves in quarto. Nevertheleſs, this fact does by no means derogate from the honour of Caxton, who was the firſt perſon in England that practiſed the art of printing with *fuſile types*, and conſequently the firſt who brought it to perfection: whereas Corſellis printed with *ſeparate cut types in wood*, being the only method which he had learnt at Harleim. In the courſe of the Eſſay, many circumſtances are related concerning Caxton, and the other early printers in this kingdom.

The ſecond Eſſay contains, in as conciſe a manner as poſſible, the ſubſtance of the *Origines Typographicæ* * of the very learned and ingenious Mr. Gerard Meerman, penſionary of Rotterdam; and may be conſidered as the outlines of that curious publication, with ſupplementary notes on ſome intereſting particulars.

Without pretending to exhibit a *complete hiſtory* of the origin of the art, our Author ventures to aſſert, that he has here given a clearer account of it than is to be met with in any book hitherto publiſhed in England; and we are fully ſatisfied of the truth of his aſſertion.

It would not be eaſy to preſent our Readers with an abridgement of an abridgement; nor will the limits allotted us permit us to do it: and therefore we ſhall content ourſelves with barely noticing ſome few of the principal facts relative to the invention of printing, the authenticity of which may be conſidered as ſufficiently aſcertained in the treatiſe before us.

The honour of having given riſe to this art has been claimed by the cities of Harleim, Mentz, and Straſburgh.—To each of theſe cities it may be aſcribed in a qualified ſenſe, as they made improvements upon one another.—But the real inventor of printing was Laurentius of Harleim, who proceeded, however, no farther than to *ſeparate wooden types*. His firſt eſſay was about the year 1430; and he died about 1440, after having printed the *Horarium*, the *Speculum Belgicum*, and two different editions of *Donatus*. Some of Laurentius's types were ſtolen from him by one of his ſervants, John Geinsfleich ſenior, who became the *firſt* printer in Mentz, and publiſhed, in 1442, ALEXANDRI GALLI *Doctrinale*, and PETRI HISPANI *Tractatus*. Theſe works were executed with *wooden types*, cut after the model of thoſe which he had ſtolen. In 1443, Geinsfleich ſenior entered into partnerſhip with Fuſt, (who ſupplied money,) Meidenbachius, and others; and, in 1444, they were joined by John Geinsfleich junior, who was diſtinguiſhed by the name of Gutenberg. Gutenberg, by the aſſiſtance of his brother, Geinsfleich the elder, firſt invented *cut metal types*, with which was printed the *earlieſt* edition of the Bible. This edition appeared in 1450, and the completing of it took up ſeven or eight years. Gutenberg uſed none but *wooden* or *cut metal types*.

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* See Review, vol. xxxiv. p. 498.

The carrying of the art to perfection was owing to Peter Schoeffer, the ſervant and ſon-in-law of Fuſt, who invented the mode of caſting the *types* in matrices; and who was probably the firſt engraver on copper-plates. The firſt book printed with the *improved types* was DURANDI *Rationale*, in 1459. More copies of the earlieſt books were printed on *vellum* than on *paper*. This method, however, was ſoon changed; and *paper* was introduced for the greateſt part of the impreſſions, a few only being printed on *vellum*, for curioſities, and for the purpoſe of being illuminated. With regard to the claim of Straſburgh, it appears, that Gutenberg had endeavoured to introduce printing into that city before he joined his brother at Mentz; but without ſucceſs. The firſt actual printers at Straſburgh were Mentelius aud Eggeſtenius; and there is no certain proof of a ſingle book having been printed there, till after 1462. The diſperſion of the Mentz Printers, in that year, occaſioned the art to ſpread rapidly through Europe; and, in 1490, it reached even to Conſtantinople.

From the appendix, N°. 1. we learn, among other things, that the firſt Greek printing was a few ſentences of Tully's *Offices*, at Mentz, 1465, which were miſerably incorrect; and that the firſt whole Greek book was the grammar of Conſtantine Laſcaris, at Milan, in 1476. The *Roman* type was introduced at Rome, in 1467, and was ſoon after brought to great perfection in Italy.

The Appendix, N°. 2, acquaints us, that the *Pſalms*, in the original, were firſt printed in 1477, the *Pentateuch* in 1482, the *Prior Prophets* in 1484, the *Poſterior Prophets* in 1486, the *Hagiographia* in 1487, and the whole Hebrew text in one volume, in 1488. The Hebrew text continued to be printed, for twenty or thirty years, without marginal *Keri* or *Maſora*. The whole of the *New Teſtament* was firſt publiſhed in Hebrew, in 1599.

N°. 3, contains a hiſtory of the early Polyglotts, intermixed with ſeveral curious particulars. The firſt Polyglott work was printed at Geneva, by Porrus, in 1516. It was a Pentaglott Pſalter, in Hebrew, Arabic, Chaldaic, and Greek, with the Latin verſions, Gloſſes, and Scholia. Arabic was then printed for the firſt time. The Complutentian edition of the Bible, by Cardinal Ximenes, appeared in 1522. A Polyglott Pentateuch was publiſhed at Conſtantinople, in 1546, and another, at the ſame place, in the next year.

We apprehend that the public is indebted, for this valuable account of the origin and progreſs of the art of printing, to one of the laſt of our learned printers; a race of men whom we have obſerved, with concern, to be almoſt extinct in Europe, or, at leaſt, in our own country.

Art. XIV. *The Works of Mr. George Lillo*; with ſome Account of his Life. 12mo. 2 Vols. 6s. ſewed. Davies.

THE lovers of the Drama are obliged to Mr. Thomas Davies, not only for an edition of the works of the moral, the feeling, the natural, and the ſenſible George Lillo, but for a more critical and more perfect account of the life of that eſteemed and popular bard, than had before been given by any of our biographical compilers.

The world, as Mr. Davies remarks, in his dedication, to Mr. Garrick, 'is indebted to this writer for the invention of a new ſpecies of dramatic poetry, which may properly be termed the inferior or leſſer tragedy.

'Otway, Southern, and Rowe, had indeed taught the tragic muſe a ſofter tone, and had lowered the buſkin, to adapt it to characters beneath the rank of kings, and demigods; but ſtill the perſons of their dramas, though leſs illuſtrious, were of the noble and elevated order: Lillo formed his plots from private hiſtories, and his characters ſeldom roſe higher than the middle claſs of life.

'In juſtification of his attempt to make tragedy of more general uſe, Lillo † has obſerved, "that this ſpecies of dramatic poetry is ſo far from loſing its dignity by being accommodated to the circumſtances of the generality of mankind, that it is more truly auguſt in proportion to the extent of its influence, and the number that is properly affected by it, as it is more truly great to be the inſtrument of good to many who ſtand in need of our aſſiſtance, than to a very ſmall part of that number."

'I have no doubt, continues our dedicator, of your being convinced of the utility of this lower kind of tragedy, as you have eſtabliſhed the ſtrength of Lillo's argument by your own practice. The encouragement you gave to More's tragedy of the Gameſter will be an acknowledged proof of what I aſſert, and I have reaſon to believe that ſome ſucceſsful ſcenes in that pathetic play were indebted to you for more than their repreſentation.'

Lillo's, indeed, was not a brilliant, or elevated genius; but he had excellencies to which many writers of ſuperior fame, had not equal pretenſions. Our Editor, very juſtly, obſerves, that 'the muſe of Lillo was more adapted to an humble than a lofty theme, to plots not ſo intricate, nor ſo overcharged with epiſode, to characters leſs elevated, and ſituations more familiar.'

On the whole, the portion of fame which has fallen to this writer's lot, ſeems to have been very inadequate to his merit. His works are leſs known, and leſs read, than they deſerve to be; and Mr. Davies is, therefore, much to be commended for his endeavours to draw this worthy bard into more conſiderable notice. It is to this end that he has given, in the life of Lillo, a curſory review of the ſeveral dramatic productions of an author known to the world, in general, only by his affecting tragedy of *George Barnwell.* At the cloſe of theſe ſketches, the Editor relates a ſingular anecdote reſpecting the manner in which Lillo left his fortune, at his deceaſe.

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† Dedication to Barnwell.

Mr. Hammond, in the prologue to Elmeric, a tragedy, (which Lillo juſt lived to finiſh, and which, after his death, was acted with ſucceſs) had, unaccountably, aſſerted that the author wrote under the depreſſions of *want.* On this ſtrange miſrepreſentation of the poet's circumſtances, our Editor has the following remark:

'Surely it was not very credible, that a man who was in the practice of a reputable and generally profitable buſineſs, ſuch as the art of jewelling; and who beſides, in the ſpace of ſeven years, had accumulated by his plays a ſum not much leſs than 800 l. could poſſibly die ſurrounded with diſtreſs; eſpecially if we take into this account, what was certainly true, that the man was very temperate, and addicted to no one vice or extravagance!

'By great good fortune I was directed to a perſon who has juſtified my doubts upon this matter, and has, very politely, furniſhed me with ſome materials which farther illuſtrate our Author's character.

'This gentleman was formerly partner in the ſame buſineſs with Mr. Lillo; he now lives at Chelſea, and in an advanced age has retired from the fatigues of buſineſs.

'From him I learn, that George Lillo was the ſon of a Dutch jeweller, who married an Engliſh woman; that he was born ſomewhere near Moorfields, and brought up to his father's buſineſs; that he himſelf was his partner in the ſame trade ſeveral years; that Lillo was a moſt valuable and amiable man; that in his moral conduct, and in the candour, generoſity, and openneſs of his temper, he reſembled the character of Thorowgood in his own BARNWELL; that, ſo far from being poor, he died in very eaſy circumſtances, and rather in affluence than want; that he bequeathed ſeveral legacies, and left the bulk of his fortune to Mr. John Underwood his nephew, in which was included an eſtate of 60 l. *per annum* *.'

Mr.

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* Mr. Underwood, a jeweller in the city, ſon of Mr. John Underwood, favoured me with a ſight of Mr. Lillo's will; by which it

[illegible] Lillo's [illegible] Mr. [illegible] a [illegible]

'[illegible] declared [illegible] except a [illegible] being [illegible]

'Soon after, Lillo sent for another, Mr. Underwood, with whom he had been at variance for some time, he put the ſame queſtion to him, [illegible] upon the ſame terms. He [illegible], either from a legal apprehenſion of his uncle's real intention, or from generoſity of ſpirit, immediately offered to comply with his requeſt. Lillo was ſo well pleaſed with this ready compliance of Mr. Underwood, that he immediately declared that he was fully ſatisfied with the love and regard that [illegible] he was convinced that his friendſhip was [illegible], and aſſured him that he ſhould reap the benefit [illegible] generous behaviour deſerved. In conſequence of this promiſe, he bequeathed him the bulk of his fortune.

'I ſhould have obſerved that Lillo was a Diſſenter, but not of that ſour caſt which diſtinguiſhes ſome of our ſectaries.'

Mr. Lillo's dramatic performances were, 1. His celebrated, and very pathetic George Barnwell. 2. Silvia, a Ballad Opera: this was his firſt production; and the preſent editor ſays, it was one of the firſt pieces which had then [illegible] appeared in imitation of the Beggar's Opera. 3. The Chriſtian Hero, a tragedy; drawn from the Turkiſh Hiſtory: the hero *Scanderbeg*. 4. The Fatal Curioſity, a tragedy. 5 Marina, a tragedy: an alteration of Shakeſpeare's Pericles Prince of Tyre. 6. Elmeric, a tragedy. 7. Britannia and Batavia*, a maſque; on the marriage of the prince of Orange with the princeſs royal of England. 8 Arden of Feverſham; not acted till more than 20 years after the Author's death: ſee Review, vol. xxviii. for the year 1763, p. 473.

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appear that beſides the eſtate of 60 l. *per annum* bequeathed to Underwood [illegible] father, ſubject to certain payments to different perſons, he died [illegible] perſonal effects by no means inconſiderable.

* The Editor has inadvertently referred the occaſion of this maſque to the marriage of the late prince of Wales, with the princeſs of Saxe Gotha. A miſtake which, we hope, he will have an opportunity of correcting in a future edition.

We cannot better ſum up the merits of this writer as a moraliſt, than in the Editor's words: 'A love of truth, innocence and virtue, a firm reſignation to the will of Providence, and a deteſtation of vice and falſehood, are conſtantly inſiſted upon, and ſtrongly inculcated in all the compoſitions of honeſt Lillo.'

ART. XV. *A Journey to the Weſtern Iſlands of Scotland.* 8vo. 5 s. Boards. Cadell. 1775.

SCOTLAND ſeems to be daily ſo much increaſing in conſideration with her ſiſter-kingdom, that tours to the Highlands, and voyages to the iſles, will poſſibly become the faſhionable *routes* of our virtuoſi, and thoſe who travel for mere amuſement. Mr. Pennant has led the way; Dr. Johnſon has followed; and with ſuch precurſors, and the ſanction of ſuch examples, what man of ſpirit and curioſity will forbear to explore theſe remote parts of our iſland, with her territorial appendages,—of which, indeed, and of the public advantages which *might* be derived from them, we have hitherto been ſhamefully ignorant.

Dr. Johnſon's book may be regarded as a valuable ſupplement to Mr. Pennant's two accounts of his northern expeditions,—the more *properly* ſupplemental, as it is a very different performance, on the ſame ſubject; both Writers concurring in the general repreſentation, where the track in which they proceed, and the ſubjects they view, happen to be the ſame (which is not very frequently the caſe) and diſagreeing in no circumſtance of importance.

Mr. Pennant travels, chiefly, in the character of the naturaliſt and antiquary; Dr. Johnſon in that of the moraliſt and obſerver of men and manners. The former deſcribes whatever is remarkable in the face of the country—the extraordinary productions of Nature—the ruins, the relics, and the monuments of paſt times; the latter gives us his obſervations on the common appearances and productions of the ſoil and climate, with the cuſtoms and characteriſtics of the inhabitants, juſt as particulars and circumſtances chanced to preſent themſelves to his notice. The ingenious Cambrian delights in painting ſublime ſcenes, and pleaſing pictures; while the learned Engliſh Rambler ſeems rather to confine his views to the naked truth,—to moralize on the occurrences of his journey, and to illuſtrate the characters and ſituation of the people whom he viſited, by the ſagacity of remark, and the profundity of reflection.

None of thoſe who have the pleaſure of a perſonal acquaintance with Dr. Johnſon, will ſuppoſe that he ſet out with many prejudices in *favour* of that country. With what opinion of it he returned, will be ſeen from the extracts we ſhall give from his obſervations.

He begins with informing us, that he had deſired to viſit the Hebrides, 'ſo long, ſays he, that I ſcarcely remember how the wiſh was originally excited; and was, in the autumn of the year 1773, induced to undertake the journey, by finding in Mr. Boſwell * a companion, whoſe acuteneſs would help my inquiry, and whoſe gaiety of converſation and civility of manners are ſufficient to counteract the inconveniences of travel, in countries leſs hoſpitable than we have paſſed.'

The learned Traveller relates no occurrences of his journey from London to Edinburgh. His itinerary, therefore, commences with his departure from the capital of North Britain; which was on the 18th of Auguſt; ſomewhat too late in the ſeaſon, ſurely, for a tour in that country, and a voyage in thoſe ſeas, in which no man, we believe, ever thought of taking a *journey* of *pleaſure* in the *winter*. In this reſpect Mr. Pennant, the year before, had greatly the advantage of our Author; for he wiſely took his departure in the early and delightful month of May; with the reaſonable expectation of having only *fair-weather* difficulties to encounter.

Croſſing the *Frith* of *Forth*, the curioſity of our Travellers was attracted by *Inch Keith*; a ſmall iſland, of which, on examination, Dr. Johnſon had little to remark, except,—in his peculiar manner,—that it was 'not wholly bare of graſs, and very fertile of thiſtles.'

The firſt place of note that excited the Doctor's particular attention, was the city and univerſity of St. Andrews; where our Travellers 'were gratified by every mode of kindneſs, and entertained with all the elegance of lettered hoſpitality.' He gives an ample account of this once flouriſhing archiepiſcopal city; pathetically laments its decay; and quits it with a declaration perfectly in character, from a man of our Author's great ſenſibility, and well known zeal for the honours and intereſts of religion and learning: 'the kindneſs of the profeſſors, ſays he, did not contribute to abate the uneaſy remembrance of an univerſity declining, a college alienated, and a church profaned † and haſtening to the ground.'

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* Author of a Tour to Corſica, with Memoirs of Paoli, and other ingenious performances: ſee Review, vol. xxxix. p. 43.

† The *profanation* here alluded to, is that of the chapel of St. Leonard's college. This college (one of *three*, of which the univerſity formerly conſiſted) is now diſſolved by the ſale of its buildings and the appropriation of its revenues to the Profeſſors of the two others. The chapel of the alienated college is yet ſtanding, and is converted into a greenhouſe. Our Author obſerves that the plants do not hitherto *proſper*; and we imagine the pious Doctor was at no loſs for the *reaſon*.

From St. Andrews we attend our Author along a dreary, deſart, tree-leſs and joyleſs way, through Dundee, to Aberbrothwick; where was a monaſtery of great renown in the hiſtory of Scotland: and 'its ruins afford ample teſtimony of its ancient magnificence.' A brief deſcription of them is given, and Dr. Johnſon declares, that he ſhould ſcarcely have regretted his journey, had it afforded nothing more than the ſight of Aberbrothwick.

Proceed to Montroſe; a well built town. The Engliſh chapel there afforded a twofold curioſity, in Scotland: it was clean, and it had an organ. The Scots, though a very religious people, are ſaid to be remarkably negligent of their churches, in reſpect to cleanlineſs: of which even Mr. Pennant, if we rightly remember, has taken notice, notwithſtanding his general complaiſance to the country.

Arrive at Aberdeen. This flouriſhing city is deſcribed; and in its univerſity our travellers met with the ſame kind and honourable reception as at St. Andrews: Dr. Johnſon was honoured with the freedom of the city.

From Aberdeen they proceeded to Slaines caſtle, and viſited the famous *Bullers* of *Buchan*. This laſt is a natural curioſity; and is extremely well deſcribed by our Author. There is alſo a deſcription of it in Mr. Pennant's firſt Tour.

Bamf is next viſited; and, in progreſſive order, Elgin, Fores, Calder, Fort-George, and Inverneſs. At this laſt mentioned place, the Author emphatically ſays, 'we were now to bid farewell to the luxury of travelling, [the poſt-chaiſe] and to enter a country upon which, perhaps, no wheel has ever rolled.' —Here, therefore, they procured horſes and guides; and 'on the *thirteenth* of Auguſt,' (miſprinted, we ſuppoſe, for *thirtieth*,) directed their courſe toward Fort-Auguſtus; to which they had a pleaſant day's journey, by the ſide of Loch-Neſs: the road fine, and the proſpect romantic and delightful[*]. Our Author, in deſcribing this celebrated piece of water, deſcants on its ſuppoſed extraordinary quality, by which it is ſaid to enjoy an exemption from freezing; and, 'as natural hiſtory is now one of the favourite ſtudies of the Scottiſh nation,' he recommends Loch-Neſs to their diligent examination.

Here they met with the firſt Highland *hut* they had obſerved; 'and as our buſineſs, ſays the Author, was with life and manners, we were willing to viſit it.' The conſtruction of an hut is thus deſcribed:

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[*] See a particular deſcription of this noble Lough, and the proſpects of the country on both ſides of it, copied from Mr. Pennant, in our Review, vol. xlvi. p. 150—151.

‘ A hut is conſtructed with looſe ſtones, ranged for the moſt part with ſome tendency to circularity. It muſt be placed where the wind cannot act upon it with violence, becauſe it has no cement; and where the water will run eaſily away, becauſe it has no floor but the naked ground. The wall, which is commonly about ſix feet high, declines from the perpendicular a little inward. Such rafters as can be procured are then raiſed for a roof, and covered with heath, which makes a ſtrong and warm thatch, kept from flying off by ropes of twiſted heath, of which the ends, reaching from the center of the thatch to the top of the wall, are held firm by the weight of a large ſtone. No light is admitted but at the entrance, and through a hole in the thatch, which gives vent to the ſmoke. This hole is not directly over the fire, leſt the rain ſhould extinguiſh it; and the ſmoke therefore naturally fills the place before it eſcapes. Such is the general ſtructure of the houſes in which one of the nations of this opulent and powerful iſland has been hitherto content to live. Huts however are not more uniform than palaces; and this which we were inſpecting was very far from one of the meaneſt, for it was divided into ſeveral apartments; and its inhabitants poſſeſſed ſuch property as a paſtoral poet might exalt into riches.

‘ When we entered, we found an old woman boiling goats-fleſh in a kettle. She ſpoke little Engliſh, but we had interpreters at hand; and ſhe was willing enough to diſplay her whole ſyſtem of œconomy. She has five children, of which none are yet gone from her. The eldeſt, a boy of thirteen, and her huſband, who is eighty years old, were at work in the wood. Her two next ſons were gone to Inverneſs to buy *meal*, by which oatmeal is always meant. Meal ſhe conſidered as expenſive food, and told us, that in ſpring, when the goats gave milk, the children could live without it. She is miſtreſs of ſixty goats, and I ſaw many kids in an encloſure at the end of her houſe. She had alſo ſome poultry. By the lake we ſaw a potatoe-garden, and a ſmall ſpot of ground on which ſtood four ſhucks, containing each twelve ſheaves of barley. She has all this from the labour of their own hands, and for what is neceſſary to be bought, her kids and her chickens are ſent to market.

‘ With the true paſtoral hoſpitality, ſhe aſked us to ſit down and drink whiſky. She is religious, and though the kirk is four miles off, probably eight Engliſh miles, ſhe goes thither every Sunday. We gave her a ſhilling, and ſhe begged ſnuff; for ſnuff is the luxury of a Highland cottage.’

In another place, in deſcribing the iſlands, with the manners and cuſtoms of their inhabitants, our Author gives a farther account of the *hut*, as diſtinguiſhed from the houſe.

‘ The habitations of men in the Hebrides may be diſtinguiſhed into huts and houſes. By a *houſe*, I mean a building with one ſtory over another; by a *hut*, a dwelling with only one floor. The laird, who formerly lived in a caſtle, now lives in a houſe; ſometimes ſufficiently neat, but ſeldom very ſpacious or ſplendid.’—‘ Of the houſes little can be ſaid. They are ſmall, and by the neceſſity of accumulating ſtores, where there are ſo few opportunities of purchaſe, the rooms are very heterogeneouſly filled. With want of cleanlineſs it were ingratitude to reproach them. The ſervants having been bred upon the naked earth, think every floor clean, and the quick ſucceſſion of gueſts, perhaps not always over-elegant, does not allow much time for adjuſting their apartments.

‘ Huts are of many gradations; from murky dens, to commodious dwellings.

‘ The wall of a common hut is always built without mortar, by a ſkilful adaptation of looſe ſtones. Sometimes perhaps a double wall of ſtones is raiſed, and the intermediate ſpace filled with earth. The air is thus completely excluded. Some walls are, I think, formed of turfs, held together by a wattle, or texture of twigs. Of the meaneſt huts, the firſt room is lighted by the entrance, and the ſecond by the ſmoke-hole. The fire is uſually made in the middle. But there are huts, or dwellings, of only one ſtory, inhabited by gentlemen, which have walls cemented with mortar, glaſs windows, and boarded floors. Of theſe all have chimneys, and ſome chimneys have grates.

‘ The houſe and the furniture are not always nicely ſuited. We were driven once, by miſſing a paſſage, to the hut of a gentleman, where, after a very liberal ſupper, when I was conducted to my chamber, I found an elegant bed of Indian cotton, ſpread with fine ſheets. The accommodation was flattering; I undreſſed myſelf, and felt my feet in the mire. The bed ſtood upon the bare earth, which a long courſe of rain had ſoftened into a puddle.’

From Fort-Auguſtus they had to croſs the Highlands, toward the weſtern coaſt, and to content themſelves with ſuch accommodations as a way ſo little frequented could afford. The journey, however, did not appear formidable, as they ſaw it but of two days’ continuance.—On they paſſed, ‘ through the drearineſs of ſolitude;’ they ‘ were now in the boſom of the Highlands, with full leiſure to contemplate the appearance and properties of mountainous regions, ſuch as have been, in many countries, the laſt ſhelters of national diſtreſs, and are every where the ſcenes of adventures, ſtratagems, ſurprizes, and eſcapes.’—The latter part of this obſervation is illuſtrated by a variety of anecdotes ſcattered through the work, relating to the feuds and conteſts, the rapine and devaſtations, which ſubſiſted among the chiefs of the clans, in former times, before the abolition of the heretable juriſdictions, which took place ſoon after the rebellion in 1745.

Our Author ſlightly ſketches out the *landſcape of the deſart*; but, though the ſubject is barren, the touches of the pencil are maſterly.

‘ Of the hills, he ſays, many may be called with Homer's Ida *abundant in ſprings*, but few can deſerve the epithet which he beſtows upon Pelion by *waving their leaves.* They exhibit very little variety; being almoſt wholly covered with dark heath, and even that ſeems to be checked in its growth. What is not heath is nakedneſs, a little diverſified by now and then a ſtream ruſhing down the ſteep. An eye accuſtomed to flowery paſtures and waving harveſts is aſtoniſhed and repelled by this wide extent of hopeleſs ſterility. The appearance is that of matter incapable of form or uſefulneſs, diſmiſſed by nature from her care and diſinherited of her favours, left in its original elemental ſtate, or quickened only with one ſullen power of uſeleſs vegetation.

‘ It will very readily occur, that this uniformity of barrenneſs can afford very little amuſement to the traveller; that it is eaſy to ſit at home and conceive rocks and heath, and waterfalls; and that theſe journeys are uſeleſs labours, which neither impregnate the imagination, nor enlarge the underſtanding. It is true that of far the greater part of things, we muſt content ourſelves with ſuch knowledge as deſcription may exhibit, or analogy ſupply; but it is true likewiſe, that theſe ideas are always incomplete, and that at leaſt, till we have compared them with realities, we do not know them to be juſt. As we ſee more, we become poſſeſſed of more certainties, and conſequently gain more principles of reaſoning, and found a wider baſis of analogy.

‘ Regions mountainous and wild, thinly inhabited, and little cultivated, make a great part of the earth, and he that has never ſeen them, muſt live unacquainted with much of the face of nature, and with one of the great ſcenes of human exiſtence.

‘ As the day advanced towards noon, we entered a narrow valley not very flowery, but ſufficiently verdant. Our guides told us, that the horſes could not travel all day without reſt or meat, and intreated us to ſtop here, becauſe no graſs would be found in any other place. The requeſt was reaſonable and the argument cogent. We therefore willingly diſmounted and diverted ourſelves as the place gave us opportunity.

‘ I ſat down on a bank, ſuch as a writer of Romance might have delighted to feign. I had indeed no trees to whiſper over my head, but a clear rivulet ſtreamed at my feet. The day was calm, the air ſoft, and all was rudeneſs, ſilence, and ſolitude. Before me, and on either ſide, were high hills, which by hindering the eye from ranging, forced the mind to find entertainment for itſelf. Whether I ſpent the hour well I know not; for here I firſt conceived the thought of this narration.

'We were in this place at eaſe and by choice, and had no evils to ſuffer or to fear; yet the imaginations excited by the view of an unknown and untravelled wilderneſs are not ſuch as ariſe in the artificial ſolitude of parks and gardens, a flattering notion of ſelf-ſufficiency, a placid indulgence of voluntary deluſions, a ſecure expanſion of the fancy, or a cool concentration of the mental powers. The phantoms which haunt a deſart are want, and miſery, and danger; the evils of dereliction ruſh upon the thoughts; man is made unwillingly acquainted with his own weakneſs, and meditation ſhews him only how little he can ſuſtain, and how little he can perform. There were no traces of inhabitants, except perhaps a rude pile of clods called a ſummer hut, in which a herdſman had reſted in the favourable ſeaſons. Whoever had been in the place where I then ſat, unprovided with proviſions and ignorant of the country, might, at leaſt before the roads were made, have wandered among the rocks, till he had periſhed with hardſhip, before he could have found either food or ſhelter. Yet what are theſe hillocks to the ridges of Taurus, or theſe ſpots of wildneſs to the deſarts of America?'

In deſcribing the manners of the mountaineers, our Author entertains us with an ample inveſtigation of thoſe peculiarities by which the rugged regions before him are diſtinguiſhed. He makes a variety of ſtriking remarks on the cauſes and effects of the former rude and ſavage ſtate of the Highlanders: and, on theſe topics, he reaſons not only with the liberality of a philoſopher, but with the depth of a politician.—By the way, we muſt obſerve, that under the denomination of Highlander, he comprehends, throughout his whole book, all Scots who ſtill ſpeak the *Erſe* language, or retain the primitive manners, whether they live among the mountains, or in the iſlands.

After relating many notable inſtances of the former barbarity, of the Highlanders, during that ſtate of vaſſalage from which they are now ſo happily freed, Dr. Johnſon remarks (as Mr. Pennant had done before) that 'perhaps there was never any change of national manners ſo quick, ſo great, and ſo general, as that which has operated in the Highlands by the laſt conqueſt, and the ſubſequent laws.' 'We came thither, he continues, too late to ſee what we expected, a people of peculiar appearance, and a ſyſtem of antiquated life. The clans retain little now of their original character, their ferocity of temper is ſoftened, their military ardour is extinguiſhed, their dignity of independence is depreſſed, their contempt of government ſubdued, and their reverence for their chiefs abated. Of what they had before the late conqueſt of their country, there remain only their language and their poverty. Their language is attacked on every ſide. Schools are erected, in which *Engliſh* only is taught, and there were lately ſome who thought it reaſonable to refuſe them a verſion of the Holy Scriptures, that they might have no monument of their mother-tongue.

'That their poverty is gradually abated, cannot be mentioned among the unpleaſing conſequences of ſubjection. They are now acquainted with money, and the poſſibility of gain will by degrees make them induſtrious.'

Proceeding in their journey, by the way of Auknaſheals and Glenelg, our Travellers, on the 20th of September, found themſelves at the ſea-ſide, and were ferried over to the Iſle of Sky. They landed at Armidel, the ſeat of Sir Alexander Macdonald; who received them with that hoſpitality, and kindneſs, which, indeed, they every where experienced. Dr. Johnſon's deſcription of this iſland, with the neighbouring one of Raaſay, is not the leaſt entertaining part of his journal. The laſt-named iſland is the property of a Mr. Macleod, at whoſe houſe the Doctor and his company met with the ſame welcome reception as at Sky. Part of his account of the manner in which they were here entertained will, we are perſuaded, prove no diſagreeable entertainment to our Readers:

'Our reception, ſays Dr. Johnſon, exceeded our expectations. We found nothing but civility, elegance, and plenty. After the uſual refreſhments, and the uſual converſation, the evening came upon us. The carpet was then rolled off the floor; the muſician was called, and the whole company was invited to dance, nor did ever fairies trip with greater alacrity. The general air of feſtivity, which predominated in this place, ſo far remote from all thoſe regions which the mind has been uſed to contemplate as the manſions of pleaſure, ſtruck the imagination with a delightful ſurpriſe, analogous to that which is felt at an unexpected emerſion from darkneſs into light.

'When it was time to ſup, the dance ceaſed, and ſix and thirty perſons ſat down to two tables in the ſame room. After ſupper the ladies ſung Erſe ſongs, to which I liſtened as an Engliſh audience to an Italian opera, delighted with the ſound of words which I did not underſtand.'

To paſs from merriment to a more ſerious topic, our Author frequently laments the decay of religion in the Hebrides, ſince the reformation from Popery. The churches are every where in ruins, ſo that, in moſt of the iſles, public worſhip is rarely performed; and that only in houſes, capable of containing but a very ſmall congregation. ‘ Through the few iſlands which we viſited, ſays our Author, we neither ſaw nor heard of any houſe of prayer, except in Sky, that was not in ruins. The malignant influence of Calviniſm has blaſted ceremony and decency together; and if the remembrance of papal ſuperſtition is obliterated, the monuments of papal piety are likewiſe effaced.

‘ It has been, for many years, popular to talk of the lazy devotion of the Romiſh clergy; over the ſleepy lazineſs of men that erected churches, we may indulge our ſuperiority with a new triumph, by comparing it with the fervid activity of thoſe who ſuffer them to fall.

‘ Of the deſtruction of churches, the decay of religion muſt in time be the conſequence; for while the public acts of the miniſtry are now performed in houſes, a very ſmall number can be preſent; and as the greater part of the Iſlanders make no uſe of books, all muſt neceſſarily live in total ignorance who want the opportunity of vocal inſtruction.’

Although not a friend to the kirk of Scotland, our Author expreſſes great regard for their miniſters, bearing honourable teſtimony of their learning, piety, and decent deportment, in every part of his book, in which he has occaſion to introduce them, which is not ſeldom. Speaking, in particular, of Mr. Maclean, miniſter of the Iſle of Col, he mentions his great reputation for learning, and his extraordinary venerable appearance,—‘ excelling, ſays he, in dignity, what I remember in any other man. His converſation,’ the Doctor adds, ‘ was not unſuitable to his appearance. I loſt ſome of his good-will, by treating a heretical writer with more regard than, in his opinion, a heretic could deſerve. I honoured his orthodoxy, and did not much cenſure his aſperity. A man who has ſettled his opinions, does not love to have the tranquillity of his conviction diſturbed; and at ſeventy-ſeven it is time to be in earneſt.’

In another place he ſays, ſpeaking of the miniſters in the iſlands, ‘ I ſaw not one whom I had reaſon to think either deficient in learning, or irregular in life; but found ſeveral with whom I could not converſe without wiſhing, as my *reſpect increaſed*, that they had not been *Preſbyterians*.’—Surely, dear Doctor, at an age leſs than ‘ ſeventy-ſeven, it is time to be in earneſt’—to get rid of ſuch little prejudices! What would our reflecting Author think, and what would he not have ſaid, of Mr. Maclean, had that reverend divine manifeſted a ſimilar concern at finding Dr. Johnſon a rigid epiſcopalian?

[*To be concluded in our next.*]

Art. XVI. *The Choleric Man:* a Comedy. As it is performed at the Theatre-Royal in Drury-Lane. By Richard Cumberland, Eſq. Octavo. 1s. 6d. Becket. 1775.

IN a long dedication[*] worthy the pen of *Scriblerus*, the Author of this comedy has, in his own perſon, given a very lively image of *the Choleric Man.* This prince of the *genus irritabile* will allow no man's dog to bark in his preſence; although he courts applauſe, he will not conſider himſelf as liable to cenſure; and he proſcribes the whole generation of *annotators*, *remarkers*, *obſervers*, &c. from the minor critic of a newspaper, to the gave *Ariſtarchus* of a Review.

It is plain, however, that by appearing at the *old Drury ſeſſions*, our Author meant to put himſelf on his country; and he well knew that by refuſing to plead in that place, he would have incurred the reſentment of the court, and brought upon himſelf the *peine forte & dure* of damnation. He pleaded therefore generally, *not guilty*; and *ſpecially* as follows:

Micio's mild virtues, and mad Demea's rage,
With burſts alternate ſhook the echoing ſtage;
And from *theſe models* 'tis your poet draws
His *beſt*, his *only* hope of your applauſe. Prologue.

Here the matter reſted, and the trial went on; in the courſe of which it was proved by ſeveral inconteſtible witneſſes, *Andrew Nightſhade*, *Charles Manlove*, and others, that the Author never had recourſe to *thoſe models*, and that he meant to impoſe on the public, by repreſenting his ſituation with regard to *Terence*, to be the ſame with that of *Terence* in regard to *Menander*.

And ſhould you on your humbler bard beſtow
That grace which Rome to her's was pleas'd to ſhow,
Advantage with the modern fairly lies,
Who, leſs deſerving, gains as great a prize. *Ibid.*

The trial being over, and the culprit clearly convicted of an attempt to gain applauſe by *falſe pretences*, it remained with him to throw out whatever he had to offer in arreſt of judgement; whereupon he abandons his original plea, and totally changing the nature of his defence, complained of the cruelty and injuſtice uſually diſplayed in *the ordinary's account*, and the *ſeſſions-papers*, and then proceeds on theſe words:

'I would beg leave humbly to obſerve that *the plot of Terence was never in my contemplation*; it requires the genius of Mr. Maſon to make the Grecian ſimplicity live on our ſtage; I *dare not attempt it* even at your command; but *if you wiſh to have it tried*, Go to your Terence, you will find it ingeniouſly and ably tranſlated, *and bring his* Brothers *on the theatre*: I fear even my *illegitimate race*, if tried by a jury of Engliſh freeholders, will ouſt the repreſentative of the heir apparent, nay the very heir himſelf, if he was [*were* would be more elegant] to come in his own perſon to aſſert his right.' DEDICATION, p. vii.

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[*] To Detraction.

Here, dropping all further metaphor, but ſtill content to examine *the Choleric Man* on Mr. Cumberland's own principles, we cannot but regret that *the plot of Terence was never in the Author's contemplation.* To challenge the exhibition of a *literal tranſlation* of *the Brothers*, however able or ingenious, is an unworthy ſubterfuge; but an able and ingenious *imitation*, ſuch as Mr. Cumberland's prologue encouraged us to expect, would certainly have been a much more meritorious and entertaining production, than what the Author now very properly ſtyles his *illegitimate race*.

In obedience to our Author's commands we have *gone to our Terence*, and as he bids us, to Colman's tranſlation; wherein we find, after comparing *the Brothers* of the Roman poet (pardon us, ye *Manes* of *Terence!*) with *the Choleric Man*, that the plot of the *Adelphi*, in the four firſt acts eſpecially, is ingenious, probable, and abounding with humorous incidents, while the fable of the modern play is inartificial, extravagant, and barren of pleaſantry. Mr. Cumberland indeed, as well as Terence, profeſſes to give

Something for fathers and for ſons to hear!

But what leſſons do his *fathers*, *Nightſhade* and *Manlove*, afford in compariſon to their avowed *models*, Demea and Micio? And how poorly deſigned are the portraits of the ſons, when referred to Æſchinus and Cteſipho! In Terence we are tranſported directly into the middle of things; the buſineſs opens on us at once, an event having been ſuppoſed to take place before the beginning of the play, which ſets all the characters in motion. How naturally does the fraternal kindneſs of Æſchinus involve him in the intrigue of Cteſipho, and contribute to bring forward the characters of the two old men, as well as to alarm the family, to which he had himſelf profeſſed an inviolable attachment! Are not theſe circumſtances dramatick, and a ſufficient baſis for a modern comedy? Are they not preferable to the unnatural, yet ſtale theatrical device of two lovers betrothed to each other reciprocally, wiſhing for an interview under feigned characters? Is it not more artful to commence the play in the midſt of the action, than to fabricate a hungry plot after the riſing of the curtain? And when fabricated, how improbably is it conducted, in compariſon with the original! The brotherly affection between the young men of Terence, the modern has wholly diſcarded; and has alſo totally diveſted his ſevere father of paternal affection. How diſguſting is the brutality of Nightſhade, to the touching exclamation of Demea!

> *Hei mihi! Pater eſſe diſce ab illis,*
> *Qui verè ſciunt!* TER.
> Ah, learn to be a father; learn from thoſe,
> Who know what 'tis to be indeed a parent!
> COLMAN'S TRANSLATION.

This violation of the characters has produced a ſuitable depravation of the fable, which ſwarms with improbabilities. Jack Nightſhade's going full dreſt at noon-day, under his brother's name, a propoſed ſuiter in the ſame family, where his father lodges, and his brother pays his addreſſes, are incidents that would require the moſt ſkilful management to reconcile them even to the uſual licenſe of the theatre; and to place the unnatural father, who has thrown off one of his children, in the very houſe where the diſcarded ſon is about to form the cloſeſt connexion, is a *gratis* improbability, generouſly thrown into the bargain. The exhibition of *Demea*'s paſſion naturally ariſes from the fable; but the modern Author has ſo ill conſtructed his ſtory, that he is reduced to the neceſſity of going quite out of the main plot and fable of his piece, to manifeſt the ill effects of Nightſhade's cholerick complexion: and for our parts we cannot much admire the epiſode of *the Morning-Poſt*.

To continue the compariſon between the Roman poet and our modern dramatiſt, who firſt challenges, and afterwards declines the parallel, would be an ungrateful taſk; nor do we think that the comedy of *the Choleric Man* reſted on its own merits, calls for a further inveſtigation. It appears on the whole to be a crude and haſty compoſition, in which the Author has totally *loſt ſight of an original which he* OUGHT *to have copied*, neither preſenting us with the artful fable and firſt characters of the *Adelphi*, nor even the groſſer drolleries of *the Squire of Alſatia*. The following extract from the third act is ſelected as one of the moſt lively paſſages in the plot, as well as one of the moſt favourable ſpecimens of the dialogue.

Mrs. STAPLETON *and* LÆTITIA, *uſher'd in* [*to* JACK] *by* FREDERICK.

‘*Fred.* I beg pardon, Sir, I thought you was gone out: theſe ladies are deſirous of ſeeing the pictures, and I was conducting them to the room.

Jack. I will take that honour on myſelf. Go before and open the windows. (*Exit Fred.*) You are fond of paintings, ladies; I am glad it is in my power to entertain you.

Mrs. Stap. You are the owner, Sir, of this admirable collection. Your name is Manlove.

Jack. At the ſervice of the ladies always. I'll paſs a few of lawyer Dibble's airs upon them—I'm in a rare cue. (*aſide.*)

Læt. What do they mean by talking up this young man? He has a miſerable addreſs: I ſee very little of the man of faſhion about him.

Mrs. Stap. I cannot ſay much for his perſon to be ſure.

Jack. She has fixt her eyes upon me; ſhe is taken with my perſon and addreſs—Don't you find it rather cold, ladies?—I wiſh there was a fire in the room, that I might give her a taſte of my breeding. *(aſide.)*

Læt. The public is much bound to you for giving them acceſs to your collection.

Jack. If the public found no more amuſement in them than I do, they might hang in the dark till doom's-day.

Læt. You jeſt, I believe: Is it poſſible, after taking ſuch pains in procuring them, you can have no enjoyment in the poſſeſſion of them?

Jack. Even ſo, Madam; they reſemble matrimony in that reſpect; the purſuit is the pleaſure. But come, ladies, the room is ready, and I'll ſhew you the way.—What the devil does that old Duenna come for? *(Goes out.)*

Læt. Is this the accompliſh'd Mr. Manlove? He ſeems in a ſtrange humour: Are you ſure he is perfectly ſober? I declare I ſcarce like to follow him.

Jack (returns.) Ladies this is the way: Indulge me with the honour of your hand. *(leads out Lætitia)* [*Exeunt.*

SCENE III.

An Apartment magnificently furniſhed with pictures.

JACK *introducing Mrs.* STAPLETON *and* LÆTITIA.

Jack. There, Ladies; there they hang: A jolly crew of 'em. Old Ladies in furrs and furbelows up to their throats, and young ones without a rag to cover 'em: Theſe painters are but ſcurvy taylors; they'll ſend a goddeſs into the world without a cloud to cover her: There are ſome pretty conceits go with their hiſtories, but they will ſpeak for themſelves; I am but little in their ſecrets.

Læt. What a blaze of beauty! there's the *Titian* Venus; heavens! what a form! what brilliant hues! But look, dear Madam, here is grace and dignity; *Guido*'s Lucretia: the dagger in her breaſt, and in the act of heroic ſelf-deſtruction: What reſolution! what a ſpirit has the great artiſt thrown into thoſe eyes!

Jack. Yes, ſhe had a devil of a ſpirit: She ſtabb'd herſelf in a pique upon being croſs'd in love.

Mrs. Stap. You preſume on our ignorance; hiſtory, I believe, aſſigns more elevated motives for Lucretia's death.

Jack. Very likely; there were great pains taken to ſmother the ſtory; but 'tis as I tell you—I had it from a near relation of the family.

Læt. Ridiculous! Do you obſerve that picture, Madam; 'tis a melancholy ſtory, very finely told by Pouſſin: It is a view of Marſeilles at the time of the plague, with a capital figure of the good biſhop in the midſt of the groupe.

Jack. Biſhop, Madam! that perſon which you look upon is a phyſician, and the people round about him are his patients; they are in a deſperate way it muſt be confeſt. Do you ſee that angry figure in the corner; he is a gameſter: he is picking 'lead' out of loaded dice to run into bullets, to fire through his own head: 'Tis no bad moral.

Læt. You are infinitely kind to favour us with theſe anecdotes: If you are thus gracious to all ſtrangers, the world will edify abundantly. But we won't put you to the trouble of explanation—we are not entirely ignorant—tho' your collection may be the beſt we have ſeen, it is not abſolutely the firſt.

Jack. Belike then you are a painter, as well as the lady I viſited juſt now.

Læt. In the preſence of ſuch maſters as are here aſſembled, I cannot call myſelf a painter; in my own chamber I ſometimes perſuade myſelf I am.

Jack. Yes, I am told it is an art which ladies moſtly practiſe in their own chambers—What ſay you to that picture over the door? 'tis a merry conceit.

Læt. It is the colouring of the Venetian ſchool: I ſhould gueſs it to be *Tintoret.*

Jack. Oh, you are quite out of the ſtory.

Mrs. Stap. She is ſpeaking of the maſter: The ſtory is plainly that of Actæon, and no bad moral; he was turn'd into a ſtag, by the goddeſs of chaſtity, for his impertinent curioſity.

Jack. Excuſe me, Madam, you miſtake the moral—That gentleman with the antlers on his head, is a city huſband, the principal lady in the ſhow is his wife; ſhe wears a creſcent on her forehead to ſignify ſhe is a dealer in horns; her companions are a groupe of city Madams: The painter drew them bathing to ſhew the warmth of their conſtitutions.

Læt. Upon my word you have a great deal of wit, and you have a fine collection of paintings; but one capital piece is wanting.

Jack. And what is that, pray?

Læt. Modeſty: It will be an excellent companion to your Lucretia.

Jack. But who ſhall I get to ſit for the likeneſs?

Læt. You will find it admirably painted by the ſame maſter. Come, Madam, is it time for us to be gone.

Jack. You are not for the city-end of the town, I conclude.

Mrs Stap. Our home is in the city.

Jack. Permit me to conduct you thither; I have a coach in waiting, and am bound to New Broad-Street, if you know ſuch a place.

Mrs. Stap. Intimately; but we have a carriage of our own.

Læt. Can there be any attractions in the city to engage Mr. Manlove's regards?

Jack. Oh, yes; an aſſignation, Madam: I am loth to diſappoint a fond girl.

Læt. 'Tis charitably conſider'd.

Jack. Nay, I don't know but I ſhou'd be inclined to take her for better or worſe, if it was not for one circumſtance in her diſ- [illegible]

[illegible] [illegible] aſk what that may be?

Jack. She has a deviliſh itch for painting: I ſhou'd expect to have all my gods and goddeſſes taken down to make room for her vulgar friends and relations.

Mrs. Stap. Ay, that wou'd be a ſorrowful exchange to my knowledge.

Læt. Yes, have a care of that ſame painting girl: My life upon it ſhe will ſlip through your hands.

Jack. Why I have my eye upon that honeſt gentleman in the picture, with the ſtag's-horns, I muſt own—Who ſhall I tell her gave me the caution?

Læt. No matter; when you ſee Miſs Fairfax you'll remember me.

Jack. Fairfax! the vengeance: How came you to gueſs her name?

Læt. Oh, Sir, there is but one painter in the ſtreet, and ſhe, I believe, will remain there; your collection is ſafe; ſhe will trouble you with none of her performances, none of her daubings, take my word. Your moſt obedient—Let us make haſte home, and be ready to receive him: Vain, ſenſeleſs coxcomb! how I ſhall enjoy his confuſion! [*Exit with Mrs. Staple.*

Jack. A good lively wench, but the devil of a tongue! I'll run and hand her to her coach.' [*Exit.*

MONTHLY CATALOGUE,

For JANUARY, 1775.

MISCELLANEOUS.

Art. 17. *The Additions* to the Quarto Edition of the *Tour in Scotland*, 1769; and the *New Appendix* re printed for the Accommodation of the Purchaſers of the firſt and ſecond Editions. 8vo. 5 s. in Sheets. White. 1774.

MR. Pennant gratefully acknowledges, in his prefatory advertiſement, that 'the conſiderable additions and corrections in the *quarto* edition, are owing to the liberal ſpirit of communication among the gentlemen of the northern parts of this kingdom, in his Tours of the years 1772 and 1773;' and that 'by means of their friendly ſtrictures, this edition is freed from ſome errors that muſt unavoidably attend the performance of a rapid traveller, notwithſtanding all his wiſhes to be accurate.'

This volume contains a number of additional obſervations on various places viſited by the Author, in his travels through the northern parts of England, as well as in Scotland; and to theſe are added, in the new Appendix, the following tracts:

No. I. A ſhort account of the culture of Scotch pine-trees; by James Farquharſon, Eſq; of Invercauld.

No. II. Account of Elgin, and the ſhire of Murray; by the Rev. Mr. Shaw, miniſter of Elgin.

No. III The life of James Crichton of Clunie, commonly called *the admirable Crichton.* This is taken from the account printed ſome years ago at Aberdeen. There is a leſs comprehenſive life of this glory of North Britain in *the Adventurer.* This hero ſeems to have been held up to the world's admiration, with all the ardour, extravagance, and exaggeration of national enthuſiaſm; and therefore it would be little leſs than damnable hereſy, or atheiſm, to queſtion any of his wonderful attributes. There is no doubt, however, but that he was, indeed, a moſt extraordinary and truly *admirable* perſon.

No. IV. Narrative of a murder of a *Laird of Innes*, as related in the *old account*; the language of which will be ſcarce intelligible to modern readers.

No. V. Account of Caithneſs, Strathnaver, and Sutherland; by the Rev. Mr. Pope, miniſter of Reay.

No. VI. Life of Sir Ewen Cameron of Lochiel; a famous partiſan of the Stuarts; formidable to the Cromwelians.

No. VII. Of the maſſacre of the Colquhouns.

And twenty one elegant engravings, by Mazell, Canot, Allamet, and Hall.

Art. 18. *Dueling and Suicide repugnant to Revelation, Reaſon, and Common Senſe.* 8vo. 1 s. Meighan. 1774.

Every writer has ſome peculiar mode of expreſſion, which it is not always eaſy to characterize; and fearing we might fail of doing this Writer full juſtice, we beg that he may be permitted to ſtep forward and ſpeak for himſelf:

'Argument appearing to me the ſureſt means of putting a ſtop to theſe monſtrous crimes, I was fired with the like philanthropy of other eſſayiſts, who figure in the public prints, to venture putting in my oar in the Craftſman, where I obſerved ſome inſertions on the ſubject: but after three letters was diſmiſſed, which made me take this method for ſubmitting the whole of my meditated plan: not indeed as to its beauty and force of language, which though the beſt teſt of a rational production in this ſhamefully more than effeminate and pedantic age, witneſs the frothy periods of a Junius, which afforded ſuch delight, without a grain of little more beſides, than purely common ſenſe, I, if intelligible, as a matter of indifference, ever look upon in a work that ſearches after truth; not as to this, I ſay; but its diſſuaſive force to the judicious public, whoſe well reaſoned, not magiſterial award, I ſhall as gratefully receive, as I do impatiently await.'

He muſt be a deſperate fellow indeed who can perſiſt in his bloody purpoſes, when a Writer of ſuch uncommon powers undertakes to rectify his miſapprehenſions!

Art. 19. *An Eſſay on the different natural Situations of Gardens.* 4to. 1 s. 6 d. Dodſley. 1774.

The work before us, would have challenged our warmeſt commendations, had it been wholly an original performance; but Mr. Shenſtone has written on the ſame ſubject, and a ſimilar train of ideas is diſcoverable through *his* Eſſay on Gardening. However, thus much we may venture to ſay, that this is an excellent copy, from a great maſter; and thoſe who have not, as well as thoſe who have accompanied Mr. Shenſtone through his variouſly adapted walks, will meet with entertainment and inſtruction in *theſe*; for, in like manner, both expand the mind of the unthinking, and furniſh ideas to thoſe who ſtand in need of them.

Art. 20. *A Walk in and about the City of Canterbury*; with Obſervations not to be found in any Deſcription hitherto publiſhed. By William Goſtling, M. A. a Native of the Place, and Minor Canon of the Cathedral. Embelliſhed with a new and correct Plan of the city. Alſo an elegant Engraving of the Church Gate, and a Chart of thoſe Parts deſcribed in a Tour through Eaſt Kent. 8vo. 3 s. Boards. Baldwin, &c. 1774.

Mr. Goſtling declares that this book is not merely an abſtract of what others have written on the ſame ſubject, but ſuch an actual ſurvey as the title promiſes. We believe this to be no vain pretence. The Author writes like an honeſt, ſenſible, and well-informed obſerver; and his work is thrown into a more agreeable form than is common to ſuch local details of foundations, ruins, inſcriptions, and the various revolutions of a corporation. It is really not an unentertaining performance; and the chart and deſcription of the places mentioned in the tour of Eaſt-Kent will be particularly acceptable to thoſe who incline to ramble in ſearch of amuſement through that pleaſing part of our iſland. To cloſe our opinion of the merit of Mr. Goſtling's reſearches with a pun, (to the invention of which we lay no claim) he has left *no ſtone unturned* to gratify the curious inquirer.

Art. 21. *The Man of Buſineſs, and Gentleman's Aſſiſtant:* containing a treatiſe of practical Arithmetic, including vulgar and decimal Fractions; in which are inſerted, many conciſe and valuable Rules, for the ready caſting up of merchandice, never yet publiſhed in this Kingdom. Book-keeping by ſingle and double Entry, the former upon an entire new Plan, compriſing a modern and approved Method of keeping ſmall Accompts, Debtor and Creditor in the Waſte book only, calculated for the Eaſe and Advantage of Retail Traders: Together with an Eſſay on Engliſh Grammar, adapted to the Uſe of Gentlemen, Merchants, Traders, and Schools. By W. Perry, Maſter of the Academy at Kelſo. 8vo. 6 s. ſewed. Murray. 1774.

Mr. Perry has taken great pains in compiling this comprehenſive ſchool-book; and we think, that, for its ſize, it contains as much, if not more, uſeful inſtruction, than any other which we have lately ſeen. He ſpeaks of it with diffidence, and recommends it to the public notice in a very reſpectful manner. We are totally ignorant of Mr. P.'s connections, and therefore cannot ſay, upon what ground he expects the ſeverity of criticiſm. In a track, which has been ſo often purſued by others, few, that are acquainted with this branch of education, will promiſe themſelves much novelty and variety. The Author, by taking a very extenſive compaſs, and by compriſing arithmetic, book-keeping, and grammar in one volume, has omitted ſome things, which are of real importance and utility. But we can hardly admit this as a ſufficient apology for excluding from a treatiſe of arithmetic, deſigned for general inſtruction, thoſe rules that relate to the involution of powers and extraction of roots: and for treating the ſubject of intereſt, one of the moſt curious and important, in a manner ſo ſuperficial and imperfect. It is well known, that, without ſome knowledge of the former, and without a very accurate acquaintance with the latter, young perſons muſt be very incompetently qualified either for the lower or higher departments of trade.

The Author has failed indeed, not ſo much in what he has profeſſedly undertaken, as in what he has altogether omitted. The treatiſe of arithmetic, in itſelf conſidered, is inferior to many that have been long in uſe: but the whole volume, including the book-keeping and grammar, which, for the moſt part, are well executed, will, we apprehend, anſwer the end of publication to the Author himſelf, and may be uſed with advantage by the attentive ſtudent.

Art. 22. *Remarks on the Engliſh Language*, with Rules for Speech and Action; to which is added, an Account of the Proceedings of the Birmingham, Walſal, and Wolverhampton Free Debating Societies, inſtituted by J. Jones, Preſident: Together with his Addreſs, as delivered at the Opening of each of the ſaid Societies. 4to. 1 s. Brimingham, for the Author.

Anciently they had itinerant bards and walking philoſophers, but the former are reduced to the ballad-ſinger and the bellman, and the latter to the porters of the monthly and daily prints. Yet we have what the ancients could not boaſt, itinerant rhetoricians and walking orators: a ſet of worthy and well-meaning gentlemen, who come from other countries, principalities, and kingdoms, to teach the good people of England to ſpeak the Engliſh language. There is ſomething very pleaſant in all this,—to ſee Welch, Scotch, and Iriſh, iſſue from their native regions, like the prophets of the groves of old, with the benevolent purpoſe of inſtructing us in our mother tongue! This idea occaſioned the following EPIGRAM on the Welch, Scots, and Iriſh teaching the Engliſh language.

See townright Taffy from his mountains preak,
And teach, Cot pleſs hur cootneſs, how to ſpeak.
Here Sawny tells you when to drop your jaw,
But if you winna learn, then he drops twa.
Says Paddy, by St. Patrick's ſhoul, you're wrong,
I'll make ye ſpake, becauſe ye have no tongue.

As a ſpecimen of this gentleman's rhetorical abilities, take the firſt ſentence in his pamphlet.

'To underſtand the Engliſh language, and to be able to ſpeak it with propriety, are accompliſhments that every one ſhould be deſirous of attaining: but *which* is not the caſe in general, is too plainly evident.' This is ungrammatical; inſtead of *but which*, it ought to have been *but that this*. Again, 'a ſhocking circumſtance; a diſgrace to our country, *and* occaſions us to be laughed at and ridiculed by every foreigner.' This is as bad or worſe than the former; for inſtead of *and occaſions*, it ought to have been *which occaſions*, but we are not yet arrived at the bottom of the firſt page, and ſo Maſter Shones, your moſt opeticnt ſerſants.

Art. 23. *Le Courier François*. An Account of the Regulations concerning the Prices and Monner of travelling Poſt in France. With a complete Liſt of the Poſts throughout that Kingdom. Made and publiſhed by Order of M. Rigoley, Intendant-General. For the Year 1774. 12mo. 1 s. 6 d. Faden, and Jefferys.

This liſt and rates of French poſts, being publiſhed by authority, muſt be accepted under that ſanction; and we are happy to find that Pegaſus is not among the number of poſt-horſes.

Art. 24. *The Oeconomiſt.* Shewing, in a Variety of Eſtimates, from 80 l. per Annum to 800, how comfortably and genteely a Family may live, with Frugality, for a little Money. By a *Gentleman* of Experience. 8vo. 1 s. Bell.

To thoſe who, through ignorance or negligence, are deficient with regard to the due regulation of their domeſtic expences, we would recommend, as the firſt inſtance of œconomy, the purchaſe and peruſal of this little tract; in which they will find ſuch eſtimates as ſeem to be the reſult of real experience in the London methods of living.

Art. 25. *An Eſſay on the Depravity and Corruption of Human Nature.* Wherein the Opinions of La Bruiere, Rochefoucault, Eſprit, Senault, Hobbes, Mandeville, Helvetius, &c. on that Subject, are ſupported on Principles entirely new, againſt Hume, Shafteſbury, Sterne, Brown, and other Apologiſts for Mankind. By Thomas O'Brien M‘Mahon. 8vo. 3 s. ſewed. White, &c. 1774.

Some men, like ſome animals, (the hedge-hog, for inſtance) have the talent of wrapping themſelves up in ſuch obſcurity, that they often paſs without regard, becauſe a ſpectator does not eaſily know what to think of them, or becauſe they do not appear to be worth ſtudying. But leſt our Readers, in virtue of the obligations we lie under to them, ſhould inſiſt on a more particular deſcription of Mr. Thomas O'Brien M‘Mahon; we will, after unfolding him, and turning him over and over, and carefully exemining him on all ſides, venture to pronounce him a fanatic, with juſt ſuch a ſhare of hiſtorical knowledge and philoſophy, as hath enabled him to colour a parcel of myſtical jargon with the appearance of argument, aided by forced illuſtrations from experience and the hiſtory of mankind. If we may preſume to gueſs at the meaning enveloped in a plenteous aſſemblage of very unmeaning words, it is, merely, that all our paſſions are derived from the hereditary taint of *original ſin.* We ſee nothing *new* in this; though he promiſes us principles entirely *new.* There was however a fair opening for a man of Mr. Thomas O'Brien M‘Mahon's ingenuity, to have given us ſomething new, by delineating what kind of a being he thinks man would be, if he was wholly cured of all this original ſin that poiſons his conſtitution, and if all his paſſions were thus totally eradicated. This would have been a curious inquiry, as the unenlightened part of mankind are apt to conclude that theſe paſſions are the only ſpurs to human action; that we ſhould never act without motives; and that theſe motives mutually correct each other. This original infection, inſtead of being weakened by length of time, muſt, on the contrary, acquire ſtrength and virulence by diffuſion; for our Author repreſents all mankind as no better than incarnate devils: he has doubtleſs provided himſelf with a certificate of health, by virtue of the ſelfiſh doctrine of *aſſurance*; though he is very angry (and anger is a diabolical paſſion) with all thoſe who are willing to judge more charitably of their fellow-creatures. See with what rigour he treats us, in one of his moſt intelligible paſſages:

‘Indeed, it rarely happens, that any man conceives he has an intereſt, which he actually imagines incompatible with the exiſtence of his *whole* ſpecies; but if he had, or thought he had, who can pretend to ſay, he would not exterminate *every individual* of them, were it in his power, always ſuppoſing him unreſtrained by *fear?* Who can anſwer, for what a prince in this ſituation would do, *unchained*, as we ſuppoſe him, from the apprehenſion of a knife or bullet?

'But to come ſtill cloſer to the point, and enter fairly and roundly into the argument—Will any one have the boldneſs to deny, that a man, though heretofore in all appearance as peaceable, juſt, merciful, and ſo forth, as can be imagined, will not heſitate, to put a *ſingle perſon* unjuſtly to death if thereby he might gratify the paſſion of *revenge*, or thoſe called *love* and *friendſhip*, or that of *fame*; but above all ſuppoſing, by the unjuſt condemnation of this *one* man, he might enjoy an abſolute and peaceable *ſovereignty* over a great and flouriſhing empire?

'Let any one propoſe this queſtion to himſelf with *ſincerity*, and *in its full force:* then, if, after a thorough examination of himſelf, he *dares* affirm, that to enjoy the moſt brilliant *crown* in the univerſe, or to poſſeſs the moſt ſplendid and extenſive *reputation*, or to be maſter of the moſt immenſe *wealth*, or, in a word, to enjoy whatever he is ſenſible is his *chief delight*, and the chief object of his wiſhes—if, I ſay, he will anſwer, that to gain theſe or any other of the moſt valued advantages, he would not conſent to the unjuſt death of the *meaneſt* of his ſpecies, or to do him any other *material* injury whatſoever, then it is granted, that a great part of what was advanced in this book is injudicious and erroneous. Then Lord Shafteſbury, Mr. Hume, Mr. Sterne, (not to ſpeak of leſs ingenious, and leſs judicious writers, as Mr. Fiddes, Mr. Hutcheſon, &c.) may continue to reflect, on thoſe authors, however eminent, who have repreſented human nature in *nearly* the ſame light, though upon *different* principles, and that the *concluſions* were not, I believe, puſhed as far as they are here.'

If any thing can countenance this repreſentation, it muſt be the inſtance of Thomas O'Brien M'Mahon himſelf, who feels ſuch a malignant pleaſure in traducing human nature: but though every man may be allowed to reaſon from his own feelings; he is not allowed, according to a popular maxim, to meaſure the corn of all mankind in his own buſhel. He treats the words *gentleneſs*, *moderation*, *benevolence*, *humanity*, and *charity*, as applied to man, with great ridicule and contempt; yet we have ſuch words, and we have clear ideas annexed to them; from whence then could we have formed thoſe ideas, if we had not derived them from the actions of mankind of whom thoſe qualities are affirmed? But this may be dragging our Author out of his narrow circle.

Had Mr. O'Brien M'Mahon dated himſelf from ſome methodiſt conventicle, where ſuch notions are ſterling, we ſhould have left him and his hearers to themſelves without objecting to their currency; but we have proceeded on the ſuppoſition of his being a man of ſuperior claſs, whoſe head has unhappily taken a viſionary turn for want of ſome wholeſome contradiction. Be this however as it may, not to take up too much time on ſo precarious a chance, we ſhall do no more as an act of juſtice to him and to our Readers, than to exhibit his table of contents, which may be conſidered as a ſtring of propoſitions; leaving thoſe who wiſh to ſee the demonſtrations, to purchaſe the book for farther ſatisfaction.

‘ Chap. I. Introduction—Man not having the *living* faith, by which the Creator is loved with a love of *preference*, is neceſſarily *wicked*, and transfers all his affections to *himſelf*.

‘ Chap. II. Not finding the expected happineſs in *himſelf*, after he had withdrawn his love from his Maker, he hopes to attain to it by the aſſiſtance of the *creatures*,—and how.

‘ Chap. III. Diſappointed in the hopes he had formed of being made *happy* by the *creatures*, which at no time he can ever love but *for his own ſake*, he conceives ſentiments of extreme wrath and hatred againſt them.

‘ Chap. IV. Reaſons aſſigned for his *rage* againſt an *enmity* to all beings—owing principally to his failing of the felicity he expected from them.

‘ Chap. V. Had he power he would ſoon *deſtroy* every creature he had any connection with, through vexation at the *diſappointment*, mentioned in the two laſt chapters.

‘ Chap. VI. His acquaintance, wife, children, and other near kindred would probably fall *the firſt victims* to his *revenge*—Another reaſon why every man is an enemy to his whole ſpecies—becauſe they are all his rivals in the love of *abſolute power*.

‘ Chap. VII. An attempt to convey ſome weak idea of the omnipotent *authority* every man covets—why it is ſo *eagerly* deſired—each individual in ſearch of it, in oppoſition to every other—therefore *all enemies to one another*—all diſappointed of the *ſovereignty* they ambition.

Chap. VIII. Man ambitions *power* only in order to captivate the *love* of the reſt of his ſpecies—but thoſe, who arrive at any little authority, over their neighbours, are always moſt *hated* and *unhappy* —and why.

‘ Chap. IX. The abhorrence men feel againſt thoſe they perceive endeavouring to obtain *power* over them—Their *immediate reſiſtance*, on ſuch occaſions—Still they all *inceſſantly* purſue this the *grand object* of their deſires by many various methods.

‘ Chap. X. A brief deſcription of ſome of the methods, practiſed by *private perſons*, to obtain the *chief* place in each other's eſteem and affection, that is, in other words, to *reign completely* over one another.

‘ Chap. XI. One of the *greateſt ſacrifices* men make, and the *moſt deceitful ſtratagems* they practiſe, to acquire each other's LOVE, pointed out and reaſoned on.

‘ Chap. XII. All the efforts men make to gain power over each other's hearts *vain*—Thoſe even, who enjoy an exterior authority over people cannot, by any methods whatever, purchaſe their affection, though that was the *end*, for which they ſo vehemently coveted *ſovereignty*.

‘ Chap. XIII. The uſe, or rather the horrible *abuſe*, man would infallibly make of abſolute power, were it poſſible to enjoy it in the *extenſive manner*, he virtually ambitions.

‘ Chap. XIV. A ſovereign reigning with the unbounded authority every man longs for, ſuppoſed therefore free from the apprehenſion of puniſhment for miſrule——Such a prince would certainly ſlaughter all his ſubjects.—Perhaps he would not leave *one* of them alive, at the end of his firſt year's reign.

' Chap. XV. More arguments to prove all men ſlaves to *one* paſſion or *another*—therefore ſupremely wicked either *actually* or *virtually*, that is, by the preparation or diſpoſition of their hearts.

' Chap. XVI. The leading principles in this work proved from *ſcripture* and the *fathers.*

' Chap. XVII. The futilities late writers mean when they talk of *humanity—liberality—ſentiments—politeneſs—ſenſibility*— FINE *feelings —tears*, *&c.*—ſhewn to be no checks to a man's crimes, in oppoſition to Mr. *Sterne*, and the authors of moſt of the late *comedies* and *romances*—proved to be rather aggravations of them, from the greater corruption of *people of quality*, who value themſelves moſt upon the aforeſaid *feelings—tears—raptures*, *&c.*

' Chap. XVIII. The good tendency of the doctrine delivered in this eſſay—with the pernicious effects of the falſe and deceitful opinions of our adverſaries—An appeal to the very people theſe writers are daily flattering, againſt their *poiſonous* and *unchriſtian* adulation.

This work the Writer gives us under the character of an epitome of one much larger, which as printing is expenſive, he has publiſhed by way of experiment, to try what chance the other may have for being favourably received. If Mr. M'Mahon has any of the wiſdom of the ſerpent remaining in him, he will probably inſtead of printing on to ſhame the fools, conclude mankind unworthy his more extenſive lucubrations, and ſhew his contempt by withholding them. The cloſe of his preface convinces us that he is of a very bilious and irritable habit of body; ſufficiently ready, not meerly to take offence, but even to provoke it, by hurling abroad ſome ready-made abuſe on all who might dare to diſapprove this ſerious libel on human nature: and if the expences of printing do not reſtrain him, we have reaſon to conclude that he is now *happy* in a new mark, at which to point his future vengeance.

POLITICAL.

Art. 26. *Speech of Edmund Burke, Eſq; on American Taxation.* April 19th, 1774. 4to. 2s. 6d. Dodſley. Another Edition, ſince in 8vo. 2s.

The ſpeech in queſtion was delivered in reply to one made by Mr. Cornwall in the houſe of commons, during the laſt ſeſſion of the late parliament, upon a motion from Mr. Roſe Fuller, reſpecting the American tea duty.

Mr. Cornwall had wiſhed to confine the deliberation to a very ſmall circuit; to preclude all retroſpect; and to conſider, ' not how we got into this difficulty, (of contention with America) but how we are to get out of it.' This confined mode of deliberation, Mr. Burke condemns, as what muſt lead us ' to conſult our *invention*, and to reject our experience;' as being diametrically oppoſite to every rule of reaſon, and every principle of good ſenſe, both which abſolutely preſcribe, ' whenever we are involved in difficulties from the meaſures we have purſued, that we ſhould take a ſtrict review of thoſe meaſures, in order to correct our errors, if they ſhould be corrigible; or at leaſt to avoid a dull uniformity in miſchief, and the unpitied calamity of being repeatedly caught in the ſame ſnare.'

Mr. Cornwall had not indeed confined himſelf to the propoſed narrow limits of debate, but after contracting the ground for all thoſe who were to ſpeak after him, he took ' an excurſion himſelf, as unbounded as the ſubject, and the extent of his great abilities.' Mr. Burke *firſt* treads the narrow ground, and afterwards follows his antagoniſt in the more extenſive field of hiſtorical diſcuſſion.

Mr. Cornwall had aſked whether if the tea duty were repealed, the coloniſts ' would not take poſt on this conceſſion, in order to make a new attack on the next body of taxes.' To this which has been, and appears ſtill to be, an embarraſſing queſtion with many, Mr. Burke anſwers, ' I can give no ſecurity on this ſubject. But I will do all that I can, and all that can be fairly demanded. To the experience which the honourable gentleman reprobates in one inſtant, and reverts to in the next; to that experience, without the leaſt wavering and heſitation on my part, I readily appeal; and would to God there was no other arbiter to decide on the vote with which the houſe is to conclude this day.

' When parliament repealed the ſtamp-act in the year 1766, I affirm, firſt, that the Americans did *not* in conſequence of this meaſure call upon you to give up the former parliamentary revenue which ſubſiſted in that country; or even any one of the articles which compoſe it. I affirm alſo, that when, departing from the maxims of that repeal, you revived the ſcheme of taxation, and thereby filled the minds of the coloniſts with new jealouſy, and all ſorts of apprehenſions, then it was that they quarrelled with the old taxes, as well as the new; then it was, and not till then, that they queſtioned all the parts of your legiſlative power; and by the battery of ſuch queſtions have ſhaken the ſolid ſtructure of this empire to its deepeſt foundations.

' Of thoſe two propoſitions I ſhall, before I have done, give ſuch convincing, ſuch damning proof, that however the contrary may be whiſpered in circles, or bawled in news-papers, they never more will dare to raiſe their voices in this houſe. I ſpeak with great confidence. I have reaſon for it. The miniſters are with me. *They* at leaſt are convinced that the repeal of the ſtamp act had not, and that no repeal can have, the conſequences which the honourable gentleman who defends their meaſures is ſo much alarmed at. To their conduct, I refer him for a concluſive anſwer to his objection. I carry my proof irreſiſtibly into the very body of both miniſtry and parliament; not on any general reaſoning growing out of collateral matter, but on the conduct of the honourable gentleman's miniſterial friends on the new revenue itſelf.

' The act of 1767, which grants this tea duty, ſets forth in its preamble, that it was expedient to raiſe a revenue in America, for the ſupport of the civil government there, as well as for purpoſes ſtill more extenſive. To this ſupport the act aſſigns ſix branches of duties. About two years after this act paſſed, the miniſtry, I mean the preſent miniſtry, thought it expedient to repeal five of the duties, and to leave (for reaſons beſt known to themſelves) only the ſixth ſtanding. Suppoſe any perſon, at the time of that repeal, had thus addreſſed the miniſter[*], "Condemning, as you do, the repeal of the ſtamp act, why do you venture to repeal the duties upon glaſs, paper, and painters colours? Let your pretence for the repeal be what it will, are you not thoroughly convinced, that your conceſſions will produce, not ſatisfaction, but inſolence in the Americans; and that the giving up theſe taxes will neceſſitate the giving up of all the reſt?" This objection was as palpable then as it is now; and it was as good for preſerving the five duties as for retaining the ſixth. Beſides, the miniſter will recollect, that the repeal of the ſtamp act had but juſt preceded his repeal; and the ill policy of that meaſure (had it been ſo impolitic as it has been repreſented), and the miſchiefs it produced, were quite recent. Upon the principles therefore of the honourable gentleman, upon the principles of the miniſter himſelf, the miniſter has nothing at all to anſwer. He ſtands condemned by himſelf, and by all his aſſociates old and new, as a deſtroyer, in the firſt truſt of finance, of the revenues; and in the firſt rank of honour, as a betrayer of the dignity of his country.

'Moſt men, eſpecially great men, do not always know their well-wiſhers. I come to reſcue that noble lord out of the hands of thoſe he calls his friends; and even out of his own. I will do him the juſtice, he is denied at home. He has not been this wicked or imprudent man. He knew that a repeal had no tendency to produce the miſchiefs which give ſo much alarm to his honourable friend. His work was not bad in its principle, but imperfect in its execution; and the motion on your paper preſſes him only to complete a proper plan, which, by ſome unfortunate and unaccountable error, he had left unfiniſhed.

'I hope, Sir, the hon. gentleman who ſpoke laſt, is thoroughly ſatisfied, and ſatisfied out of the proceedings of miniſtry on their own favourite act, that his fears from a repeal are groundleſs. If he is not, I leave him, and the noble lord who ſits by him, to ſettle the matter, as well as they can, together; for if the repeal of American taxes deſtroys all our government in America—He is the man!—and he is the worſt of all the repealers, becauſe he is the laſt.'

In the courſe of this argument, Mr. Burke in a very able and advantageous manner, avails himſelf of the public circular letter which lord Hillſborough, then ſecretary of ſtate for America, wrote by order of council in 1769, to the ſeveral governors of the colonies, and in which he ſays,

'*I can take upon me to aſſure you, notwithſtanding inſinuations to the contrary, from men with* factious and ſeditious views, *that his Majeſty's* preſent adminiſtration have at no time entertained a deſign to propoſe to parliament to lay any further taxes upon America, for the purpoſe of RAISING A REVENUE; *and that it is at preſent their intention to propoſe, the next ſeſſion of parliament, to take off the duties upon glaſs, paper, and colours, upon conſideration of ſuch duties* having been laid contrary to the true principles of commerce.

"*Theſe have* always *been, and* ſtill *are, the ſentiments of his* Majeſty's preſent ſervants; *and by which their conduct in* reſpect to America has been governed. *And* his Majeſty *relies upon your prudence and fidelity for ſuch an explanation of* his *meaſures, as may tend to remove the prejudices which have been excited by the miſrepreſentations of thoſe who are enemies to the peace and proſperity of* Great *Britain and her colonies; and to re-eſtabliſh that mutual* confidence and affection, *upon which the glory and ſafety of the Britiſh empire depend.*"

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[*] Lord North, then Chancellor of the Exchequer.

Upon this Mr. Burke obſerves, 'Here, Sir, is a canonical book of miniſterial ſcripture; the general epiſtle to the Americans. What does the gentleman ſay to it? Here a repeal is promiſed; promiſed without condition; and while your authority was actually reſiſted. I paſs by the public promiſe of a Peer relative to the repeal of taxes by this houſe. I paſs by the uſe of the king's name in a matter of ſupply, that ſacred and reſerved right of the commons. I conceal the ridiculous figure of parliament, hurling its thunders at the gigantic rebellion of America; and then five days after, proſtrate at the feet of thoſe aſſemblies we affected to deſpiſe; begging them, by the intervention of our miniſterial ſureties, to receive our ſubmiſſion; and heartily promiſing amendment. Theſe might have been ſerious matters formerly; but we are grown wiſer than our fathers. Paſſing, therefore, from the conſtitutional conſideration to the mere policy, does not this letter imply, that the idea of taxing America for the purpoſe of revenue is an abominable project; when the miniſtry ſuppoſe none but *factious* men, and with ſeditious views, could charge them with it? does not this letter adopt and ſanctify the American diſtinction of *taxing for a revenue?* does it not formally reject all future taxation on that principle? does it not ſtate the miniſterial rejection of ſuch principle of taxation, not as the occaſional, but the conſtant opinion of the king's ſervants? does it not ſay (I care not how conſiſtently), but does it not ſay, that their conduct with regard to America has been *always* governed by this policy? It goes a great deal further. Theſe excellent and truſty ſervants of the king, juſtly fearful leſt they themſelves ſhould have loſt all credit with the world, bring out the image of their gracious ſovereign from the inmoſt and moſt ſacred ſhrine, and they pawn him, as a ſecurity for their promiſes. "*His Majeſty* relies on your prudence and fidelity for ſuch an explanation of *his* meaſures." Theſe ſentiments of the miniſter, and theſe meaſures of his Majeſty, can only relate to the principle and practice of taxing for a revenue; and accordingly Lord Botetourt, ſtating it as ſuch, did with great propriety, and in the exact ſpirit of his inſtructions, endeavour to remove the fears of the Virginian aſſembly, leſt the ſentiments, which it ſeems (unknown to the world) had *always* been thoſe of the miniſters, and by which *their* conduct in *reſpect to America had been governed,* ſhould by ſome poſſible revolution, favourable to wicked American taxers, be hereafter counteracted. He addreſſes them in this manner.

It may poſſibly be objected, that as his Majeſty's preſent adminiſtration are not immortal, *their ſucceſſors may be inclined to attempt to undo what the preſent miniſters ſhall have attempted to perform; and to that objection I can give but this anſwer: that it is my firm opinion, that the plan I have ſtated to you will certainly take place, and that it will never be departed from; and ſo determined am I for ever to abide by it, that I will be content to be declared infamous, if I do not, to the laſt hour of* *my life, at all times, in all places, and upon all occaſions, exert every power with which I either am, or ever ſhall be legally inveſted, in order to obtain and* maintain *for the continent of America that* ſatisfaction *which I have been authoriſed to promiſe this day, by the* confidential *ſervants of our gracious ſovereign, who to my certain knowledge rates his honour ſo high,* that he would rather part with his crown, than preſerve it by deceit.'

From hence, and from the conſequent repeal of the duties, which our Author proves could not have been made from *commercial* principles, he concludes that the miniſtry have openly and ſolemnly avowed the inexpediency of taxing America, and ſays, 'I hope nobody in this houſe will hereafter have the impudence to defend American taxes in the name of miniſtry. The moment they do, with this letter of attorney in my hand, I will tell them *in the authoriſed terms*, they are wretches,' with factious and ſeditious views; enemies to the peace and proſperity of the mother country and the colonies, and ſubverters 'of the mutual affection and confidence, on which the glory and ſafety of the Britiſh empire depend.'

Quitting the narrow ground, our Author next enters upon the hiſtorical diſcuſſion of paſt tranſactions, and after reviewing the various acts of parliament made before 1764, and affecting America, he affirms that they were all founded upon the principle of *commercial monopoly*, and 'that a parliamentary revenue from America was never once in contemplation;' (it was indeed mentioned by Governor Bernard in 1765, as '*an innovation,*' as what '*was quite new to the people,*' and as what they were unable to bear.) He conſiders the 'ſtate of *commercial ſervitude* and *civil liberty*,' in which until that time they had lived not as 'perfect freedom,' but as that, which 'comparing it with the ordinary circumſtances of human nature, was an happy and a liberal condition.'—The meaſure of obtaining a revenue from America originated with Mr. Grenville, and ſays our Author, 'great was the applauſe of this meaſure here. In England we cried out for new taxes on America, whilſt they cried out that they were nearly cruſhed with thoſe which the war and their own grants had brought upon them.'

After ſome very pertinent remarks on the meaſure of paſſing the ſtamp act, Mr. Burke enters upon a very full expoſition of the motives and circumſtances attending its repeal, under the adminiſtration of Lord Rockingham and his aſſociates. This part of his ſpeech affords a variety of important information, and conſtitutes a very ample vindication of the conduct of that adminiſtration, in a meaſure, upon which very different opinions have been entertained. He proves by the moſt authentic evidence, that the oppoſition in America was univerſal in every colony before the repeal. That ſuch oppoſition did not ariſe from a knowledge of any change in the king's miniſter, as has been aſſerted (the very letters from the governors and commanders in America, which gave accounts of thoſe diſturbances being directed to the earl of Halifax, becauſe they were ignorant of the change in queſtion); and that the repeal of the ſtamp-act fully anſwered the ends propoſed, and juſtified the meaſure itſelf, becauſe the moſt perfect tranquility immediately ſucceeded, and continued for ſome time in every colony.

Mr. Burke, after refuting ſeveral other falſehoods that had been induſtriouſly circulated, proceeds to review, and ſeverely reprehend the ſucceeding meaſures of government reſpecting America; and concludes with ſtrong admonitions in favour of a milder, and as he thinks, more equitable ſyſtem of policy. The ſpeech altogether is a very able performance, and will fully anſwer all that may have been expected from the Author's abilities.

Art. 27. *A friendly Addreſs to all reaſonable Americans, on the ſubject of our political confuſions.* In which the neceſſary Conſequences of violently oppoſing the King's Troops, and of a general Non-importation are fairly ſtated. New York printed. London reprinted. 8vo. 1 s. 6 d. Richardſon and Urquhart.

This performance is aſcribed to Dr. Cooper, preſident of King's College in New York; and probably very oppoſite opinions will be entertained of its merit by different individuals. The Author, whoever he may be, has employed conſiderable art, and ſome abilities, in holding forth an alarming repreſentation of the diſtreſs and carnage likely to enſue in America from a contention with Great Britain, and in an endeavour to excite jealouſies, diviſions, and animoſities between the ſeveral colonies and religious ſects on that continent: and for this *laudable* purpoſe he addreſſes firſt the members of the church of England, and then the Quakers, Baptiſts, Germans, Dutch, &c. in ſucceſſion, repreſenting it as the aim of the Preſbyterians of New England to exterminate all other religious ſects in America. We ſhall offer a ſhort extract from that part of the performance which is intended to intimidate the coloniſts in general from an oppoſition to the meaſures of government.

'*Friends, Countrymen, and Fellow-Subjects!* let me entreat you to rouſe up at laſt from your ſlumber, and to open your eyes to the danger that ſurrounds you—the danger of your being hurried into a ſtate of rebellion before you are aware of it, and of ſuffering all that reſentment which a mighty nation can diſcharge upon a defenceleſs people. Whether *Great Britain* did right or not, in impoſing the duty on tea, and whether we pay it or not, are matters of trifling conſequence: but whether we ſhall bring down upon our own heads the full weight of her vengeance, and undergo all the horrors of a civil war, or not, are matters of dreadful importance to *us*. If you perſiſt in the ſteps which many of you have taken, and eſpecially if you go on to encourage the *New-England* fanatics to attack the king's troops, whenever they can meet them; the time cannot be diſtant, in which both you and they will be legally proclaimed *Rebels and Traitors*—they as principals, and you as their abettors. You may ſtill profeſs yourſelves to be his *Majeſty's moſt dutiful and loyal ſubjects*, as you did in your late RESOLVES, and as the leaders in the grand rebellion of 1641, did, in their meſſages to the king immediately after the battle of *Edge-Hill*, where they had fought againſt him in perſon; but this will not ſkreen you from vengeance. No: HAVOCK will be the cry; and *the dogs of war* will be let looſe to tear out your vitals. Then, if not before then, the *Dæmon* of diſcord will riſe to diſtract you. Brother muſt fight againſt brother, and friend againſt the friend of his boſom. In ſhort, the country that is now "fair as *Eden*," will become a field of blood, over-ſpread with deſolation and ſlaughter. I tremble, and my blood retires to my heart at the proſpect of ſuch amazing anguiſh and miſery. The ſun and the moon begin already to be darkened, and the ſtars to withdraw their ſhining, O all-pitying Heaven! Preſerve me! Preſerve my friends! Preſerve my country!

Art. 28. *Free Thoughts on the Proceedings of the Continental Congreſs*, held at Philadelphia, Sept. 5th, 1774. By a *Farmer*. New-York printed. London reprinted. 8vo. 1 s. Richardſon and Urquhart.

This farmer of New-York is very unlike the *farmer of Pennſylvania*, both in ſtyle and ſentiments. He endeavours, by the moſt ſelfiſh, intereſted conſiderations, to engage the farmers of that province to oppoſe the reſolutions of the continental congreſs; repreſenting that the non-exportation agreement will deprive them of foreign markets for their produce, and that the non-importation agreement will raiſe the price of ſuch European goods as they may have occaſion to purchaſe.

Art. 29. *A Complaint to the* —— *of* ——, againſt a Pamphlet, intituled, ‘ A Speech intended to have been ſpoken on the Bill for altering the Charters of the Colony of Maſſachuſet's Bay *.’ 8vo. 1 s. White.

Our complainant is very angry with the benevolent Author of the ſpeech in queſtion; againſt which he declaims with much warmth and ſome invective; but he is ſo far from having offered any ſubſtantial objections to ſupport his complaint, that we can find nothing in it of ſufficient weight or ſolidity to merit a ſerious refutation.

Art. 30. *Three Letters to a Member of Parliament*, on the Subject of the preſent Diſpute with our American Colonies. 8vo. 1 s. 6 d. Lowndes.

Theſe letters are written in ſupport of an opinion, ‘ that the pleas ſet up in juſtification of our violent proceedings againſt our American brethren cannot be defended on conſtitutional ground.’ In doing which, our Author is led into a conſideration of the nature of Britiſh rights, and of the extents of parliamentary authority; and though theſe ſubjects have been ſo often handled in the courſe of our American diſpute, he has adduced ſome facts and arguments that will deſerve attention. In his ſecond letter he gives a particular account of the meaſure adopted by king Edward III. of ſummoning repreſentatives from Ireland to ſit in the Engliſh houſe of commons; and he afterwards obſerves, upon this meaſure, that the king's ſubjects of Ireland had proteſted, ‘ That they were not bound to ſend repreſentatives to the parliament in England; that it was repugnant to their *liberties* and *cuſtoms*; for they had not agreed to any ſuch ſtipulation at the time of their firſt ſettlement there; and although, out of reverence to the royal pleaſure, they at laſt ſend repreſentatives, yet they delegate no authority of impoſing any tax or burthen upon them, but reſerve that point entirely to their own determination. No ſupremacy of taxation was contended for, nor even ſo much as claimed over them, by the parliament at Weſtminſter;

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* See Review for July laſt, p. 70.

yet, if that parliament had been conſcious of holding any ſuch right, they would undoubtedly have enacted a law for levying ſubſidies in Ireland. But neither the king nor his great council appear to have dreamt that any ſuch pretenſion could be ſet up, or that any ſuch right exiſted. On the contrary, the Engliſh houſe of commons complain to his majeſty of the burthens which the government of Ireland had thrown on them. The king ſends a requiſition to the Iriſh parliament, to provide for their own exigencies, and to grant him an aid. On their refuſal, he ſummons them to elect repreſentatives to ſit and vote in his Engliſh houſe of commons, in order that their conſent to the ſubſidies he required might be obtained in this channel. The Iriſh declare againſt this, as a grievance, an innovation; and ſay they are not bound to ſend repreſentatives to the Engliſh parliament: and why? not on the plea of remote ſituation, for they were near neighbours; but certainly becauſe they claimed to be legally and rightfully repreſented and taxed in their own parliament only. The ſame kingly prerogative, which introduced a parliament into Ireland, introduced it likewiſe into all our American colonies (Canada excepted). Theſe American parliaments have, from their firſt eſtabliſhment, claimed, and moſt of them exerciſed, legiſlation according to the law and cuſtom of the Engliſh parliament: in them the ſubjects there, like the ſubjects in Ireland, have taxed themſelves, either to provide for the exigencies of their government, or with aids to the crown. Nor are the inhabitants of thoſe colonies more bound than the Iriſh to obey the king's writs of ſummons, and to ſend repreſentatives acroſs the ſea to ſit and tax them in the parliament at Weſtminſter, unleſs a new compact is formed, by entering into which they may voluntarily oblige themſelves to do ſo. I ſay nothing of the comparatively *few voices* on American queſtions ariſing in the houſe, even if they were to ſend repreſentatives; of the large majority of votes to overbear them; or of the policy of the *Scotch* at the *Union*, who, foreſeeing the like contingence, took care to inſert, in the compact they entered into, a ſpecial clauſe, aſcertaining *in perpetuum* what proportion their *land-tax* ſhould bear to that of *South Britain.*

In a ſubſequent part of this performance, the Author endeavours particularly to refute a late Pamphlet, intituled, 'The Intereſt of the Merchants and Manufacturers of Great Britain, in the preſent Conteſt with her Colonies, &c.' Of which we gave ſome account in our laſt Review.

Art. 31. *A Letter to the Right Hon. Lord M———, on the Affairs of America*; from a Member of Parliament. 8vo. 1 s. Almon.

This letter is ſaid to be addreſſed to Lord M—— 'becauſe (among other reaſons) it is the public opinion that *his* advice has of late ſo fatally influenced the meaſures of adminiſtration.'—The following ſhort extract may enable our Readers to judge of the merits of this performance.

'Whatever may have been the ideas of thoſe your Lordſhip chiefly converſed with during the ſummer, yet among the various orders of men I met with, the cauſe of America grew every day more and more po-

popular; new doubts aroſe concerning the authority of the Britiſh parliament to tax the colonies at all: thoſe who had leiſure and opportunity to inquire into the principles of our own and other Gothic conſtitutions, thought there was evident ground to conclude, that the legiſlative power was diſtinct from the power of taxation. They reaſoned farther, to the ſame concluſion from the ſeveral formalities ſtill kept up in the mode of originating and paſſing bills of ſupply. —It was aſked, why could the lords neither propoſe nor alter money-bills? and the anſwer was obvious, becauſe they are not the repreſentatives of the people. It was obſerved, that in many parts of Germany, even in the electorate of Hanover, though the council of ſtate made laws, it was the diet which granted ſupplies: hence it was inferred, (I leave your Lordſhip to judge how naturally) that the notion which I fear obtains ſtill with the majority of both houſes, viz. of the ſupremacy of parliament, comprehending taxation, had ariſen merely from the accidental union of two diſtinct powers in the ſame hands.

'The power of making all laws whatever, whereby money is not levied upon the ſubject, belongs equally to both houſes of parliament; both houſes forming together under the ſovereign, one council of ſtate; but the power of raiſing ſubſidies, the commons are as jealous of as ever; and I confeſs, my Lord, it is my own opinion they ought to be ſo; becauſe ſubſidies are not the dues of the crown, but the benevolence of the people. Can it be ſaid the power of raiſing taxes in the Britiſh parliament extends to Ireland? Did it extend to the counties palatine in England, before their repreſentatives ſat in the houſe of commons? Did it extend to the clergy, till in conſideration of their freeholds they were admitted to vote in elections? Had not Calais its repreſentatives, while a part of our dominion? On what pretence, or by what precedent then, ſay the friends of the Americans, does this power extend to them?'

In anſwer to our Author's queſtion, whether the counties palatine were taxed 'before their repreſentatives ſat in the houſe of commons,' it is ſcarce neceſſary to obſerve that *Cheſter* had originally its own peculiar parliament, exerciſing the excluſive powers of legiſlation and taxation.—That when in the reign of Henry VI, the Engliſh parliament granted a ſubſidy, which was attempted to be levied in that county, as well as in other parts of England, the inhabitants remonſtrated againſt it as an innovation and a grievance; in conſequence of which the King forbad the collection of the tax.—Afterwards however the people of Cheſter were taxed without being repreſented in the parliament of England: but in the act 34 and 35 Hen. VIII. for allowing them repreſentatives, the circumſtance of their having been ſo taxed was expreſsly declared to have been a *grievance*, and '*derogatory unto the moſt ancient juriſdictions, liberties, and privileges of the ſaid county palatine,*' as well as '*prejudicial to the commonwealth, quietneſs, reſt, and peace*' of the inhabitants; and perhaps a more direct affirmation of the neceſſity of repreſentation to juſtify taxation was never made by parliament.

Art. 32. *Thoughts on the preſent Conteſt between Adminiſtration and the Britiſh Colonies in America*; addreſſed to the Merchants of the City of London, and all the Sea-ports, trading and manufacturing Towns, in Great Britain and Ireland. 8vo. 1 s. Browne.

This Writer is a warm advocate for the people of America; but few of his thoughts are new and peculiar to himſelf.

Art. 33. *Extracts from the Votes and Proceedings of the American continental Congreſs*, held at Philadelphia on the 5th of Sept. 1774. 8vo. 1 s. 6 d. Almon.

Art. 34. *Journal of the Proceedings of the Congreſs*, &c. 8vo. 1 s. 6 d. Dilly, &c.

The two preceding articles together comprehend the whole proceedings of the late American congreſs, particularly the bill of rights, liſt of grievances, aſſociation, addreſs to the people of Great Britain, memorial to the inhabitants of the Britiſh American colonies, addreſs to the inhabitants of the province of Quebec, and minutes of occaſional reſolves, and other proceedings, together with the petition to the King; the greater part of which have been ſo generally diſperſed and read, that any remarks from us are now become unneceſſary. We ſhall therefore only obſerve, that from the implicit obedience which is paid in all the Britiſh American colonies to the aſſociations of their congreſs, princes and legiſlators may learn to know how important it is that all their laws ſhould be conformable to the ſentiments of the people for whom they are made, and whoſe welfare ought to be the ſole end of all government.—We here ſee on the one hand, the determinations of an aſſembly without the ſmalleſt power or legal authority, obtaining the moſt perfect obedience through an extenſive and populous country, and over a numerous people, whoſe private intereſts would lead them univerſally to diſobey theſe determinations; whilſt, on the other, we ſee that an act of parliament made profeſſedly for *better regulating the Government of Maſſachuſets-Bay*, and ſupported by a conſiderable military and naval force, is not only diſobeyed, but is become the means of ſuſpending all legal government in that province.

Art. 35. *An Addreſs to the People of England, Scotland, and Ireland*, on the preſent important Criſis of Affairs. By Catharine Macauley. 8vo. 6 d. Dilly.

This well-meant effuſion of public zeal is chiefly directed againſt a late performance intitled *The Patriot.*

Art. 36. *Authentic Papers from America:* ſubmitted to the diſpaſſionate Conſideration of the Public. 8vo. 1 s. Becket.

This collection contains the ſeveral American petitions previous to the repeal of the ſtamp-act, contraſted with the petition of the late congreſs to the King, and their addreſs to the people of Great Britain.

Art. 37. *A Plan for conciliating the jarring political Intereſts of Great Britain and her North American Colonies*, &c. 8vo. 6 d. Ridley.

The Author declares, ‘ that he has not communicated his plan to any miniſterial or anti-miniſterial man; nor to any perſon connected with the people of North America or the Weſt-Indies;’— and had he never communicated it to the public, no loſs would have been ſuſtained, as it contains nothing that is likely ever to be adopted.

Art. 38. *Juſtice and Policy.* An Eſſay on the increaſing Growth and Enormities of our Great Cities. Shewing the Breaches thereby occaſioned in the Conſtitution; and to place it on a more firm Baſis, by uniting Ireland, inſtead of exchanging Religion for Trade. Alſo a Deſcant on the preſent State of the Nation in regard to America, &c. &c. By a Freeholder in Ireland, and a Stockholder in England. Part II*. 8vo. 1s. Dilly, &c. 1774.

This honeſt Hibernian politician, with all his good intentions, ſtill anſwers the character we heretofore gave of him; the preſent publication being as looſe and rambling, as indigeſted and crude, as the former. Perhaps a perſon who conceives and thinks without method, finds his teeming head often overloaded, and brings forth merely to give himſelf eaſe; in which view, though the offspring be little worth, the parent may nevertheleſs be congratulated on his ſafe delivery from his burden.

Art. 39. *England's true Intereſt,* in the Choice of a new Parliament, &c. By a Friend to true Liberty. 8vo. 6 d. Richardſon and Urquhart. 1774.

This ſhould have been noticed a month or two ago; but it eſcaped our collector. It contains advice to the freeholders,—too good to be minded. It is not *this way* that votes are gained or loſt.

ASTRONOMY.

Art. 40. *Tables for computing the apparent Places of the fixt Stars, and reducing Obſervations of the Planets.* By the Rev. Nevil Maſkelyne, B. D. F. R. S. and Aſtronomer-Royal. Publiſhed by the Preſident and Council of the Royal Society, at the Public Expence. Fol. 15 s. in ſheets. Nourſe. 1774.

In this volume, we are preſented with obſerved tranſits of the ſtars and planets over the meridian and zenith diſtances, for a ſeries of almoſt five years, viz. from May 1765 to the cloſe of the year 1769; to which are added 56 tables for aſtronomical purpoſes. We learn, from the dedication to the King, prefixed to this work, that his Majeſty has commanded the obſervations of the Aſtronomer-Royal to be annually publiſhed under the inſpection of the preſident and council of the Royal Society.

PHILOSOPHICAL.

Art. 41. *A Philoſophical Eſſay on Space:* In which are exploded thoſe commonly received, though contradictory Notions, that Space is Nothing, or that it is the Senſorium of the Deity. In a Letter to a Friend. By Richard Yate, Gentleman; Author of ſeveral learned and ingenious Pieces, which have received the Sanction of the moſt eminent Profeſſors of the liberal Arts. 8vo. 1s. Snagg. 1774.

The puff in the title-page will hardly eſtabliſh the credit of this futile performance on a very abſtruſe, metaphyſical ſubject.

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* For the firſt part, ſee Rev. vol. xlviii. p. 152.

METAPHYSICS.

Art. 42. *The Spirit and Union of the Natural, Moral and Divine Law.* 12mo. 2s. 6d. ſewed. Dodſley. 1774.

We have peruſed this volume with ſome degree of attention; but are at a loſs to determine what principles the Author propoſes to eſtabliſh. If others are not more ſucceſsful than we have been, they will derive little inſtruction from theſe lectures. The following are ſome of the Author's general concluſions:

'There are no ideas of ſenſation without reflection, nor of reflection without ſenſation.'

'The moral law was not originally, but came in with tranſgreſſion; it ariſes from ſelf-preſervation and intereſt, from compact and convenience, and of courſe muſt be different in different climates, and variable from the accidents of place, circumſtance, and time, and yet good for the place and time being.—It is impoſſible to reaſon *à priori*, and abſurd to enter into any controverſy concerning the nature of a power.'

'The term *moral* is improperly applied to any of the attributes of God, becauſe they are invariable:——All the attributes of God are of another nature, different from thoſe of men.—We can never compare our attributes, which are called moral, with thoſe of God, ſince things, which to us may appear wrong and cruel, are before God right and benevolent.'

LAW.

Art. 43. *The genuine Speech of Lord Mansfield,* in giving the Judgment of the Court of King's Bench, Nov. 28th, 1774, in the Cauſe of Campbell againſt Hall, reſpecting the King's Letters Patent, of July 20, 1764, for raiſing a Duty of 4½ *per cent.* on all the Exports from the Iſland of Grenada. Taken in Short-hand by a Barriſter. 8vo. 2s. *for* 24 *ſmall* pages. Kearſly.

Some idea of the general nature and grounds from whence this litigation hath proceeded, may be collected from a little article in our Review * for January laſt, p. 69—70.

In this particular caſe, Alexander Campbell, who, in March 1763, had purchaſed a plantation in Grenada, brought his action againſt William Hall, collector for his Majeſty in that iſland, of the duty of 4½ per cent. on goods exported; in order to recover a ſum of money which had been paid by the plaintiff, as a duty upon ſugars which he had exported: and the action was brought on this ground, that the duty had not been impoſed by lawful or ſufficient authority to warrant the defendant in requiring and receiving it. See alſo the pamphlet referred to, in the note, or our ſhort ſketch of it, as above. It appears, from a ſpecial verdict given ſome time ago, in this cauſe, at Guildhall, that the money ſtill remained in the defendant's hands, with the attorney-general's conſent, for the expreſs purpoſe of trying the queſtion, as to the validity of impoſing this duty, without the concurrence of parliament. Accordingly, this great and important point, is here very ably, impartially, and clearly diſcuſſed; and, finally, on particular circumſtances (not upon the general merits of the cauſe) judgment is given for the plaintiff: by which the iſland is freed from the payment of the above-mentioned duty; and it now remains to be ſeen what compenſation government will receive on parliamentary authority.

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* Vid. *Conſiderations on the impoſition of 4½ per cent.* &c.

Art. 44. *Farther Proceedings in Fabrigas and Moſtyn:* with the Record *verbatim*, and the Arguments of Counſel before the Court of King's Bench, on the Bill of Exceptions, on Tueſday the 15th of November, 1774. Correctly taken in Short-hand, by Mr. Gurney. Fol. 2 s. Kearſly.

Our Readers have ſeen a brief ſtate of the former proceedings in this famous litigation, in our 49th volume, p. 398, and 507: where we took notice that Governor Moſtyn, the defendant, againſt whom the plaintiff had obtained a verdict with 3000 l. damages, had been refuſed a new trial, by the Court of Common-Pleas. He then reſorted to a writ of error; which was allowed, on the 14th of December 1773; and the argument, on this ground, came on in November laſt, as above mentioned in the title. The conteſt ſeems to have been extremely well maintained by the pleaders on both ſides; but the matter is yet undecided. The counſel who diſtinguiſhed themſelves in theſe laſt proceedings, are Mr. Buller, for the governor, and Mr. Peckham for Mr. Fabrigas.

Art. 45. *The Neceſſity of limiting the Power of the Practitioners in the ſeveral Courts of Juſtice*; and of making effectual the Law for taxing the Bills of Attornies and Solicitors. In a Letter to Alexander Wedderburn, Eſq; his Majeſty's Solicitor-general. 4to. 6 d. Bew.

Mr. Mawhood, of whoſe litigations and ſufferings we gave ſome intimation in a former Review*, is the writer of this letter. We really pity this gentleman, as, though a man of ſpirit, he ſeems to be engaged in a very unequal conteſt. He complains of his lawyers, and boldly arraigns them at the bar of the public, at the ſame time that he is ſtill obliged to have recourſe to them. What is the natural conſequence of ſuch warfare? What can he expect, but that they will form themſelves into an impenetrable phalanx, to oppoſe and overwhelm him?

MEDICAL.

Art. 46. *Obſervations on the Uſe of Dr. James's Fever Powder, Emetic Tartar, and other Antimonial Preparations in Fevers.* By William White, F. S. A. &c. 8vo. 2 s. 6 d. Cadell, &c. 1774.

The great Boerhaave after labouring many years in applying the mechanical philoſophy to medicine, and particularly to the explanation of diſeaſes, (very few of which ſeem dependent on mechanical affections,) began, towards the end of his life, to perceive that the doctrine of fevers had been defective, and that ſomething more than acrimony of the fluids, muſt concur in their production. It was Dr. Hoffman however who, overlooking the ſuppoſed defects of the *paſſive* circulating fluids, firſt conſidered fevers as affections of the higher powers of animal bodies, (we mean the ſenſible and moving ſolids,) and particularly referred them to ſpaſmodic conſtrictions of the extreme veſſels of the body, and conſequent increaſed actions of the heart and vaſcular ſyſtem, induced by the *vis medicatrix naturæ.* This change in modern pathology has been adopted and taught in the ſchools of medicine, particularly that of Edinburgh, where Dr. Cullen has improved it by many uſeful illuſtrations, (and ſome additions, apparently founded in truth, with a very few exceptions) particularly of his opinion, that debility is a cauſe of ſpaſm; for to us the temporary ſuſpenſion of ſtrength, obſervable in fevers, ſeems, from their remote cauſes, ſymptoms, and cure, to be rather an effect than a cauſe of fever.

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* Vid. our laſt volume. Conſult the *table of contents*.

With theſe apparent amendments in the theory of fevers, a conſiderable improvement in their treatment was introduced by the uſe of antimonials, particularly of Kermes's Mineral in France, and of James's Powder and Emetic Tartar in England; all which in conformity to the new and prevailing hypotheſis, have been ſaid to act in the cure of fevers, chiefly by a relaxing power, exerted in reſolving the ſuppoſed ſpaſmodic ſtricture of the extreme veſſels.

We have premiſed theſe reflections on fevers and on antimonials, as being the only ſubjects of conſideration, mentioned in the title-page before us; though on examination we find a train of other diſeaſes, particularly phrenitis, cynanche, peripneumonia, pleuritis, carditis, peritonitis, gaſtritis, enteritis, hepatitis, cyſtitis, hyſteritis, rheumatiſmus, and arthritis, dragged into the book itſelf, and ſuperficially diſcuſſed.

Mr. White appears however to have acquired ſome, we cannot ſay a perfect knowledge of the improved doctrines lately taught by medical profeſſors, eſpecially thoſe of Edinburgh; and, to ſuch practitioners as are wholly unacquainted with theſe doctrines, his obſervations may prove uſeful: though, in truth, they afford nothing of importance which has not been much better delivered by others.

DRAMATIC.

ART. 47. *The Romance of an Hour*; a Comedy of two Acts, as performed with univerſal applauſe, at the Theatre Royal in Covent-Garden. Written by Hugh Kelly, Eſq; 8vo. 1 s. Kearſly. 1774.

Though this piece is not without ſufficient merit to entitle it to a place in the catalogue of Farces, it has by no means any pretenſions ſufficient to juſtify the contempt with which the Author affects to treat his cotemporary dramatiſts, in the Epilogue; and it is extremely whimſical, that the ſame Writer, who in that Epilogue piques himſelf, on owning his obligations to *Marmontel,* in his Preface, affects to diſclaim the French noveliſt, and to derive his ſucceſs from his own original ſtock of genius. The ſources from which he has drawn are evident; and if he claims praiſe from originality of conception in regard to the character of *Baſſora,* he ought to have ſuſtained that claim, by an equal degree of originality in the execution, wherein we think he greatly fails; having exhibited a ſimple gentoo in the garb of a methodiſt preacher. The cataſtrophe alſo is ridiculouſly precipitated, and indeed the whole ſecond act much inferior, in every reſpect, to the firſt.

The *Arlequin Sauvage* of the Italian Comedy, might have afforded the Author of our Dramatick Romance ſome good hints; but perhaps, as

Cumberland diſowns *Shadwell*, *Kelly* diſowns an acquaintance with any writers who have formerly treated a kindred ſubject. How different is this ſpirit from the conduct of *Terence*, *Plautus*, *Moliere*, *Vanburgh*, and even our ORIGINAL SHAKESPEARE!

POETICAL.

Art. 48. *Sibyline Leaves:* containing a Prophecy of unknown Antiquity, ſuppoſed to refer to the Year of our Lord 1775. Fol. 1 s. Evans. Strand.

A ſatire on the exaltation of Wilkes to the city chair; written in Hudibraſtics, not inferior to many of Butler's; for inſtance:

‘Swift throng the citizens to free
The champion of their liberty;
No horſe, nor aſs, nor mule ſhall draw
Their law's protector from the law,
But charter'd ſhoulders bear from thrall,
The city Saviour to Guildhall.

The anti-patriots will gain a good laugh by the humour of this pleaſant piece of prophecy; while the angry Wilkites, perhaps, would be ready to treat the Author as the prophets of old were treated by the wicked Jews, whom they were ſent to reclaim.

Art. 49. *Modern Midnight Converſation*, adapted to the Times. 12mo. 3 s. Evans. Pater-noſter-row.

Dialogues between huſbands and wives. The women are all clever, and the men are noodles: the poetry very ſo—ſo. Some modern characters are well hit: Nabobs, aldermen, jockeys, ſtock-jobbers, trading-juſtices, common councilmen, and many others are ſatirically exhibited. Even *Reviewers* do not eſcape; and to ſhow our impartiality, we ſhall ſelect what the Author has ſo ſeverely ſaid of *us*, as perhaps the ſmarteſt part of his book:

A Recipe to make a modern Critic.

Two drachms of ſtale ſenſe, and a ſcruple of wit,
A lump of old learning, of taſte a ſmall bit;
A line or two out of Ariſtotle's rules,
And a ſatchel of nonſenſe glean'd up from the ſchools;
Of Lethe's thick ſtream a full gallon well ſhook,
Of ſarcaſms two hundred from any old book;
Ten or twelve lines of good claſſical prate,
With the name of old Horace to add to their weight;
A few Latin maxims, two mottos from Greece,
A ſprig from Quintilian, of logic a piece;
The law of a ſurgeon, and phyſic's ſtrong purge,
And all that mechanical powers can urge;
Twelve French repartees, and three lines from Boileau,
Politeneſs and modern refinement to ſhow;
Of candour a grain, and of ſcandal a ton,
Of knowledge two ounces, of merit not one;
Cantharides plenty to bliſter the page,
But admit not a ſcruple of tincture of ſage;
A handful of rue, and of onions a load,
The brain of a calf, and the breaſt of a toad;

‘The eye of a mole, and the nail of a cat,
‘The tooth of a mouſe, and the wing of a bat;
‘The purſe of old poverty, hunger's lank jaw,
‘The gander's long windpipe, the monkey's crimp paw;
‘Take this doſe, my good Author, you quickly will do,
For CRITICAL, MONTHLY, or any [*] REVIEW.’

To confeſs the truth, it is a provoking thing, that a man cannot write a bad or ſilly book, but he muſt be *told on't* by thoſe curſed *critics!*—What golden times would Authors have, were it not for this generation of vipers! It is amazing that all Grubſtreet does not riſe againſt them, and get them totally exterminated by act of parliament!

Art. 50. *The Theoriſts*, a Satire. By the Author of Medico-Maſtix. [See Review, vol. 50, p. 314.] 4to. 1s. Kearſly.

This Writer expreſſes great diſcontent, that we have on a former occaſion placed him with the family of the *Wellenoughs*. We know not from whence this ſhould proceed, unleſs it be from a conſciouſneſs that he belongs to the *Badenoughs*. If this be the caſe, and if we have miſtaken his genealogy, we cannot blame his anger; for a true ancient *Priton* would ſooner prove himſelf deſcended from an ancient *Pritiſh* hogdriver, than from a Saxon peer. From the *Badenoughs*, therefore, a numerous and flouriſhing family, we will ſuppoſe that he is deſcended; and, indeed, the following *Badenoughiciſms* leave little doubt upon the matter:

P. 8. What you adviſe would be my *chiefeſt* pride. Chief, good friend, is not a poſitive, but a ſuperlative adjective, and admits of no farther degrees of compariſon.

P. 12. Themſelves *unnlighten'd*, what can they explain? *Unnlighten'd* though ſpelt with two *ns* is a ſad word for *unenlighten'd*; if the double *n* was a typographical error, it is ſtill worſe; for then it will mean nothing more than *not diſburthen'd.*

In the next couplet *offend* and *underſtand* are ſorry rhymes.

P. 14. And *plain* experience, in apparel *trim.*

Every taylor knows that theſe two epithets are diametrically oppoſite, and cannot poſſibly be applicable to the ſame ſubject.

So, good Mr. *Badenough*, adieu to you! And when you next
——Leave Sanctorius for an idle ſong,
Bring no more ſuggeſtions of bribery againſt the Reviewers; for, be aſſured, this is only a ſmall part of the flagellation they have in ſtore for you.

RELIGIOUS and CONTROVERSIAL.

Art. 1. *Three Letters*, written by Richard Hill, Eſq; to the Rev. J. Fletcher, Vicar of Madeley, in 1773, ſetting forth Mr. Hill's Reaſons for declining any further Controverſy relative to Mr. Weſley's Principles. 8vo. 6d. Dilly, &c.

What! more *finiſhing ſtrokes* [†]!—But, the occaſion, we ſee, is fair; Mr. Hill ſeems to have found ſufficient cauſe for the preſent publication. He had, it appears, reſolved, on very commendable principles, to quit entirely this field of controverſy; and he had, in a Chriſtian-like manner, at a friendly interview, ſhaken hands with Mr. Weſley, and laid by his pen. In the ſame pacific diſpoſition he wrote to his principal antagoniſt, Mr. Fletcher, the three letters here publiſhed; and he alſo put a ſtop to the ſale of ſuch of his tracts as this conteſt had given birth to. It ſoon, however, appeared, that all this peaceable intention, and praiſe-worthy proceeding, was ‘ moſt injuriouſly miſrepreſented.’ It was confidently rumoured, and affirmed, that he had recanted his ſentiments, and had begged Mr. Weſley's pardon, for having written againſt his principles.

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[*] What! *any?* Even a *good* one? Who could have expected figs from ſuch thiſtles?

[†] See Review, vol. xlviii. March 1733, p. 240.

As this falſehood gained ground, and even ſtaggered ſome of his own particular friends, Mr. Hill found himſelf ‘ under the diſagreeable neceſſity of appearing once more in public, upon the occaſion; not to carry on the diſpute—but only to lay before the religious world his real motives for diſcontinuing it. And as theſe will be beſt ſeen by the private letters which he wrote to Mr. Fletcher, he has been prevailed upon to let them go out in their original dreſs, not having had the leaſt deſign of publiſhing them, at the time they were written.’

From the contents of theſe letters we are fully ſatisfied, that there was not the leaſt foundation for the report that Mr. Hill had retracted his religious opinions; it only appears that he laudably wiſhed *for peace*, while his opponents *are for war*.

This retiring champion of the tabernacle, however, like the Parthians of old, is not leſs formidable in his retreat than in a direct attack. He here lets fly, at the *Arminians* and *Perfectioniſts*, one of his ſharpeſt pointed arrows. He ſtiles it ‘ *their Creed*.’ HE ſays he has ‘ compoſed it from their ſentiments;’ and he adds, that he ‘ can ſcarcely read it without horror.’ Yet he thinks himſelf juſtified in publiſhing it, as Mr. Fletcher ſtill continued the controverſy with ſo much warmth. Thus inſtead of ‘ *peace*,’ behold what ‘ great bitterneſs †.’

Art. 52. *Religion a Farce.* In a Letter to a Reader in the Univerſity of Salamanca. 8vo. 6 d. Williams.

This being a curious title to a contemptible performance, it may require more explanation than it deſerves. A ſchiſm having ariſen in the eſtabliſhed church concerning ſubſcription to articles of faith, a ſly Catholic ſteps in, armed with a clumſy two-edged ſword, to fight his way between the defenders of ſubſcription and the petitioners againſt ſuch mental bondage. The Diſſenters, with ſome of Mother Church's own undutiful children, clamour about the right of private judgment; the Papiſts ſtand watching the event of the conteſt, hinting, that if an act ſhould paſs to releaſe the petitioners from ſubſcription, there can be no reaſon to refuſe Papiſts a repeal of the Teſt: and when the church withſtands theſe attacks, and defends her ſpiritual outworks by human laws, both her antagoniſts reproach her with intolerancy and popiſh principles. In this country, however, and in this queſtion, Roman Catholics ought to be ſet aſide, as unworthy of attention; for when proteſtant liberty is in diſpute, all profeſſed enemies to it are excluded, on their own principles, and can have no claim to come in for ſnacks, as this Writer expreſſes it, with the clerical petitioners. Accordingly, when he endeavoured to deduce ſuch a claim in the public papers, (the letters relating to which compoſe the greateſt part of this publication) the correſpondence he engaged in was juſtly declined, as ſoon as his complexion appeared, and he was left to ſay what he pleaſed, as long as the printer thought his letters worth inſerting.

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† Iſa. xxxviii. 17. *One of our Author's mottoes.*

From ſome indications, this pamphlet appears to come from the ſame ſtrange pen that engaged againſt duelling and ſuicide in Article 18, of this Month's Catalogue.

Art. 53. *Methodiſm a Farce.* In a ſecond Letter to a Reader in the Univerſity of Salamanca. 8vo. 1 s. Meighan. 1771.

Another attempt from the above indefatigable hand, to ſtart a Romiſh controverſy in the daily papers; but his ridiculous letters being all confeſſedly rejected by the news-printers, he has had perſeverance enough to publiſh in ſpite of them, though they conſiſt chiefly of expoſtulations with the ſaid printers, for their diſregard of him. Indeed his ſtyle of writing, apart from the ſubject, was ſufficient to exclude him; and for this he makes the following apology.

'In regard to the ſtyle, which certain connoiſſeurs ſtigmatiſe him for, as being neither proſe nor verſe, he, once for all, gives them to underſtand, that, Plutarch-like, he of things, not words, is ever in purſuit; and that if a vein for numbers has, ſince the days of Roſcius, to pieces for the ſtage no objection been, it ſhould not be to his, if now and then perchance indulged.'

For the credit of the celebrated order of Jeſus, it is to be hoped this emulator of Plutarch and Roſcius was not of that brotherhood.

SERMONS.

I. A Sermon upon the Turf, by a Saint from the Tabernacle: preached at the laſt Newmarket Meeting. 8vo. 9 d. Bew. 1774.

An excellent diſcourſe in the aſſumed character; though we will not ſcrutinize too cloſely into the Writer's pretenſions to ſaintſhip. It is doubtful whether the Tabernacle will own a man, who appears to have too much of the wag in him to rank among the long diſmal faces that harangue about Moorfields; though it is probable he is no ſtranger to a pulpit of ſome other claſs: he may therefore at preſent be allowed a place among Poor Robin's ſinful ſaints, until he can make out a better title to canonization. The following extract from this diſcourſe will ſufficiently inform our Readers of his talents.

'It may be about three weeks ago that I ſaw a crowd, and inquiring what was the matter, I found they had made a ring, in which two men ſtripped of their very ſhirts, were prepared to encounter with fiſts. I called out to them to ſuſpend their quarrel, 'till I had communicated ſomething which it nearly concerned them to know; I prevailed, and like a bleſſed* peacemaker, ſo completely ſoftened them, that—they put on their ſhirts again, and parted friends. The other inſtance is ſo extraordinary, and indeed almoſt incredible, that if I was not able to produce witneſſes of its truth, I ſhould be unwilling to mention it. You know there is a diverſion that goes by the name of cocking, in which the company are extremely clamorous, prophanely ſwearing and bullying, inſomuch that a perſon with moderate lungs could not poſſibly be heard. At ſuch aſſembly I was preſent, not prompted by avarice to act the ſame butcherly part with the reſt; but, being earneſt in ſoul-ſaving—I called out to *them*, with a windpipe ſo clear and ſtrong, that they were amazed at it: I improved this firſt ſurprize to the happieſt of purpoſes, and told them, they were in the greateſt danger if they continued in that place five minutes longer, that in all probability they would be dead men: they were already † *dead in treſpaſſes and ſins*. I begged by all that was dear to them, that they would follow *me*, which they did, with the greateſt expedition; I verily believe that I drew them out of the pit in leſs than half the time above mentioned. This was a pious fraud, you muſt acknowledge: and when I had got them out, I brought ſuch arguments from ſcripture againſt their cruel paſtime, that they ſhewed evident ſigns of remorſe. Have you no bowels of compaſſion, ſaid I, or do you think theſe ſubjects of your mirth have no feeling, that you thus riot in their wounds, wantonly provoking and ſtirring them up to ſtrife? *A righteous man regardeth the life of his beaſt*, ſo ‡ Solomon ſaid: and of his bird too, I ſay. Recollect, I pray you, that pathetic addreſs of your Saviour, § "O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as a *hen doth gather her brood* under her wings, and ye would not!" And was it for this, that the hen gathered her chickens under her wings, that their blood ſhould be ſpilt for your recreation? That with artificial weapons (O diabolical invention!) they ſhould tear and mangle each other, and die ten thouſand deaths?—Did not Peter weep bitterly when the ‖ *cock* crew?—For it reproached him with the denial of his Maſter: and you *deny Chriſt*, you act in oppoſition to his goſpel, which requires that you ſhould be tender-hearted. In ſhort, my expoſtulations had the deſired effect upon them, they went away with diſpoſitions totally changed, ſo that not one of them would have trod on a ſpider if he had ſeen it. This was a glorious converſion, I ſhould be glad to hear that the regular divines did any thing like it."

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* Matt. v. 9.

Thoſe who wiſh to ſee his notions of jockeyſhip, and how he treats his black legged auditors, will not repent purchaſing the ſermon; though one of the Author's jokes has been to charge three-pence extraordinary, with a view, no doubt, to preſerve a reſemblance to the *odd* prices of Moorfields divinity: he underſtood *fun* too well to take off a penny or two pence, on that account.

II. In Lambeth Chapel, at the Conſecration of Dr. Thomas, Biſhop of Rocheſter, Nov. 13. By William Bell, D. D. Prebendary of Weſtminſter, Treaſurer of St Paul's and Chaplain to the Princeſs Amelia. 4to. 1 s. Robſon.

. Never was a more unfortunate *erratum* than the omiſſion of the little particle *the*, in our account of *The Cobler*. 'Worthy of imitation,' is (in this inſtance) *nonſenſe*. Read the paſſage thus:—If the French piece, from which the preſent is ſaid to be taken, is in ſtyle and conſtruction, in any degree a model worthy of *the* imitation, the Engliſh Author is doubly criminal, not only for *ſtealing*, but for *robbing the Spital*.

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† Eph. ii. 1.
‡ Prov. xii. 10.
§ Luke xiii. 34.
‖ Matt. xxvi. 74, 75.

THE
MONTHLY REVIEW,
For FEBRUARY, 1775.

Art. I. *Of the Origin and Progreſs of Language.* 8vo. Vol. II. 6 s. 6 d. Boards. Edinburgh, Balfour; London, Cadell. 1774.

IN the firſt volume of this work (of which our Readers will find an account in our Reviews for September and November 1773) the Author employs much learning and ingenuity in ſupport of the opinion that the faculty of ſpeech is not the gift of nature, but the work of art, or of habit acquired by cuſtom and exerciſe; and that we are truly by nature the *mutum pecus* that Horace repreſents us. In order farther to eſtabliſh this favourite hypotheſis, he now proceeds to examine the nature, and analyſe the ſtructure, of language, in its preſent form; in full expectation of convincing his readers, that ſuch a regular and artificial ſyſtem, could not have been produced from the rude materials furniſhed by the firſt ſavages who learned to articulate, without the deſigned and aſſiduous exertion of much ingenuity and ſkill for this purpoſe.

In executing this part of the deſign, our Author adheres to the ſcholaſtic diviſion of his ſubject, which he had before adopted, into *matter* and *form*; and firſt treats of the *form* of language, or words conſidered as ſignificant. And here, though he frequently expreſſes his approbation of Mr. Harris's *Hermes*, his ſervile attachment to the ancients will not ſuffer him to follow that judicious and natural diviſion of words into *principals* and *acceſſories*, on which that truly philoſophical writer has grounded the beſt analyſis of language which has ever been formed. Inſtead of this diviſion, our Author makes choice of that which is given by his *magnus Apollo*, *Ariſtotle*, into *noun* and *verb*; and adds, ‘ my reaſon for preferring this diviſion is, that it refers, as I underſtand it, to that grand diviſion of things contained in the categories, or predicaments (the doctrine of which I hold to be the foundation of all philoſophy) into *ſub-*

ſtance and *accident.*' Under one or other of theſe two heads he has endeavoured to bring all the parts of ſpeech; but few of his readers will, we apprehend, be of his opinion, that he has done it without any ſtraining or difficulty. One might have expected that Mr. Harris's analyſis, ſupported by the authority of the ancients, as well as by its own intrinſic merit, would have paſſed with this enthuſiaſtic admirer of ancient learning; but—he could not find it in the *categories*. However, though this work is too exactly formed on the model of antiquity to promiſe much improvement in the general theory of Grammar, we meet with many curious obſervations on the ſeveral parts of ſpeech, with ſome of the moſt material of which we ſhall preſent our Readers.

Concerning *pronouns* he ſays, 'The pronoun is undoubtedly to be ranked under the noun; for it ſtands for the noun; but it expreſſes ſomething more; for the pronouns of the firſt and ſecond perſon mark a reference to the ſpeaker and hearer, as if it were ſaid, "This man here who ſpeaks to you:" "This man here to whom I ſpeak." The demonſtrative pronoun of the third perſon refers alſo to an object preſent: thus, "this object which is here preſent." But the other pronouns of the third perſon always refer, not to objects then known for the firſt time, but to ſuch as the hearer had been informed of by the preceding part of the converſation, ſo that they denote objects *recogniſed* or known the ſecond time, and having been before mentioned.'

In treating concerning *articles*, he explains at large the uſe of the Greek article; and obſerves, that it is prefixed to proper names to diſtinguiſh one individual from another of the ſame name: to intimate that the individual referred to, is the ſame which had been before mentioned; or to point him out as being generally known, or of diſtinguiſhed eminence. When the Greek article is prefixed to general names, it points out an individual perſon or object, with reference to ſome mention which had before been made of it, or ſome previous knowledge which the reader is ſuppoſed to have of it. It may be defined, the prefix of a noun, denoting ſimply that the noun to which it is prefixed, is the ſame with that which was before mentioned, or is otherwiſe well known.—Under this head, after making an apology for condeſcending to ſpend any time upon modern languages, which he ſays 'have grown out of vulgar uſe, being mongrel dialects, and the corruptions of better languages,' he remarks, that though the French and Engliſh languages have a great advantage over the Latin, in making uſe of the article, they have no advantage over the Greek, by having two articles inſtead of one: for the particles *a* and *an* in Engliſh, and *un* in French, are really numerical words. 'Now, what occaſion, he aſks, is there for a term of number to denote an indefinite individual of any ſpecies?' We venture to reply, Certainly none. But the inference is, not that theſe particles are uſeleſs, but they are uſed for ſome other purpoſe than that which the Author ſuppoſes. They are uſed, not to expreſs number, but to indicate that we are not ſpeaking of one particular perſon or thing, but of any one of the ſpecies indefinitely. The French have doubtleſs an advantage in their plural indefinite; but they always uſe it, not numerically, but indefinitely. And that an article of this kind is of real uſe may be ſeen, by comparing the ambiguity which is obſervable in the ancient languages in ſpeaking of individuals and of the ſpecies, with the preciſion and clearneſs with which theſe are diſtinguiſhed in modern languages by the help of the articles. Would it be eaſy, without this help, accurately to expreſs the different ideas in the two following ſentences? "Man, who has the gift of ſpeech, muſt be a reaſonable being—A man, who has the power of ſpeech, cannot be an idiot." This diſtinction is more happily preſerved in Engliſh than in French, or perhaps in any other language.

In explaining the ſubject of *caſes* of nouns, he has again recourſe to the categories. Having obſerved that they expreſs connexions between words, and aſked what theſe connexions are, he anſwers, 'They belong to the category of *relation*: for I muſt have recourſe again to the categories, in which, according to my notion, the firſt principles of all arts and ſciences, and among others of the grammatical art, are contained.' He then proceeds to remark, that caſes ſhew the relation of ſubſtance to ſubſtance, of ſubſtance to accident, and of accident to accident; and he illuſtrates the obſervation by particular inſtances.

Our Author's obſervations concerning tenſes appear to us to be extremely accurate and ingenious: the ſubſtance of them is as follows:

The ſimple diviſions of time into paſt, preſent, and future, may be farther divided into perfect, imperfect, or indefinite. The preſent is by its nature always imperfect. If I have written a part of a verſe, and am ſtill continuing to write, I ſay, *ſcribo verſum*, *I write* or *am writing the verſe*: but if I have juſt finiſhed it, I ſay, *ſcripſi verſum*, *I have written the verſe*. As therefore the preſent tenſe neceſſarily denotes an imperfect action, the diſtinction of indefinite, which leaves it undetermined whether the action is completed or not, cannot be applied to it. But *the paſt tenſe* admits of each of theſe diſtinctions. Ἔγραψα, *I wrote* or *did write*, is, I think, clearly an aoriſt, expreſſing ſimply that the action is paſt, without determining whether it was or was not a complete action at that time. The preterperfect γεγραφα denotes not only that the action is paſt, but that it is completed; *I have written*: the pluſquam-perfect, ἐγεγραφειν, *I had written*, denotes that the action was completed at ſome paſt time. And ἐγραφον, *I was writing*, denotes that the action is paſt, but was not completed at the time referred to, and therefore is called the *imperfect*. As to the future; γραψω, or *ſcribam*, expreſſes the future action indefinitely; γεγραφως ἐσομαι, or *ſcripſero*, denotes the future action perfect, *I ſhall have written*; and γραφων εσομαι may be uſed to denote an imperfect future, *I ſhall be writing*. Tenſes may alſo be conſidered as *ſimple* and *compound*. The ſimple are thoſe already mentioned; the compound are various combinations of theſe. Thus, the paſt combined with the preſent, makes the preter-perfect. This is properly uſed, when the paſt action is comprehended in any portion of time which is conſidered by the ſpeaker as preſent; as, *this day I have written a letter*; or when the effects of the action are ſtill exiſting; *I have built a houſe*. The aoriſt of the paſt does not determine whether the *now* is to be taken into that paſt time, or is in any reſpect to be conſidered as preſent. In theſe words of *Job*, "The Lord *gave*, and the Lord *hath taken* away," the tenſes are moſt properly uſed. If, inſtead of *gave*, the aoriſt, the tranſlators had uſed the compound tenſe *hath given*, it would have been improper, becauſe what the Lord gave was at that time taken away, ſo that the action of giving could not in any way be ſaid to be preſent; whereas the next verb *take*, is moſt properly in the compound tenſe, becauſe his wealth then continued to be taken away. But if he had ſaid ſo after he had got back his wealth, it would not have been proper; he muſt then have ſaid, *The Lord took away*, becauſe the action of taking, with its conſequences, were then paſt.—The pluſquam perfect is a compoſition of the paſt with the paſt; and expreſſes that the action is paſt, not only with reſpect to the preſent *now*, but alſo with reſpect to another action likewiſe paſt: *I had written a letter when you came in*. The paſt is combined with the future, when an action is ſpoken of as future with reſpect to the time of the ſpeech, but paſt with reſpect to another event likewiſe future: *I ſhall have written when he will come in*.

This explanation of the Greek tenſes our Author ſupports by quotations from the ancient grammarians; and then proceeds to examine Dr. Clarke's ſyſtem on this ſubject. In theſe ſtrictures he gives us this important piece of information: 'Dr. Clarke divides all time, as I do, into paſt, preſent, and future.'

We are not ſurpriſed to find this zealous advocate for the ancients preferring the method of expreſſing the relations of nouns, and the tenſes and moods of verbs, by inflexions and caſes, to the modern uſe of prepoſitions and auxiliaries. But, if it were not too bold an attempt, to ſtand forth in defence of modern languages, after his general cenſure of all ſuch attempts, as the effect of that *contemptible* ſpecies of *vanity, which is founded in ignorance*, we might perhaps venture to inſinuate that the ſeveral grounds on which he reſts his preference are not ſo ſolid as he ſeems to imagine. The arguments in favour of the ancients on this head may all be reduced to theſe two, that inflexions are favourable to the harmony of language, and increaſe the perſpicuity and variety of compoſition.—With reſpect to melody of ſtyle, let a compariſon be fairly made between that perpetual repetition of the ſame ſounds, which the declenſions and conjugations in the Greek and Roman languages occaſion, and the endleſs diverſity in the termination of both nouns and verbs in modern tongues; and it will not be diſputed that, as far as variety of ſound contributes to melody, the latter have greatly the advantage over the former. ‘But theſe inflexions afford an opportunity for a much greater variety of arrangement than the uſe of prepoſitions and auxiliaries.’ True; and what has been the conſequence? The ancients, paying a much larger ſhare of attention to this ſpecies of ornament than it deſerved, have often obſcured, ſometimes impaired, the ſenſe for the ſake of the ſound. Experience proves that modern languages are capable of a conſiderable degree of melody; and if in this reſpect they fall ſhort of the ancient (though even this may be queſtioned) the loſs is amply compenſated, by the ſuperior perſpicuity and preciſion, of which their conſtruction renders them capable. The variety of relations which the ſame termination is often uſed to expreſs, in nouns ſubſtantive, is one conſiderable ſource of difficulty and ambiguity in the ancient languages. In like manner ſeveral of the leſſer variations of time and mode are often confounded in the beſt ancient writers, and indeed do not admit of a diſtinct and preciſe expreſſion in the Greek or Latin languages. Whereas in Engliſh, we are able, by the help of prepoſitions, to point out the relations of things without ambiguity; and our auxiliaries *am, have, may, might, can, could, muſt*, &c. with their ſeveral changes and combinations, enable us to expreſs the variations of time, volition, and perception, in the uſe of verbs, with greater preciſion than the ancients.

There is a beauty in compoſition ariſing from artificial arrangement, on which our Author lays much ſtreſs; ‘that it places a ſentence before the mind in one complex view, and gives the ſenſe ſo interwoven and compounded, that the mind muſt needs perceive it altogether or not at all.—Whatever muſt be united in the mind, he adds, ſhould be united in the compoſition; and whatever excites the mind to exert that uniting faculty ought to be eſteemed an advantage.' But before we can judge of the force of this argument in favour of ancient languages, we muſt have a clearer idea of the ſpecies of excellence here inſiſted on, than the Writer's words have given us. We cannot conceive that intricacy of conſtruction can conduce to clearneſs or ſtrength of conception; or that when the ſenſe is twiſted and interwoven, it can be diſtinctly diſcerned, till the mind has been at the pains to diſentangle the threads, and place them in their proper order. And for our parts, we think ourſelves much obliged to thoſe writers who ſave us this trouble, by ranging their ideas and expreſſions in the order of nature and common ſenſe. But perhaps this is the effect of an Engliſh education; or, perhaps, in preferring that kind of compoſition which, as our Author expreſſes it, *breaks down the ſenſe, and makes a kind of pap of it, fit only to feed the minds of children*, we only betray the weakneſs of our digeſtive faculties.

Before our Author takes leave of the *formal* part of language, he touches on the ſubject of derivation, chiefly to ſhew, that almoſt all the radical words in the Greek tongue are verbs, and to introduce a ſingular hypotheſis, afterwards to be noticed. He then concludes this part with an ingenious diſcuſſion of the queſtion, Whether words are by nature ſignificant, or only by inſtitution? and he determines, that they are arbitrarily framed, with a view to derivation and inflexion.

In the next part of the work, which treats of the *material* part of language, vocal ſound, the track marked out by the ancients is ſo cloſely followed, that we find few things ſufficiently new to require particular notice. Under the general head of vocal ſound are included *articulation*, *accent*, and *quantity*.

In ſpeaking of *articulation*, the Author follows the injudicious arrangement of elementary ſounds given by the ancient grammarians, without attempting a more natural and philoſophical explanation of the ſubject, and without taking any notice of what has been offered on this head by the moderns, and particularly by a late writer, of whom he afterwards makes reſpectful mention, Mr. Herries *.

He takes much pains to ſupport the opinion, that the ancient Greeks made uſe of *accents* in reading or ſpeaking; by which he underſtands, real notes of muſic, or variations of the height of the voice upon different ſyllables; and, after explaining the nature of muſical notes, quotes a paſſage from Dionyſius Halicarnaſſenſis to prove, that the *acute* accent raiſed the voice about a fifth, and the *grave* depreſſed it as much. He likewiſe attempts to ſhew, that the uſe of accents was perfectly conſiſtent with quantity, a ſhort ſyllable admitting of an acute or grave accent, as well as a long one. Probably this opinion (which is here maintained with much learning and ingenuity) may be true: but if it be, an argument may be deduced from hence againſt the modern uſe of accents in writing or reading Greek, perhaps more concluſive than any which their warmeſt opponents have hitherto urged: for this kind of muſical reading is ſo totally different from the modern manner of ſpeaking, that nothing could be ſuppoſed more ludicrous than an Engliſhman pretending to read an ancient author in true *Greek recitative.*

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* Elements of Speech, ſee Review, vol. xlix. p. 273.

Concerning *quantity*, or the comparative length of ſyllables, our Author ſpeaks in a confuſed and unſatisfactory manner, for want of having previouſly aſcertained the nature of ſimple ſounds. He is particularly unfortunate in his remarks concerning quantity in Engliſh verſe. Adopting the *Yorkſhire* or the *Scotch* pronunciation, he ſays, that in the words *holy*, *ghoſt*, the *o* is ſounded as if it were the diphthong *oa*, and is therefore long. Having laid down this poſition, that Engliſh verſe is made by accent, not by quantity, he ſupports it, by ſaying, that if the accented ſyllables in any verſe be made either long or ſhort at pleaſure, the verſe ſtill remains. Poſſibly there may be ſome foundation for the poſition, and ſome force in the argument by which it is defended; but before our Author attempted to make converts to his opinion concerning Engliſh verſe, it had been well if his contempt for modern accompliſhments had permitted him to learn to read it. He would not then have ſaid, that in the firſt verſe of the Paradiſe Loſt, the five accented ſyllables are, *man's*, *dis*, *be*, *and*, *fruit.*

Of *man's* firſt *diſobe*dience *and* the *fruit*!
Ti *tum* ti *tum* ti-*tum* ti *tum* ti--*tum*!

After this ſpecimen of the Author's ideas of the melody of Engliſh verſe, our Readers will readily excuſe us if we take leave of this part of his work, and proceed to what he has advanced, in his THIRD BOOK, concerning the compoſition of language.

Having briefly explained the principles of ſyntax, he reſumes and ſupports at large, one of his favourite opinions, that the artificial arrangement of words in ancient writers is an improvement not only of the melody but the ſenſe: but as we have already expreſſed our ſentiments on this topic, and find nothing in this part of the work which inclines us to alter them, we paſs on to the Author's remarks on compoſition as it reſpects SOUND.

Here we find ſeveral obſervations on the combination of conſonants, ſyllables, and words, chiefly referring to the Greek language, which ſhow that the Author has ſtudied the ſubject with great attention, and proves that melody of language was much regarded by the Greeks, and cultivated with great ſucceſs.

This volume cloſes with a high encomium on the Greek language; an account of the nature of the Chineſe language, chiefly extracted from Du Halde; and a ſummary view of the philoſophical language invented by Biſhop Wilkins.

To this volume are added, by way of ſupplement, three diſſertations. The firſt, *On the Formation of the Greek Language*, ſupports an hypotheſis which is ſo extremely curious and wonderful, that we cannot doubt, notwithſtanding any claim which Mynheer Hempſterhuſius, the Dutch profeſſor *, may make, but that the honour of the diſcovery reſts ſolely with our ingenious Author. That we may not keep our learned Readers longer in ſuſpenſe on ſo intereſting an occaſion, we inform them that the Greek language is, in this diſſertation, proved to be derived from theſe five decads, *αω*, *εω*, *ιω*, *οω*, *υω*; that 'theſe decads are the radical and primitive ſounds of the language; from which, combined with other vowels and conſonants, the whole language, *in long order, and a wonderful progreſs of generation*, is to be deduced.' Ye lovers of ſimplicity! read, and be aſtoniſhed! The whole GREEK LANGUAGE is derived from FIVE WORDS. Say not, "And wherefore five?" The ſimplifying power which hath done this could, doubtleſs, have done more, and have proved the whole language to be derived from one word, from one letter, Ω. But Pythagoras forbad. In his ſchool our great etymologiſt hath learned to pay due reſpect to the *duad*, † 'becauſe it is the paſſage from unity to number, and becauſe—it is one of the principles of all number:' therefore it is that he hath derived the Greek language from five decads.

This diſſertation is followed by two others, one of which is written to ſhew, that the Greek language is conſtructed with a peculiar regard to melody; the other, that the arrangement of words in Greek authors, particularly Demoſthenes, adds perſpicuity and force to the ſenſe, as well as harmony to the ſound. Theſe diſſertations we recommend to the attentive peruſal of thoſe of our Readers whoſe *microſcopic intellects* are formed for the inſpection of ſuch *minutiæ*.

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* Page 541. † Page 58.

ART. II. *Imitations of the Characters of Theophraſtus.* 8vo. 2 s. ſewed. Leacroft. 1774.

THEOPHRASTUS was the renowned ſcholar of Ariſtotle, and his ſucceſſor in his glorious ſchool of the philoſophy of nature and humanity. He has left to the world ſome few monuments that, while they plead a claim to the beſt honours of literature, ſuggeſt a painful reflection on his loſt labours. The periſhed productions of his ſcholar, Menander, ſcarcely affect us with a more tender remembrance. Menander was the poet of characteriſtic life, and derived, no doubt, his firſt principles of excellence from that maſter, who commanded the province both of unanimated and animated nature.—For Theophraſtus was not like Solomon's fool, whoſe eyes went to the ends of the earth and returned not again. From his reſearches in the general productions of the univerſe, he came home to the province of man, and employed his accumulated knowledge in the delineation of moral characters.

Many, above two hundred, we are told by ancient writers, were the productions of his pen; of which, however only ſixteen tracts remain.

Of theſe, his characters are not the leaſt valuable. It ſeems to have eſcaped this Author's notice, that they were tranſlated into French long ago by *La Bruyere*, and prefixed to his *Caracteres ou les Mœurs de ce Siecle*, which gained him the name of the modern Theophraſtus. This tranſlation was preceded by a *Diſcours ſur Theophraſte*, from which our Author might have ſelected further materials for the life of the Greek philoſopher.

Whether our Engliſh imitator has any right to diſpute with La Bruyere the title of the modern Theophraſtus, we ſhall leave to the judgment of our Readers, after firſt giving him the privilege of ſtanding upon the faireſt ground, by ſetting forth his own account of his attempt.

'Theophraſtus left his own works, and thoſe of Ariſtotle, to his friend Neleus, of Scepſis, near Pergamus, one of the executors of his will. The heirs of this Neleus, who were as deſtitute of zeal as of learning, having buried theſe treaſures, as ſome ſay, leſt they ſhould be ſeized by the king of Pergamus, they remained in this unworthy ſituation for ſeveral ages. They were at laſt diſcovered, and brought to Rome in the time of Cicero, who, we may ſuppoſe, was under high obligations to theſe writings, and by their means poſſibly was made a convert to the Academic, which, as he himſelf ſays, differed but in name from the Peripatetic ſect. The ignorance of the tranſcribers, employed by bookſellers at Rome, was, if poſſible, more fatal than the vaults at Pergamus; and, in truth, the critics of the middle ages ſeem to have been leſs attentive, than became them, to the preſerving and collating theſe valuable remains. Stobæus had only inſerted the firſt fifteen characters in his collections: at the revival of letters, H. Stephens met with MSS. which afforded him eight more. The laſt five were communicated to Caſaubon from the Palatine library at Heidelberg.

‘ Permit me to obſerve in this place, that our Author's imperfections ſeem rather owing to accidental circumſtances, than to any defect in his own taſte or judgment. One fault however we muſt not conceal, namely, an indelicacy and coarſeneſs of ideas and expreſſions, which to a modern reader would ſeem quite inexcuſable. I ſhall not enquire with Dr. Gally, whether the delicacy of the preſent age does not proceed from an affected nicety, or a falſe taſte, rather than the intrinſic nature of things; but only obſerve, from the general character we have ſeen our Author bear for elegance, and a punctilious obſervance of decorum, that this fault was rather in the *age*, than in the *man*. Caſaubon argues, from his frequent mention of vociferation, that he had tender ears; and indeed every inſtance of impropriety, which he produces, conveys at the ſame time a ſufficient evidence of his own diſapprobation of it.

‘ From what has been ſaid, the reader will have a competent idea of the difficulties which have attended the preſent work. To reconcile it to modern notions, to make the confuſed characters conſiſtent, and to keep up a diſtinction between the very ſimilar ones, was a work of no ſmall attention. I have not, however, taken ſo great a liberty with the original, as to attempt a reduction of the ſeemingly miſplaced inſtances; nor are any of them totally omitted, though ſome perhaps might have been ſpared. Shall it be owned, that two or three whole characters were for ſome time rejected, as incapable of being ſucceſsfully handled, either on account of their obſcurity or coarſeneſs of manners? By the advice however of an excellent critic, in order to render the work complete, they have been new modelled and retained, without diſgrace, it is hoped, to their fellows.

‘ The learned reader will perceive, that new introductions are ſubſtituted in the room of the dry Ariſtotelian definitions which are prefixed to all the original pieces. Many inſtances are tranſpoſed in the ſame character, for the ſake either of perſpicuity, or a better concluſion, or for ſome other inferior reaſon. The word *Imitations*, in the title, is adopted, it muſt be owned, for want of a better, though the following ſketches might almoſt paſs for originals, ſo total a change has been ſometimes made, eſpecially in the Sixteenth Character, where the nature of the ſubject required it; and ſo much new matter introduced, eſpecially in the Third, where incoherence is the characteriſtic.

‘ If either the language or ideas in the following ſheets ſhould ſeem to fall below the ſtandard of modern refinement, it is hoped, that the nature of the perſons here introduced will apologiſe for the want of an extreme attention to a taſte which, however laudable in itſelf, it may not always perhaps be poſſible to comply with. It is requeſted too, that if any thing ſhould ſeem awkward or unneceſſary, the Reader would not paſs an unfavourable judgment without firſt referring to the original paſſage.

‘ The *manners* in the original are certainly general, and conſequently, it was apprehended, might appear with advantage at any other period. Our *Clown*, for inſtance, is not excluſively the produce of this or that particular country, but only one who is removed from ſociety, and deſtitute of all politeneſs; nor is our *Courtier* the attendant upon this or any other court, but a general favour-hunter (Αρεσκος): he is, in ſhort, as the poet ſings,

" The courtier ſmooth, who forty years had ſhin'd
" An humble ſervant to all human kind."

The ſame might be ſaid of the other characters. As to the *cuſtoms* indeed, which are widely different from the *manners*, as they refer to the exterior, and not interior conduct, theſe muſt neceſſarily have been local and particular; they are now therefore, in courſe, adapted to the age and nation to which they are at preſent addreſſed.

'Meſſrs. Colman and Thornton did well in not attempting to moderniſe, or generaliſe, their authors. The laws of the drama would not have admitted ſuch violence; nor could they have got rid of the *cuſtoms* upon which each plot, and perhaps every ſcene, is founded. Mr. Colman therefore ſhould have ſaid, that the *cuſtoms*, and not the *manners*, prevailing in them all, are wholly Grecian. *Manners*, as Mr. Thornton acknowledges, will ever be much alike, at leaſt in civilized nations.

'A great part of the following ſheets have lain by, even a longer time than is preſcribed by the great critic; as appears indeed by ſome names and circumſtances which occur, though ſeveral others of later fame have occaſionally crept in during the reviſals they have from time to time undergone. Such as they are, I ſhall ſubmit them to the candour of the Public, and conclude with the Proem prefixed by the author himſelf to the original work, and addreſſed to a friend of his, named Polycles.'

Then follows the Proem of Theophraſtus, well worthy of attention:

PROEM OF THEOPHRASTUS.

'I have often wondered, when I conſidered the ſubject, and perhaps ſhall never ceaſe to wonder, how it happens, that ſince we * all partake of the ſame air, and make uſe of the ſame ſyſtem of education, we ſhould nevertheleſs have ſuch a diverſity of manners. For my part, Polycles, having long ſtudied human nature, being now ninety-nine † years old, and having been converſant with many different people, among whom I have narrowly examined both the good and the bad, it ſeemed a duty incumbent on me, to give an accurate deſcription of their different purſuits; for which purpoſe I ſhall carefully point out to you their reſpective peculiarities both of temper and conduct. FOR I AM OF OPINION, MY DEAR POLYCLES, THAT OUR POSTERITY WILL BE BENEFITED BY HAVING SUCH EXAMPLES TO REFER TO. THESE CHARACTERS WILL ENABLE THEM TO DISCERN AND ATTACH THEMSELVES TO THE WORTHIEST, SO AS IN THE END NOT TO BE INFERIOR TO THEM. Let us now proceed to the work before us, and let me beſpeak your attention, and opinion how far I have ſucceeded. Without further preface, or circumlocution, I ſhall begin with that ſort of men called *Diſſemblers.* I ſhall define the *Paſſion*, and then proceed to deſcribe the *Diſſembler*, what kind of man he is, and by what particular bias he is actuated. In like manner I ſhall endeavour to explain and particulariſe the other characters, as I originally propoſed.'

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* 'The original ſays *all Greece*, but it ſeems to mean *Attica*, or at moſt *Græcia propria*.'

† 'There muſt certainly be ſome miſtake here, which is by no means accounted for by the critics; for Caſaubon's conjecture, that ρθ' might have crept into the text inſtead of ϟθ', would make him an hundred and nine.'

Of the manner in which theſe Imitations are executed, we ſhall give only two CHARACTERS:

THE PRATER.

'The Prater would outprove by far
E'en Serjeant BOTHERAM at the bar:
He might be ſaid abroad to walk,
Like Indian envoys, with a *talk.*
Should you attempt to tell a ſtory,
The Prater joſtles in before ye,
With—Sir, you ſeem to have forgot;
Why I was there upon the ſpot,
And if you'll favour me a little,
I can explain it to a tittle.
Should you reſume it—Hold, ſays he,
We'll ſpeak of that, Sir, preſently;
Or—Ay, that's well remember'd—now
I'll tell you when, and where, and how.
Or, wanting reaſons for diſſenting,
He ſtops your mouth by complimenting—
You've ſaid enough, Sir, to evince
The ſtrength of your ſuperior ſenſe:
You are indeed a nonpareil,
You comprehend a thing ſo well.
It ſomehow quite inſpires a man—
Well, I'll inform you all I can.
Or ſometimes he miſtakes, and then
His ſtumble helps him in again.
At Drury-Lane—I beg your pardon,
I think it was at Covent-Garden—
No, faith! it was at Drury-Lane;
The fact however I'll explain.
So here again your worſhip's flung
By his ſuperior ſlight of tongue:
Then, after making his attack
On you, or me, or Tom, or Jack,
He'll croud himſelf extremely free
Into ſome pick'd ſociety,
And ſend amongſt 'em ſuch a volly
Of his impertinence and folly,
And make ſo great a noiſe and hubbub,
That they're oblig'd to break their club up.
If by miſchance this noiſy fool
Intrudes upon a public ſchool,
Greek, Latin, Hebrew, quit the field;
All other tongues to his muſt yield;

He talks the maſters all away,
And gives the boys a holiday.
When you endeavour to take leave,
He's ſure to ſtick upon your ſleeve,
Deſirous to procure by walking
An opportunity of talking.
He's vilely calculated for
A truſty privy-counſellor;
For in his giddy thoughtleſs way
Your greateſt ſecrets he'll betray:
However his beſt field for tattle
Is certainly the field of battle,
If once he gets you on that ground,
By nice manœuvres wheeling round,
He talks away as glib as can be
Of FRED'RICK, FERDINAND, and GRANBY;
Pell-mell encounters fronts and rears,
And you he flanks at both your ears;
Till you yourſelf, you need not doubt it,
Muſt fly, before the French are routed.
If he has made, on ſome occaſion,
A long elaborate oration,
You, as a connoiſſeur, and lover
Of eloquence, muſt hear it over:
For that ſame vulgar herd, he'll ſwear it,
Know little of rhetoric merit.
In gen'ral moſt of thoſe whoſe fate
It is to hear this parrot prate,
No manner of attention pay,
But fall aſleep, or ſteal away.
If with his clack he interferes
In public courts, or theatres,
He ſeldom ſtops, or ſeems to care
How often they cry "Silence there!"
He'll give you, when he makes a feaſt,
A belly-full—of talk at leaſt;
And having fairly drank his fill,
His tongue thus oil'd is glibber ſtill;
And then he ſplutters like a beldam,
That's dipt for ſcolding in a mill-dam.
He ſeems upon this head to be
Inſenſible of raillery;
For laugh, and call him what you will,
He neither ſtops, nor takes it ill;
Nor does he comprehend the ſatire
When his own children, from pure nature,
Liſp out, as up his knees they creep,
Papa, do—ſtory us to ſleep.'

THE VULGAR WAG.

'The Vulgar Wag our ſpleen provokes,
The ſcavenger of vulgar jokes;

For decent companies unfit,
Though he *miſtruſts* that he's a wit.
With ſome ſtrange impudence he greets
A modeſt woman in the ſtreets,
And ſwears, when he perceives her bluſhing,
She reddens like the parſon's cuſhion.
At plays he gives himſelf ſuch airs,
He'll ſit and *counteract* the play'rs;
And juſt when ev'ry one that's preſent
Remains attentive, he's ſo pleaſant,
He'll grunt or whiſtle, till all eyes
Turn on the fool with ſtrange ſurpriſe
To ſee him play his part ſo well,
Without his motley cap, and bell.
To people quite unknown he'll call,
Hip, Roger! or, How goes it, Moll?
And fetch a man of buſineſs back,
Half a ſtreet's length, with, Hark ye, Jack.
A man that's croſs'd by adverſe fate
He's ready to congratulate;
Or, out of fun, he'll lead a ſtranger
Into ſome fooliſh ſcrape or danger.
Sometimes, as through the ſtreets he reels,
With fools and fidlers at his heels,
He'll hold out liquors, or proviſion,
To ſome poor beggar, in deriſion,
And cry, Look here, you ſtarveling dog,
Don't your chaps water at this prog?
In barbers' ſhops he ſticks his face,
Proclaiming, without ſhame or grace,
That he ſhall be dead drunk by four,
With Captain CUTLACE and his whore;
Both dev'liſh honeſt, one may ſwear—
But let this fellow's gueſts beware;
He'd play 'em ſome ungracious tricks,
With drugs perhaps their liquors mix,
Or, to crown all his wondrous feats,
Clip horſe-hair in between their ſheets.
His uſual wit hath ſomething in't,
That ſhows it coin'd in ſelfiſh mint;
He'll find ſome means of making folks
Defray his reck'ning for his jokes,
And, when requir'd to pay his half,
Diſcharge it by a loud horſe-laugh.
He makes wry faces at the wines,
If in a coffee-houſe he dines,
Then begs of all the people round
To taſte if theirs be good and ſound.
He'll ſquabble with an apple-woman,
That is not, we'll ſuppoſe, a dumb one,
And take advantage of the fray
To pick her nuts and pears away.

Should a few ſtrollers ſtrive to earn
A wretched pittance in a barn,
He'll teach his little baſtard Jack
To ſmuggle Falſtaff through a crack,
Or gratis at the end ſlip in,
And catch a glimpſe of Harlequin.
If ſome one ſhould a preſent make,
And bid him keep it for his ſake,
Away he goes, and thinks it funny
To turn it into ready money.
Of debts he'll not diſcharge the whole,
But ſtops ſome trifling part for toll;
And from a public treat purloins
A fowl, on which next day he dines.
He claps upon his porter's back,
Of luggage a prodigious pack;
But, the poor fellow to requite,
He ſwears he'll keep his belly light.
If Robin finds at unawares
A purſe, he'll bellow out, "Half ſhares!"
His other ſervants too he'll cheat
In dealing out their daily meat.
Thus his poor wits he miſapplies,
Poor rogues to teaſe and tantalize;
While to the wiſe he ſtands confeſt
No jeſter, but himſelf a jeſt.'

Theſe *degagées rhymes* are not without inaccuracies, which we have not at preſent time to point out. Here are alſo miſconſtructions of the Greek, ſuch as λογιος, learned, *αφιλοτιμος*, not zealous; and the age of Theophraſtus, at the time of writing his characters, 95 for 99, &c.

ART. III. *Spenſer's Fairy Queen attempted in Blank Verſe.* Canto I. 4to. 1 s. Davies. 1774.

'THE Tranſpoſer of the following canto has undertaken this work, with a view to render the poem of the Fairy Queen more intelligible, having met with many perſons of underſtanding and a taſte for reading, who, whilſt they admire the imagery, invention, and ſentiments of the Author, do not chuſe to be at the pains to ſeek for them amongſt his uncouth phraſes and obſolete ſtyle: if this ſpecimen is approved by the indulgent Public, the remainder of the poem *is* ready for the preſs, and the whole will be comprized in one neat pocket volume, which, as it will give the Reader the ſubſtance of four volumes at a much leſs expence, will not, it is preſumed, hide from his view one real beauty of this valuable work, the Editor having attended to the original as much as poſſible, and ſcarcely ventured (except *the* verſification) to make any material alteration in a plan formed by *ſuch a great* maſter of Nature.'

Such is the Author's prefatory advertiſement, and though it be hard to attack any man in his apology, yet we who are concerned in maintaining the purity of Engliſh compoſition, cannot withhold our cenſure, whenever *that* is neglected. In the above ſhort advertiſement there are no fewer than three inaccuracies of expreſſion. 'If this ſpecimen, ſays the Author, is approved by the indulgent Public, the remainder of the poem *is* ready for the preſs, *and the* whole will be', &c. inſtead of, *being* ready for the preſs, *the* whole, &c. for the remainder is ready for the preſs, whether the ſpecimen is approved or not.—Inſtead of *except the verſification*, he ſhould have written, except *in* the verſification; and for *ſuch a great maſter*, ſo great a maſter.

To find fault with trifling errors, merely for the ſake of criticiſing, is no part of our intention; when we cenſure an inaccurate, or a ſlovenly ſtyle, we mean to put future writers upon their guard againſt theſe defects, and thereby to preſerve the preciſion of our language.

As this Writer has re-verſified the whole Fairy Queen, his labour muſt have been conſiderable; and we ſhall, therefore, neither hurt his intereſt nor offend his hopes by inviting the Public to accede to our opinion; for, how abſurd ſoever it may appear to us, to ſtrip the ancient allegory of its primeval trappings (perhaps the moſt reſpectable circumſtances belonging to it) and to pin upon a tapeſtry-hero a maccaroni's ſtraw-hat and white apron, there may be many whom, as the Author intimates, the *cheapneſs* of the book and the familiarity of the language may induce to purchaſe it. And if ſuch can perſuade themſelves that they here read Spenſer, we have no objection.

The following foreſt-piece will ſhew the manner in which this work is executed:

SPENSER.

Much 'gan they praiſe the trees ſo ſtraight and high,
The ſailing pine, the cedar proud and tall,
The vine-prop elm, the poplar never dry,
The builder oak, ſole king of foreſts all,
The aſpine good for ſtaves, the cypreſs funeral.

The laurel, mead of mighty conquerors
And poets ſage, the fir that weepeth ſtill,
The willow worn of forlorn paramours,
The eugh, obedient to the bender's will,
The birch for ſhafts, the ſallow for the mill,
The myrrh ſweet bleeding in the bitter wound,
The warlike beech, the aſh for nothing ill,
The fruitful olive, and the platane round,
The carver holme, the maple ſeldom inward ſound.

THE TRANSPOSER.

Much did they praiſe the trees ſo ſtraight and tall,
The ſailing pine, the cedar's tow'ring top,
The *vine-prop'd* elm, the poplar never dry,
The builder oak (the ſovereign of the woods)
The aſpine *ſtrong*, the cypreſs funeral,
The laurel, (crown of mighty conquerors,
And poets ſage) the fir that weepeth ſtill,
The willow worn by diſappointed love,
And oft by genius, the obedient yew,
The birch for ſhafts, the ſallow for the mill,
The myrrh ſweet-bleeding in the bitter wound,
The warlike *beach*, the aſh for nought unfit,
The fruitful olive, and the round *plantain*,
The carver holme, the maple ſeldom ſound.

The *vine-prop'd* elm is erroneous; it is not the vine that props the elm: Spenſer's expreſſion is right. That poet does not call the aſpine good for ſtaves on account of its ſtrength, but its ſmoothneſs and fine poliſh, it ſhould therefore have been the aſpine *ſmooth*. *Plaintain* is an herb, and not the *platane* of Spenſer. The modern name of that is *planetree*. There is indeed a tree in the Weſt Indies called the plantain tree, but that is not remarkably round, nor the tree meant here.

ART. IV. *Godfrey of Bulloign; or, the Gieruſalemme Liberata of Torquato Taſſo, abridged and altered.* Inſcribed to Lady M**. 12mo, 2s. 6d. ſewed. Dodſley. 1774.

'OF the following poem the Author has only to ſay, that it has been the amuſement of ſome leiſure hours in the country. He had a mind to try if he could put together thoſe parts of Taſſo's Jeruſalem, which afforded him the moſt entertainment, and form a little poem of them, which might not be unentertaining to others. And as Taſſo, in many parts of his Jeruſalem, imitated Virgil very cloſely, the Author has not ſcrupled to make uſe of Mr. Dryden's excellent tranſlation of that poet's works.'

So that here, gentle Reader, if you like *good* and *cheap*, you have another bargain. As in the foregoing Article you are promiſed the quinteſſence of Spenſer in a pocket bottle, you have here the elixir of Taſſo in a phial. The Author, like an induſtrious bee †, in the country, has ſet his chemical powers to work, and partly by his own ſkill, and partly by the aſſiſtance of that rare chemiſt, John Dryden, together with other helps meet and unmeet for him, has *hit off* an *elegant* preſcription for the *ſlow* fever in both ſexes, which may be called the Lady's *Eau de Pareſſe*, or the fine Gentleman's *Uternarium*.

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† *Floriferis ut apes in ſaltibus* ———— is his motto.

Seriouſly, ſuch is the indolence, and ſuch the luxury of the age, that even letters are viſibly affected by them. Authors are mutilated and ſtripped of half their works, that no fair hand may feel the weight of a folio. The whole ſtructure of epic and heroic poems is deſtroyed, that the delicate Reader may have an eaſy glance at a few ſhining materials. Bookſellers encourage, and Authors contribute [their own idleneſs bearing witneſs] to this general mutilation, ſo inauſpicious to the cauſe of learning and the polite arts. The altars of genius are no longer above the reach of ſacrilegious hands, and Spenſer and Taſſo, crowned with everlaſting bays, are beheld through a medium that is at leaſt unworthy of them *.

BOOK I.

Of Europe's armies, and the chief I ſing,
Who freed the city of the heav'nly king.
Long toils he for the glorious prize ſuſtain'd,
Both by his valour and his wiſdom gain'd.

From this account it appears that the city was twice taken, once by the valour of the hero, and once by his wiſdom.

When the Author calls upon his Muſe, he ſays, ‘ Thou bid my breaſt, &c. Thou tune my numbers, &c.’ which is certainly not the moſt courtly mode of addreſs.

Soon after he calls upon his patroneſs to accept

This verſe, recording virtuous heroes arms,
And beauty's elegance, ſo like thy charms.

Now, from this conſtruction, either the verſe, or the heroes arms, or beauty's elegance, or all of them, may be like the lady's charms.

Pembroke's brave Earl and Rockingham was there,
And the illuſtrious Marquis of Kildare!

There are heroics for you! but what are theſe to

(BOOK VII.)

A ponderous ſtone, by Solyman *let fly*,
Struck on the breaſt the Duke of Normandy.

* * * *

And view the glorious chief with *vaſt* delight.

Vulgar!

In the night-piece, at the end of the firſt book, when the whole creation is repreſented aſleep,

The *painted* birds, amid the ſylvan ſhade,

is, originally, the fault of Virgil, and, therefore, the Author muſt not be accuſed, though his taſte may be impeached for its admiſſion:

———*Pictæque* volucres.

The epithet has no contraſt to ſleep, no concern with it.

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* Spenſer's man, it muſt be owned, is the more decent of the two.

BOOK II.

Mean time a guard *from off* a tow'r deſcries.

Woeful!

But far too weak to match her matchleſs might.

An Hyberniciſm! Can any thing, weak or ſtrong, *match* what is *matchleſs?*

We ſhall attend no longer to this petty performance. Of Taſſo's Jeruſalem, with Hoole's tranſlation, our Readers will find a large critical account in the 29th volume of the Review.

ART. V. GALATEO; *or, a Treatiſe on Politeneſs and Delicacy of Manners.* Addreſſed to a young Nobleman. From the Italian of Monſig. Giovanni della Caſa, Archbiſhop of Benevento. 12mo. 2 s. 6 d. ſewed. Dodſley. 1774.

THIS little tract has been long held in the higheſt eſteem on the continent, and tranſlated into the Latin and French languages: and, though written at a time when civility had made no great progreſs in Europe, it had then the merit of being more generally uſeful, it is by no means unneceſſary in the preſent age. Containing a variety of hints and inſtructions for perſonal and ſocial deportment, it ought to be in the hands of young people in general, but merits the more particular attention of thoſe to whom fortune has been more favourable than birth, and who have riſen to opulence without having been habituated to politeneſs by a genteel education.

The following extract will give an idea of the work:

'There is another ſet of people, ſo very teſty, crabbed, and moroſe, that no one can ever do any thing to their ſatisfaction: and who, whatever is ſaid to them, anſwer with a frowning aſpect: neither is there any end of their chiding and reproaching their ſervants. And thus, they diſturb a whole company with continual exclamations of this kind: "So! how early you called me up this morning!" "Pray look; how cleverly you have japanned theſe ſhoes!" "How well you attended me to church to-day!" "You raſcal! I have a good mind to give you my fiſt in your chops; I have, ſir:"—This kind of expoſtulations are extremely odious and diſagreeable; and ſuch people ought to be avoided, as one would fly from the plague. For though a man may be really, and in his heart, modeſt and humble; and may have contracted this ſort of behaviour, not ſo much from a bad diſpoſition, as from negligence and bad habit; nevertheleſs, as he betrays evident marks of pride in his external appearance, he cannot but make himſelf extremely odious to mankind: for pride is nothing leſs than a contempt of other people; whereas the moſt inſignificant perſon in the world fancies himſelf a man of conſequence; and, as I obſerved in the beginning of this ſection, of courſe entitled to reſpect.

‘ There was at Rome, not many years ſince, a moſt excellent perſon,* Ubaldino Bandinelli, a man of a moſt penetrating genius, and of ſingular learning. It was an uſual ſaying of his, “ That in all that multitude of people, whom he met in the crowded ſtreets, as he went to the Pope's palace, or returned from thence, there was not one of them, not only amongſt the noblemen, courtiers, prelates, or grandees, but even amongſt the middling or lower ſort of people, who did not think himſelf, in his own mind, of as much conſequence, as he himſelf was.” And certainly, if we could truly eſtimate the ſingular virtue of that excellent perſon, there were few men who could really be compared to him in dignity and worth. But indeed, in things of this kind, we ſhould not make uſe of ſo exact a ſtandard; nor weigh men by grains or ſcruples, as one may ſay: for in our behaviour to others, we ſhould conſider not ſo much what their *real* merit is, but (as in rating of money) what imaginary value has been ſtamped upon them by cuſtom, and the opinion of the vulgar. Nothing therefore ought to be done, in the preſence of thoſe whom we are deſirous to pleaſe, which may exhibit an appearance of ſuperiority, rather than an equality of condition. But every action and every geſture ſhould be ſuch, as may teſtify the greateſt reſpect and eſteem for the perſons with whom we are in company. For which reaſon, there are ſome things, which, if done in their proper ſeaſon, cannot be found fault with; yet, in regard to the place and the perſons preſent, may be extremely reprehenſible. Such, for inſtance, are angry expoſtulations, and the ſcolding at ſervants, as above mentioned: and much more the chaſtiſing them with ſtripes before company; for this is exerciſing your authority and juriſdiction, which you ought not by any means to do, in the preſence of thoſe whom you reverence and reſpect. Not to mention, that ſuch a one offends the whole company which is preſent, and interrupts and ſpoils their whole converſation; eſpecially if any thing of this kind is done at table, a place dedicated entirely to mirth and enjoyment. I repeat it again, therefore, that whatever happens, it is very indecent for a man to diſcover his anger at table; and if he cannot entirely ſuppreſs his rage, he ought, at leaſt, ſo far to check it, as not to give any uneaſineſs to the company; and more particularly ought you to guard againſt it, if you happen to have brought ſtrangers to dine with you; becauſe you are ſuppoſed to have invited them to a ſcene of pleaſure, and therefore ought by no means to make them miſerable.—For, as ſour fruit, eaten by other people, ſets our teeth on edge; ſo to ſee them uneaſy muſt of courſe make us unhappy.'

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* ‘ A noble Florentine; Biſhop of Monte Fiaſcone.

This book was written about the time of our Queen Elizabeth.

Art. VI. *A Hiſtory of the Work of Redemption.* Containing the Outlines of a Body of Divinity, in a Method entirely new. By the late Rev. Mr. Jonathan Edwards, Preſident of the College of New Jerſey. 8vo. 5 s. Edinburgh printed, and ſold by Buckland, &c. in London. 1774.

IN a method *entirely new!* We are told God made man upright, but that he hath ſought out many inventions. This truth is remarkably verified in thoſe who are not ſatisfied with the eaſy yoke and light burden offered by Jeſus Chriſt, but will needs add as much as poſſible to the difficulty and weight of both, by entangling the plain goſpel into a gordian knot. Here, in the book-making phraſe, we are promiſed a body of divinity *in a method entirely new.* It is a natural queſtion to aſk, why the old method, hitherto received, might not laſt a little longer? The anſwer is eaſy; but the Author is dead, and it will not come from his Editors: we will therefore reply—that a viſionary divine might not loſe an opportunity of diſtinguiſhing himſelf by new vamping it. Thus every phyſician gives us a treatiſe on fevers, and every ſchoolmaſter a ſyſtem of arithmetic or a ſpelling book; all of them in methods entirely new, and all derived from one common motive.

With reſpect to theſe outlines of a *new* body of divinity, as ſomething will doubtleſs be expected from us concerning the work, we muſt declare it—a long, laboured, dull, confuſed rhapſody; and ſo far from being in a method entirely new, it is merely an attempt to revive the old myſtical divinity that diſtracted the laſt age with pious conundrums: and which, having, long ago, emigrated to America, we have no reaſon to wiſh ſhould ever be imported back again.

The general principle eſtabliſhed throughout the volume, is that 'The work of redemption is a work that God carries on from the fall of man to the end of the world.' From this principle, which has nothing of novelty in it, he deduces three propoſitions.

'I. That from the fall of man till the incarnation of Chriſt, God was doing thoſe things that were preparatory to Chriſt's coming, and working out redemption, and were forerunners and earneſts of it.

'II. That the time from Chriſt's incarnation, till his reſurrection, was ſpent in procuring and purchaſing redemption.

‘ III. That the ſpace of time from the reſurrection of Chriſt to the end of the world, is all taken up in bringing about or accompliſhing the great effect or ſucceſs of that purchaſe.’

The demonſtration of theſe propoſitions conſiſts in recapitulating the principal events recorded in the Old and New Teſtaments, in eccleſiaſtical hiſtory ſince, and in predictions of what is to come to paſs, according to his expoſition of the apocalypſe of St. John. It is not to be ſuppoſed, however, that Mr. Edwards contented himſelf with compiling a dry abridgment of ſacred hiſtory; for making a free uſe of the lights afforded him by the prophet Daniel and St. John, what with poſitive aſſertions and concluſions, and what with ſuppoſitions to ſupply circumſtances no where elſe to be found, he has enriched his hiſtory with every thing that could be ſuggeſted by the moſt unbridled imagination.

The two following paſſages may give ſome idea of Mr. Edwards's hiſtoric ſtyle, and are parts of his account of the fall of man.

‘ We may ſuppoſe, that immediately on the fall of man, it was made known in heaven among the angels, that God had a deſign of redemption with reſpect to fallen man, and that Chriſt had now taken upon him the office and work of a mediator between God and man, that they might know their buſineſs henceforward, which was to be ſubſervient to Chriſt in this office. And as Chriſt, in this office, has ſince that, as God-man and Mediator, been ſolemnly exalted and inſtalled the King of heaven, and is thenceforward as God-man, Mediator, the Light, and as it were, the Sun of heaven, agreeable to Rev. xxi. 23. “ And the city had no need of the ſun, neither of the moon, to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof;” ſo this revelation that was made in heaven among the angels, of Chriſt's now having taken on him the office of a mediator between God and man, was as it were the firſt dawning of this light in heaven. When Chriſt aſcended into heaven after his paſſion, and was ſolemnly inſtalled in the throne as King of heaven, then this ſun roſe in heaven, even the Lamb that is the light of the new Jeruſalem. But the light began to dawn immediately after the fall.——

‘ This lower world before the fall enjoyed noon-day light; the light of the knowledge of God, the light of his glory, and the light of his favour. But when man fell, all this light was at once extinguiſhed, and the world reduced back again to total darkneſs; a worſe darkneſs than that which was in the beginning of the world, that we read of Gen. i. 2. “ And the earth was without form, and void, and *darkneſs* was upon the face of the deep.” This was a darkneſs a thouſand times more remedileſs than that. Neither men nor angels could find out any way whereby this darkneſs might be ſcattered. This darkneſs appeared in its blackneſs then, when Adam and his wife ſaw that they were naked, and ſewed fig-leaves, and when they heard the voice of the Lord God walking in the garden, and hid themſelves among the trees of the garden; and when God firſt called them to an account, and ſaid to Adam, What is this that thou haſt done? "Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat?" Then we may ſuppoſe that their hearts were filled with ſhame and terror. But theſe words of God, Gen. iii. 15. were the firſt dawning of the light of the goſpel after this darkneſs. Now firſt appeared ſome glimmering of light after this diſmal darkneſs, which before this was without one glimpſe of light, any beam of comfort, or any the leaſt hope. It was an obſcure revelation of the goſpel; and was not made to Adam or Eve directly, but it was in what God ſaid to the ſerpent. But yet it was very comprehenſive, as might be eaſily ſhown, would it not take up too much time.'

When a viſionary has once ſufficiently intoxicated himſelf with pious reveries, it is wonderful to obſerve how important he becomes, and how preſumptuouſly familiar with his Maker! Thus Mr. Edwards, in relating the delivery of the tables of the law to Moſes on Mount Sinai, ſcruples not to ſtyle Moſes '*ſo* intimate a friend of God[*].' In another place he ſays, 'It is fit that mankind ſhould be informed ſomething of God's deſign in the government of the world, becauſe they are made capable of actively falling in with that deſign, and promoting of it, and acting herein as his friends and ſubjects[†].' The alternative of this irreverent theorem is, that if the divine intentions had not been communicated, there was a danger of their miſcarrying, or being thwarted. We will cloſe theſe inſtances with a curious ſpecimen of ſpiritual bombaſt.

'Hence we may learn how happy a ſociety the church of Chriſt is. For all this great work is for them. Chriſt undertook it for their ſakes, and for their ſakes he carries it on, from the fall of man to the end of the world; it is becauſe he has loved them with an everlaſting love. For their ſakes he overturns ſtates and kingdoms. For their ſakes he ſhakes heaven and earth. He gives men for them, and people for their life. Since they have been precious in God's ſight, they have been honourable; and therefore he firſt gives the blood of his own Son to them, and then, for their ſakes, gives the blood of all their enemies, many thouſands and millions, all nations that ſtand in their way, as a ſacrifice to their good. For their ſakes he made the world, and for their ſakes he will deſtroy it: for their ſakes he built heaven, and for their ſakes he makes his angels miniſtring ſpirits.'

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[*] P. 67.

[†] P. 371.

Extravagancies of this kind require no comment.

How Mr. Edwards obtained his knowledge, is beyond our comprehenſion, but he ſupplies us with ſome facts not to be met with in any hiſtory ſacred or prophane. In treating of Chriſt's humiliation on earth, becauſe a natural circumſtance is twice mentioned, that *he hungered*; this hiſtorian boldly determines, ' that through his poverty he doubtleſs was often pinched with hunger, and thirſt, and cold. Yet in a ſubſequent paſſage he recollects, out of time, that ' he was reproached as a glutton and drunkard, a friend of publicans and ſinners.' He tells us ' his mother and natural relations were poor, and not able to help him; and he was maintained by the charity of ſome of his diſciples while he lived.' And on the foundation of Matt. viii. 20. he ventures to affirm that Chriſt ' commonly uſed to lodge abroad in the open air, for want of a ſhelter to betake himſelf to [*].'

Naturaliſts have often puzzled themſelves in endeavouring to account for the peopling of America; but they may ſpare their future labours, for the late Preſident of the college of New Jerſey tells us it was firſt coloniſed by the Devil! If any of our Readers are curious to ſee in what manner the learned Preſident makes this out, we muſt refer them to his own words, in p. 295; for we have quoted enough.

It was ſcarcely worth while to beſtow ſo much attention on a poor departed enthuſiaſt, were it not in ſome meaſure out of regard to ourſelves, who have frequently ſuffered reproach for not paying ſufficient deference to nonſenſe becauſe it was pious nonſenſe; when there is no ſpecies of nonſenſe that hath ſo pernicious a tendency towards diſordering minds naturally weak. We have too many yet remaining among us of the complexion of this American Writer; but however incorrigible they may be, it is our part with St. Paul (who was a ſhrewd Reviewer in his day) to bear them record, that they have a zeal, but not according to knowledge.

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[*] P. 199, 200.

ART. VII. *A Voyage towards the North Pole, undertaken by his Majeſty's Command*, 1773. By Conſtantine John Phipps. 4to. 12s. 6d. Boards. Nourſe. 1774.

MANY attempts have been made to penetrate thoſe frozen ſeas that encompaſs the north pole; and to diſcover a north-eaſt paſſage from Europe to the Eaſt-Indies. The firſt who ſuggeſted the practicability and advantages of this voyage was *Robert Thorne*, a merchant of Briſtol, ſo long ago as the year 1527: the chief argument, by which he recommends this difficult and perilous undertaking, is deduced from the conſideration 'that by ſailing northward and paſſing the pole, the navigation from England to the ſpice iſlands would be ſhorter by more than two thouſand leagues, than either from Spain by the Straights of Magellan, or Portugal by the Cape of Good Hope:" and he was ambitious of making the trial. 'God knoweth (ſays he) that though by it I ſhould have no great intereſt, yet I have had and ſtill have no little mind of this buſineſs: ſo that if I had faculty to my will, it ſhould be the firſt thing that I would underſtand, even to attempt, *if our ſeas northward be navigable to the pole or no.*' But it does not appear, that his propoſal was ever accepted, or that any attempts were made in conſequence of it.

This northern voyage was recommended by others in the ſame century. Sir *Hugh Willoughby* was the firſt who engaged in this dangerous undertaking. He was ſent out in 1553 with three ſhips under his command, in order to make diſcoveries to the north-eaſt: but, ſailing within ſight of Spitſbergen, he was driven back by a ſtorm and obliged to winter in the river Arzina, on the coaſt of Lapland; where he with all his company were froze to death.

The next adventurer, who traverſed theſe ſeas, was captain Burrough, under commiſſion from the Muſcovy merchants, in 1556: he diſcovered the Straits of Waygats, and Nova Zembla, landed on the north coaſt of Ruſſia, and having aſſociated ſome time with the *Samoieds*, returned before winter.

The next attempt was made in 1580, by *Pett* and *Jackman*, who, availing themſelves of the information derived from the laſt voyage, paſſed the Strait, and, being repulſed by the floating ice, agitated by the ſtrong current of the river *Oby*, were obliged to deſiſt from proſecuting their diſcoveries, and return to England.

In the beginning of the next century, *Barents*, a Dutch navigator, was ſent on the ſame perilous inveſtigation; but the captain, with moſt of the crew, after loſing their ſhip, and enduring incredible hardſhips, were under a neceſſity of wintering in *Nova Zembla*, and died on their paſſage to *Colu* in *Lapland.*

Purchas, in the third volume of his *Pilgrims*, gives a particular account of theſe and ſeveral other unſucceſsful voyages. However, the firſt undertaking of this kind which Captain Phipps has recorded, in his Introductory Diſcourſe, is that of *Henry Hudſon*, who was ſent out in 1607, at the charge of certain merchants of London, to diſcover a paſſage by the North Pole to Japan and China. 'He fell in with the land (according to the account given of this voyage by *Purchas*) to the weſtward in latitude 73°, on the 21ſt of June, which he named

Hold-with-hope. The 27th he fell in with Spitſbergen, and met with much ice; he got to 80° 23′, which was the northermoſt latitude he obſerved in.'

In 1609, the Muſcovy-company fitted out another adventurer, who was twice diſappointed in his attempts to get beyond the latitude of 79° 50′. *Jonas Poole*, the commander of this expedition, was yet more unfortunate in a ſecond voyage, which he undertook with the ſame view, in 1611; for, after having reached about 80°, he was obliged to return to Spitſbergen for the fiſhery, where he loſt his ſhip.

Baffin and *Fotherby* were employed by the Ruſſian company in 1614, to no better purpoſe; and the laſt of theſe adventurers renewed the attempt the next year without ſucceſs; in conſequence of which, the company, tired with the expence of fruitleſs expeditions, never employed any more ſhips on the diſcovery.

'I am happy (ſays Captain Phipps) in an opportunity of doing juſtice to the memory of theſe men; which, without having traced their ſteps, and experienced their difficulties, it would have been impoſſible to have done. They appear to have encountered dangers, which at that period muſt have been particularly alarming from their novelty, with the greateſt fortitude and perſeverance; as well as to have ſhewn a degree of diligence and ſkill, not only in the ordinary and practical, but more ſcientific parts of their profeſſion, which might have done honour to modern ſeamen, with all their advantages of later improvements.'

What credit is due to the reports of *chance* adventurers, or to the exaggerated relations of Dutch navigators, we preſume not *abſolutely* to determine; but we have had many accounts of much nearer approaches to the Pole than any which have been now recited. We find, from an abſtract of the original regiſter of the Royal Society publiſhed in Dr. *Birch's Hiſtory*, &c. that Mr. *Grey* who had viſited *Greenland*, was aſked by Mr. *Oldenburgh*, 'how near any hath been known to approach the Pole?" He anſwered, that once he met, upon the coaſt of Greenland, a Hollander, that ſwore he had been but half a degree from the Pole, ſhewing him his journal; which was alſo atteſted by his mate; where they had ſeen no ice nor land, but all water. It is added, 'this ſeems incredible.' We are diſpoſed, at leaſt, to ſuſpend our aſſent to ſuch *hearſay* evidence, till it is farther confirmed by well-atteſted facts: more eſpecially as both ancient and recent *well-authenticated* facts evince the contrary.

This important object was totally neglected (if we except the fruitleſs attempt of Captain *Wood* in 1670) till 1773, when, at the motion of the Royal Society, a propoſal was laid before his Majeſty for 'an expedition to try how far navigation was practicable towards the North Pole, which his

Majeſty was pleaſed to direct ſhould be immediately undertaken, with every encouragement that could countenance ſuch an enterpriſe, and every aſſiſtance that could contribute to its ſucceſs.' Captain Phipps, on hearing of the deſign, offered his ſervice, and was intruſted with the conduct of this undertaking. Two ſhips were ſelected for the voyage, and provided with every kind of accommodation, that could conduce to the health and ſafety of the adventurers, and the ſucceſs of their undertaking. They were furniſhed likewiſe with a variety of inſtruments fit for making obſervations and experiments; nor was the minuteſt circumſtance overlooked, that had any probable tendency to render their voyage of general utility.

Accordingly, in May 1773, Captain Phipps received his inſtructions for the voyage, directing him to fall down to the Nore, in the RACEHORSE; and taking under his command the CARCASS, to make the beſt of his way to the northward, and proceed up to the North Pole, or as far towards it as poſſible, and as nearly upon a meridian as the ice or other obſtructions might admit; and, during the courſe of the voyage, to make ſuch obſervations of every kind as might be uſeful to navigation, or tend to the promotion of natural knowledge: in caſe of arriving at the Pole, and even finding free navigation on the oppoſite meridian, not to proceed any further; and at all events to ſecure his return to the Nore before the winter ſet in.

He was authorized by an additional clauſe, to proceed, in unforeſeen caſes, according to his own diſcretion.

Being joined by Captain Lutwidge in the Carcaſs, they ſet ſail on the 4th of June, and proceeded on their voyage.

In the ſequel of this article we ſhall ſelect ſome of the moſt remarkable particulars that occur in the Commodore's journal, and give as accurate an account as our limits will allow of the moſt important obſervations and experiments related, more at large, in the Appendix. It cannot be expected, that, in a voyage through frozen ſeas, and along uninhabited coaſts, there ſhould be much to gratify the mere curioſity of the Reader: it is ſufficient, that the principal object of this undertaking was reſolutely purſued, and that no opportunity was neglected of making uſeful experiments and obſervations.

In the evening of the 27th of June, they were, by all their reckonings, in the latitude of the ſouth part of Spitſbergen; but without any appearance of *ice*, or ſight of land. In the afternoon of the next day they picked up a piece of drift-wood, which was fir, and not worm-eaten; and at night ſaw the land at 10 or 12 leagues diſtance to the eaſtward; their longitude at 6 being by the watch 7° 50′ E. On the 29th they ſtood in cloſe with the land.

The coaſt appeared to be neither habitable nor acceſſible: it was formed by high, barren, black rocks, without the leaſt marks of vegetation; in many places bare and pointed, in other parts covered with ſnow, appearing even above the clouds: the vallies between the high cliffs were filled with ſnow or ice. This proſpect would have ſuggeſted the idea of perpetual winter, had not the mildneſs of the weather, the ſmooth water, bright ſun-ſhine, and conſtant day-light, given a cheerfulneſs and novelty to the whole of this ſtriking and romantic ſcene. The latitude of the Black Point, where they had an opportunity of making ſeveral obſervations, was found to be 77° 59′ 11″.

On the 13th of July, after having been driven to and fro by the floats of ice, they worked into *Vogel Sang*, where they anchored. 'The north-eaſternmoſt point is the *Cloven Cliff*, a bare rock ſo called from the top of it reſembling a cloven hoof, which appearance it has always worn, having been named by ſome of the firſt Dutch navigators who frequented theſe ſeas. This rock, being detached from the other mountains and joined to the reſt of the iſland by a low narrow iſthmus, preſerves in all ſituations the ſame form; and being nearly perpendicular, it is never diſguiſed by ſnow. Theſe circumſtances render it one of the moſt remarkable points on the coaſt. The north-weſtermoſt land is an high bluff point, called by the Dutch, *Vogel Sang*. This ſound, though open to the northward, is not liable to any inconvenience from that circumſtance, the main body of the ice lying ſo near as to prevent any great ſea; nor are ſhips in any danger from the looſe ice ſetting in, as this road communicates with ſeveral others formed by different iſlands, between all which there are ſafe paſſages.' As they ſtaid here ſeveral days, they had leiſure for making many obſervations. The latitude of the iſland on which the obſervations were made, they found to be 79° 50′—longitude 10° 2′ 30″ E.; variation 20° 38′ W.; dip 82° 7′; latitude of Cloven Cliff 79° 53′; longitude 9° 59′ 30″ E.: Hacluyt's Head Land lat. 79° 47′ and long. 9° 11′ 30″ E. The ſtate of the thermometer differed little at noon and midnight; its greateſt height being 58° ½ and leaſt 51°. From the top of one of the hills, they were able to ſee ſeveral leagues to the N. E. the ice appeared uniform and compact as far as their view extended.

On the 18th and 19th they coaſted along the ice in order to find an opening, weſtward, but to no purpoſe: and at one in in the afternoon of the 20th, they were by their reckoning in lat. about 80° 34′. Afterwards they renewed their attempts of paſſing through the ice eaſtward; and on the 25th they paſſed *Deer-field*, which they had often attempted to do before; and finding the ſea open to the north eaſt, they flattered themſelves with the proſpect of getting to the northward. The Carcaſs being becalmed very near *Moffen* iſland, Captain Lutwidge gives the following account of it. It is 'nearly of a round form, about two miles in diameter, with a lake or large pond of water in the middle, all frozen over, except thirty or forty yards round the edge of it, which was water, with looſe pieces of broken ice, and ſo ſhallow that they walked through it, and went over on the firm ſolid ice. The ground between the ſea and the pond is from half a cable's length to a quarter of a mile broad, and the whole iſland covered with gravel and ſmall ſtones, without the leaſt verdure or vegetation of any kind. They ſaw only one piece of drift wood (about three fathom long, with a root on it, and as thick as the Carcaſs's mizen maſt) which had been thrown up over the high part of the land, and lay upon the declivity towards the pond. They ſaw three bears, and a number of wild ducks, geeſe, and other ſea-fowls, with birds-neſts all over the iſland. There was an inſcription over the grave of a Dutchman, who was buried there in July 1771.'

'It appears extraordinary (ſays Captain Phipps) that none of the old navigators, who are ſo accurate and minute in their deſcriptions of the coaſt, have taken any notice of this iſland, ſo remarkable and different from every thing they had ſeen on the weſtern coaſt; unleſs we ſhould ſuppoſe that it did not then exiſt, and that the ſtreams from the great ocean up the weſt ſide of Spitſbergen, and through Waygat's Straits meeting here, have raiſed this bank, and occaſioned the quantity of ice that generally blocks up the coaſt hereabouts.'

On the 27th, being, by reckoning, in lat. 80° 48′, they were ſtopped by the main body of the ice, which lay in a line, nearly E. and W. quite ſolid. On the 29th at noon, the latitude by obſervation was 80° 24′ 56″; an opening, ſuppoſed to be *Waygat*'s Straits, bore ſouth, and the neareſt ſhore was diſtant about four miles. In this latitude they met with a low iſland, where they found 'ſeveral fir-trees lying on the ſhore, ſixteen or eighteen feet above the level of the ſea: ſome of theſe trees were ſeventy feet long and had been torn up by the roots; others cut down by the axe, and notched for twelve feet lengths: this timber was no ways decayed, or the ſtrokes of the hatchet in the leaſt effaced. There were likewiſe ſome pipe-ſtaves, and wood faſhioned for uſe. The beach was formed of old timber, ſand, and whale bones. The iſland is about ſeven miles long, flat, and formed chiefly of ſtones from eighteen to thirty inches over, many of them hexagons, and commodiouſly placed for walking on: the middle of the iſland is covered with moſs, ſcurvy-graſs, ſorrel, and a few ranunculuſes then in flower. Two rein-deer were feeding on the moſs; one we killed, and found it fat and of high flavour. We ſaw a light grey-coloured fox; and a creature ſomewhat larger than a weazel with ſhort ears, long tail, and ſkin ſpotted white and black. The iſland abounds with ſmall ſnipes, ſimilar to the jack-ſnipe in England. The ducks were now hatching their eggs and many wild geeſe feeding by the water ſide.' In their return from reconnoitering this iſland, they wounded a ſea-horſe, which dived and brought up with it a number of others. Theſe joined in an attack upon the boat, wreſted the oar from one of the men, and had like to have overſet her: but on the arrival of another boat, they diſperſed. A ſimilar attack they had before met with off *Moffen* iſland. On the 30th, being in lat. 80° 31′ and long. 18° 48′ E. they were incloſed by the ice; and nothing could be ſeen from the higheſt eminence but one continued plain of ſmooth unbroken ice, bounded only by the horizon: they alſo ſaw land ſtretching to the S. E. laid down in the Dutch charts, as iſlands. The main body of ice (before traced from W. to E.) they now perceived to join to theſe iſlands, and from them to what is called the North Eaſt Land. In returning, the ice having cloſed much ſince they went, they were frequently forced to haul the boat over it to other openings. The weather exceedingly fine and mild, and unuſually clear. The ſcene was beautiful and pictureſque; the two ſhips becalmed in a large bay, with three apparent openings between the iſlands which formed it, but every where ſurrounded with ice as far as we could ſee, with ſome ſtreams of water; not a breath of air; the water perfectly ſmooth; the ice covered with ſnow, low and even, except a few broken pieces near the edges: the pools of water in the middle of the pieces were frozen over with young ice. The field of ice to which they moored the ſhips was eight yards ten inches thick at one end, and ſeven yards eleven inches at the other. Having remained in this alarming ſituation for ſeveral days, and every effort to diſengage themſelves proving fruitleſs, the Captain determined to fit out the boats for their return, and on the morning of the 7th of Auguſt ſet out with the launch over the ice; but at the ſame time every precaution was uſed to releaſe the ſhips. The boats were hauled about 5 miles over the ice. They were, however, on the 9th agreeably ſurpriſed to find that the ſhips had driven much more than they expected: and the wind ſpringing up to the N. N. E. the morning of the 10th they crowded ſail and forced their way through the heavy ice into the open ſea: and on the 11th they came to anchor in the harbour of *Smeerenberg*, on the coaſt of *Spitſbergen*. They continued here till the 19th; and finding it impoſſible to proceed to the northward, they made the beſt of their way home.

During their ſtay on the coaſt of *Spitſbergen*, they had an opportunity of particularly obſerving one of the moſt remarkable icebergs which are to be met with in this northern latitude. 'Icebergs are large bodies of ice filling the vallies between the high mountains, the face towards the ſea is nearly perpendicular, and of a very lively light green colour.' An engraving of one of them is annexed *. It 'was about three hundred feet high, with a caſcade of water iſſuing out of it. The black mountains, white ſnow, and beautiful colour of the ice make a very romantick and uncommon picture. Large pieces frequently break off from the icebergs, and fall with great noiſe into the water: we obſerved one piece which had floated out into the bay, and grounded in twenty-four fathom; it was fifty feet high above the ſurface of the water, and of the ſame beautiful colour as the iceberg.'

Capt. Phipps cloſes his account of this country with ſome general obſervations, from which we ſhall only extract the following:

'The ſtone we found was chiefly a kind of marble, which diſſolved eaſily in the marine acid. We perceived no marks of minerals of any kind, nor the leaſt appearance of preſent, or remains of former, volcanos. Neither did we meet with inſects, or any ſpecies of reptiles; not even the common earth-worm. We ſaw no ſprings or rivers, the water, which we found in great plenty, being all produced by the melting of the ſnow from the mountains. During the whole time we were in theſe latitudes, there was no thunder or lightning.'

Neither the nature of our publication nor the limits to which we are neceſſarily confined will allow us to be very minute in recording the experiments, which were made, in the courſe of this voyage. To give our Readers a juſt idea of the whole proceſs by which they were conducted would oblige us to treſpaſs too much on other articles, more generally entertaining. We muſt therefore content ourſelves, for the moſt part, with the final reſult.

Captain Phipps has taken great pains to render a voyage, neceſſarily barren of amuſing incidents, inſtructive and intereſting. The practical navigator, the aſtronomer, and the naturaliſt, will derive much information from the peruſal of the Appendix to this work. The firſt article contains obſervations on the various methods of meaſuring a ſhip's way. As the captain ſailed nearly on a meridian, he had a favourable opportunity of making experiments on different *logs*, and of particularly aſcertaining the utility of a late improvement of this nautical inſtrument by M. Bouguer; an account of which may be ſeen in the Memoirs of the Academy of Sciences for the Year 1747: and he recommends it, upon the whole, as preferable to that in common uſe. The *Megameter*, deſcribed by M. *de la Charnière*, and as yet but little known, was uſefully applied, in the courſe of this voyage, to the purpoſes of marine ſurveying: the obſervations made with this inſtrument form the ſecond article of the Appendix. Captain Phipps concludes, from a ſeries of very accurate obſervations on the *variation*, 'that near the latitude of [illegible] it alters at all with time, it does not alter in any degree [illegible] theſe latitudes. ——— 'If *Fotherby*'s were taken with a compaſs in which a correction was made for the variation at London, his obſervation agrees exactly with thoſe made by me at *Vogel Sang* and *Smeerenberg*: and thoſe of Pool and Baffin differ ſo little from mine, that the difference need not be regarded. But the variation at London now differs from what it was at that time above twenty-ſix degrees.' He likewiſe obſerves, 'that in going to the eaſtward in the latitude of 80°, the weſterly variation decreaſes very conſiderably with a difference in the longitude.' It appears, moreover, from very accurate obſervations on the dip of the needle, that it increaſes in going north: nor does Captain Phipps apprehend, that the dip is ſubject to any variation at the ſame place at different periods of time. The following extract from the appendix may amuſe the curioſity of ſome of our Readers.

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* The whole work is richly embelliſhed with copper-plates.

Lat. [illegible] Mean dip 7[illegible] Lat. 70° [illegible] Mean dip 75°
Lat. 79° [illegible] Mean dip 82° [illegible] Lat. 80° [illegible] Mean dip 81° 52'
Lat. 80° [illegible] Mean dip 82° [illegible]

The meteorological obſervations make the next article*. Under the head of miſcellaneous experiments, we find that the aſtronomical refractions in the latitude of Smeerenberg anſwered within a few ſeconds to the calculation in Dr. Bradley's table; whence it may be reaſonably preſumed, that the refractions in the higher latitudes follow the ſame law as in theſe. Dr. Irving made an experiment to determine the ſpecific gra-

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* The inſtruments made uſe of in keeping the meteorological journal were, a marine barometer, prepared by Mr. Nairne; Mr. De Luc's new hygrometer: and a manometer, conſtructed by Mr. Ramſden for this voyage. This laſt inſtrument is of a new contrivance for aſcertaining the differences in the denſity of the air, ariſing from the changes in its weight and heat: but as it is yet in a ſtate of acknowledged imperfection, we ſhall, for the preſent, omit any farther account of it. Captain Phipps, however, imagines, that by future improvements it may be rendered of great uſe in determining refractions for aſtronomical obſervations, and for indicating an approaching gale of wind at ſea.

vity of ice, and found, on immerging it in ſnow water, the thermometer being 34°, that fourteen fifteenth parts ſunk under the ſurface of the water. It floated in brandy juſt proof; and fell to the bottom at once, and immediately diſſolved in rectified ſpirits of wine.

Soundings were obtained, under circumſtances of peculiar accuracy, and in the main ocean, at the depth of ſix hundred and eighty-three fathom: and many experiments were made in order to aſcertain the temperature of the ſea at different depths below the ſurface, ſome by means of lord Charles Cavendiſh's thermometer, and others by a bottle of Dr. Irving's contrivance. When the heat of the air was 48½°, that of the water at the depth of 780 fathom was 26°; in another trial, the heat of the air being 59°½, that of the water 673 fathom deep was only 32°: and in the ſounding before mentioned of 683 fathom a thermometer plunged into the water raiſed (by means of Dr. Irving's bottle) from the bottom ſtood at 40°, in water from the ſurface at 55°; and in the ſhade, the heat of the air was 66°. Theſe two methods, it is obſerved, give a different reſult; but the concluſions from both are very contrary to the obſervations of Captain Douglas near the coaſts of *Lapland* and *Norway* in 1769. From his experiments, which, we formerly remarked, were "not ſufficiently numerous to juſtify a general concluſion," it was inferred, that the temperature gradually *increaſed*, as the thermometer was ſunk to greater depths. See Phil. Tranſ. vol. 60. and Monthly Rev. vol. 46. p. 182. The temperature of the ſea was likewiſe tried, when agitated by a very hard gale of wind; the thermometer plunged into a wave of the ſea roſe from 50°, its height in the air, to 62°: Dr. Irving, by this experiment, has confirmed an obſervation of *Plutarch* in his natural queſtions, "that the ſea becomes warmer by being agitated in waves."

The next article contains the obſervations that were made on the iſland of Spitſbergen, for aſcertaining the height of a mountain: thoſe by the barometer were under the care of Dr. Irving, while Captain Phipps was employed in determining it geometrically. By the ſea ſide the barometer ſtood at 30,040 inches and the thermometer at 50°; on the ſummit of the mountain, the barometer was at 28,266 inches, and the thermometer 42°: about an hour later at the ſame place, the former was at 28,258, and the latter at 42°; by the ſea ſide, the barometer was 30,032 inches and the thermometer at 44°. M. de Luc calculated the height of the mountain from the firſt obſervation 1585 feet, and from the ſecond 1592 feet: ſo that the mean height is 1588½ feet. But by geometrical meaſurement it was found to be only 1503, 5 feet leſs by 84, 7 feet [illegible] ference which Capt. Phipps [illegible]

[illegible] though not so complete and [illegible] nevertheless accept- [illegible] with great fairness and [illegible] astronomical calcula- [illegible] examining for them- [illegible] and by that means [illegible] may have crept into the [illegible] as their ingenuity [illegible] given may warrant.' We [illegible] wherein they [illegible] give the general re- [illegible] (says Captain Phipps) [illegible] from seventy-two [illegible] hours, in latitude [illegible] to be the same in [illegible] figure of the earth [illegible] any others which

[illegible]

[illegible] 230 to 229:

[illegible] 221 to 220:

[illegible] 178 to 179:

[illegible]

212,9 to 211,9

210,7 to 209,7:

212 to 211.

[illegible] the Reader may [illegible] some of which [illegible]

[illegible] already too far [illegible] contrivance [illegible] estimation *. In [illegible] made of it; neither [illegible] Mr. [illegible], nor the [illegible] powdered chalk of Dr. [illegible] subject to the inconveniences and difficulties

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* [illegible] impeachment of Dr. Irving's method, Rev. for [illegible] 1774, p. 150.

of Dr. *Lind*'s method, nor to thoſe of Mr. *Hoffman*'s, firſt attempted in the year 1765, and of others, practiſed about the ſame time. Nothing is required but a ſimple tube, which is eaſily made, even at ſea, and applied to the ſhip's kettle or boiler. This tube is to be fitted cloſe to the top of the boiler, and placed in an horizontal direction, in order to prevent any compreſſion of the fluid; and by means of a mop, paſſed along its upper ſurface, to be kept conſtantly wet. We muſt refer to his own account for the farther improvements of this practicable and uſeful contrivance; and conclude with Captain *Phipps*'s recital of the advantages attending it.

'We began this day (June 20th) to make uſe of Dr. *Irving*'s apparatus for diſtilling freſh water from the ſea: repeated trials gave us the moſt ſatisfactory proof of its utility: the water produced from it was perfectly free from ſalt, and wholeſome; being uſed for boiling the ſhip's proviſions; which convenience would alone be a deſirable object in all voyages, independent of the benefit of ſo uſeful a reſource in caſe of diſtreſs for water.

'The quantity produced every day varied from accidental circumſtances, but was generally from thirty-four to forty gallons, without any great addition of fuel. Twice indeed, the quantity produced was only twenty-three gallons on each diſtillation; this amounts to more than a quart for each man, which, though not a plentiful allowance, is much more than what is neceſſary for ſubſiſtence. In caſes of real neceſſity I have no reaſon to doubt that a much greater quantity might be produced without an inconvenient expence of fuel.'

The laſt article in the appendix is an account of the aſtronomical obſervations and time-keepers [*], by Mr. *Lyons*; who, for this purpoſe, embarked in the voyage, by appointment of the Board of Longitude.

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[*] For Remarks on this part of the work, our Readers are referred to the next enſuing article.

ART. VIII. *Remarks on the Obſervations made in the late Voyage towards the North Pole, for determining the Acceleration of the* Pendulum, *in Latitude* 79° 50'. By Samuel Horſley, LL. D. Sec. R. S. In a Letter to the Hon. Conſtantine John Phipps. 4to. 1s. White. 1774.

DR. *Horſley*, in this publication, has detected two errors in the calculations of Mr. *Iſrael Lyons* relating to the gain of the *pendulum* recited in the foregoing article: which, perhaps, were owing more to hurry and negligence (for either of which, however, we do not conceive that any excuſe can be urged, that will prove ſatisfactory to the Public) than to the want of ſufficient mathematical knowledge. To whatever cauſe the intelligent and candid may aſcribe them, it is proper to obſerve, in this place, that Captain *Phipps* is no otherwiſe accountable for them than by ſuffering them to paſs, unexamined and uncorrected. They do not, however, immediately affect the truth of the general obſervation; but reduce the evidence of the acceleration of the *pendulum* to 'the compariſon with the *watch*, and the ſix altitudes of the ſun taken with the aſtronomical quadrant for determining the loſs of the watch.' The farther confirmation of this aſtronomical *deſideratum* deduced from the obſervation of the ſun's return to the vertical wire of the equatorial teleſcope, is clearly evinced to be "*imaginary*," and to ariſe merely from an error in the computation.

As to the ultimate concluſion 'that theſe obſervations give a figure of the earth nearer to Sir Iſaac Newton's computation, than any others which have hitherto been made' (ſee the preceding article), Dr. *Horſley*'s reaſoning ſeems materially to affect it. '*If* (ſays he) the meridians be ellipſes, or, *if* the figure of the earth be that of a ſpheroid generated by the revolution of an ellipſis, turning on its ſhorter axis, the particular figure, or the ellipticity of the generating ellipſis, which your obſervations give, is nearer to what Sir Iſaac Newton ſaith it ſhould be, if the globe were homogeneous, than any that can be derived from former obſervations. But yet it is not what you imagine. Taking the gain of the pendulum in latitude 79° 50′ exactly as you ſtate it, the difference between the equatorial and the polar diameter, is about as much leſs than the Newtonian computation makes it, and the hypotheſis of homogeneity would require, as you reckon it to be greater. The proportion of 212 to 211 ſhould indeed, according to your obſervations, be the proportion of the force that acts upon the pendulum at the poles, to the force acting upon it at the equator. But this is by no means the ſame with the proportion of the equatorial diameter to the polar. If the globe were homogeneous, the equatorial diameter would exceed the polar by $\frac{1}{230}$ of the length of the latter: and the polar force would alſo exceed the equatorial by the like part. But if the difference between the polar and equatorial force be greater than $\frac{1}{230}$, (which may be the caſe in an heterogeneous globe, and ſeems to be the caſe in ours,) then the difference of the diameters ſhould, according to theory, be leſs than $\frac{1}{230}$, and *vice verſâ.*'

In conſequence of this reaſoning, and by means of a theorem, demonſtrated by Monſ. *Clairault*, in his treatiſe on the Figure of the Earth, Dr. *H.* determined the ellipticity of the earth's figure, according to the obſervations of the pendulum now publiſhed, to be $\frac{1}{251}$. This, he ſays, is the true concluſion on the ſuppoſition, that the meridians are ellipſes: a ſuppoſition, though it is the foundation of the preſent theory, the truth of which, he thinks, may be queſtioned from experiment. According to this hypotheſis, ‘ the increment of the force which actuates the pendulum, as we approach the poles, ſhould be as the ſquare of the ſine of the latitude; or which is the ſame thing, the decrement, as we approach the equator, ſhould be as the ſquare of the coſine of the latitude.’ But, Dr. *H.* apprehends, that obſervations of the pendulum in different latitudes, ſeveral of which are here ſubjoined, do not eſtabliſh this proportion. ‘ If the meridians are not ellipſes, the difference of the diameters may indeed, or it may not, be proportional to the difference between the polar and the equatorial force; but it is quite an uncertainty, what relation ſubſiſts between the one quantity and the other; our whole theory, except ſo far as it relates to the homogeneous ſpheroid, is built upon falſe aſſumptions, and there is no ſaying, what figure of the earth any obſervations of the pendulum give.’

This pamphlet ought to be annexed to every copy of Captain Phipps's book, and bound up with it.

ART. IX. *Moral Diſcourſes on Providence,* &c. By Thomas Hunter, M. A. Vicar of Weaverham in Cheſhire. 8vo. 2 vols. 12s. ſewed. Warrington, printed. Sold by Cadell in London. 1774.

THE firſt volume of theſe ſermons is entirely devoted to the proof of a ſuperintending providence, and a vindication of the methods of the divine government. The great aim of the preacher is to manifeſt the righteouſneſs of providence in humbling the proud, puniſhing the luxurious, and ordaining ſtates and kingdoms to riſe or fall according to the degree in which virtue or vice prevailed among them; occaſionally endeavouring to illuſtrate and ſupport his aſſertions, by inſtances drawn from ancient and modern hiſtory.

‘ We cannot, ſays Mr. Hunter, ſpeaking of the ſtate of nations, the fall of ſtates and empires, cloſe the page of ancient eaſtern ſtory, without caſting a mournful eye on the broken, yet elegant remains of Palmyra. At the firſt ſight, or mere repreſentation of theſe ruins, as they are exhibited to us by the curious travellers, their magnificence and elegance ſtrike you with a pleaſing wonder, which is immediately ſucceeded, at leaſt I found it ſo, with a deep ſenſibility of the uncertainty of human greatneſs, and the awful proceſs of a divine providence, in thus humbling the efforts of human pride. In this ſcene of deſolation, I thought there appeared viſibly the hand of Heaven. The ravage of an enemy rarely makes ſuch univerſal ruin, or extends to the laboured demolition of every monument of art, eſpecially where the materials are ſo hard and durable, and no advantage accrues to the ravager. The city might have been diſmantled upon policy; but it could ſerve no intereſts to tear its bowels, and rend it as it were piece-meal, and limb from limb.

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But what, or whoever was the executioner, there appears to me the hand of a righteous God in the execution. City or empire never fell thus low, without ſome diſtinguiſhed and inveterate crimes of the poſſeſſors preceding. The very ruins before us yet ſpeak and tell us, that the Palmerines were a delicate and diſſolute people; and the reflection of the critic on this occaſion is both juſt and obvious. "The want of this ſpecies of architecture (the Doric) makes me ſuſpect, the ruins which now remain, were built at a time, when an unbounded luxury had over-run the ſtate, and almoſt extinguiſhed the natural taſte for truth and propriety [*]." And afterwards; "I am inclinable to think the ruins now before us were erected in the age immediately preceding, or in that of Zenobia herſelf, when the ſplendid Corinthian order only could ſatisfy the luxury of the times, which had eradicated that taſte for propriety, which otherwiſe would be occaſionally delighted with the milder charms of the Doric order [†]." That the Palmerines were grown to a high degree of luxury, is to me evident enough by a letter extant of Aurelian to Zenobia, commanding her ſubmiſſion: "*Gemmas, argentum, aurum, ſericum, equos, camelos, in ærarium Romanum conferas* [‡]." And the ſame writer continuing the ſubject of this people, or rather of the emperor's victory over them, adds, "*tunc illæ veſtes quas in templo ſolis videmus, confertæ gemmis; tum Perſici dracones et tiaræ; tum genus purpuræ quod poſtea nec ulla gens detulit, nec Romanus orbis vidit* [§]." The ingenious travellers, who have favoured the Public with theſe curious ruins, have obſerved that the Palmerines were, in the time of Mark Anthony, a rich, trading, and free people. How long they had been in poſſeſſion of theſe advantages we are left to conjecture. It ſeems probable, that their riches, and of courſe their trade, muſt have been of ſome ſtanding; for we ſhall find by the inſcriptions, that in leſs than forty years after, they were luxurious and expenſive to ſuch a degree, as muſt have required conſiderable wealth to ſupport.

'So juſt, obſerves Mr. H. and, in general, ſo certain, are God's judgments to purſue the wicked, and ſo regularly has vengeance overtaken enormous offenders, that you may often foreſee the tyrant's death by his life, and foretell the cruelties he has to ſuffer, by thoſe he has exerciſed: thus generally it fares with nations and public communities; and though we may not preſume to limit the mercy of God, nor comprehend all the ways of his providence, yet this we may ſafely affirm, that there has been ſcarcely a kingdom or people on earth, with whoſe hiſtory we are acquainted, who have been ſignal ſufferers, before they had manifeſted themſelves to be diſtinguiſhed ſinners; and we may almoſt predict the fate of a nation from the ſtate of its morals. Before the Tartars ſubdued the kingdom of Corea, we are told that it was full of luxury and debauchery, the whole buſineſs of the Coreſians being eating and drinking, and giving themſelves up to all lewdneſs. And we may preſume from the little oppoſition which the ſame Tartars met with in their invaſions of the other Chineſe provinces, that they were greatly degenerated, and fallen into a ſtate of cowardice and effeminacy at the time of this invaſion; when to uſe the language of the hiſtorian, it is ſaid, "the Tartars began to try their valour againſt the delights of China *." A remarkable inſtance of this degenerate ſpirit we have in the conduct of the Emperor *Vu an Lie*. The enemy entered his capital, filled it with blood and ſlaughter, and coming to his palace, found him faſt aſleep, and wholly ignorant of the diſaſter.'

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[*] Letters concerning Taſte, p. 81.

[†] Ibid. p. 85.

[‡] Vopiſc. *Hiſtor. Roman. Scriptor. Lat.* tom. ii.

[§] Ibid.

Among the ſeveral examples with which this Writer illuſtrates his ſubject, it was to be expected that our own country would not be neglected. He greatly applauds Lord Clarendon as an hiſtorian who frequently and piouſly acknowledges the hand of providence; and he complains that the later writers of hiſtory are of a different caſt; taking even leſs notice of a ſuperior influence in human affairs than Pagans themſelves have done. We agree with Mr. Hunter in ſuppoſing that ſome general reflections of the religious kind, might be very ſuitably introduced, at times, amidſt the detail of public occurrences, if we are duly guarded againſt ſuperſtition, or bigotted and party applications: we alſo agree with him in allowing to Lord Clarendon the merit of a pious writer, but it is at the ſame time very evident that he wrote under the power of party prejudice, and was not free from ſuperſtition. We ſhall ſubjoin to theſe curſory hints ſome extracts from theſe diſcourſes relative to the Engliſh hiſtory.

'Were we, it is obſerved, to read the hiſtory of any nation in Europe with an eye to its providential adminiſtration, it would give us better information, more profit, as well as delight, than the political refinements of the moſt celebrated wits of Rome or Italy. Examine the hiſtory of France, Spain, or Britain, with this providential key in your hand, it will give you a better inſight into the cauſes of the riſe or decline, the proſperity or diſtreſs, as founded in the morals, of each nation, than the ſpeculations, the comments and bold conjectures of the moſt ſharp ſighted politician, or ſtateſman, can afford you. There is a time, when the abundance of God's bleſſings in the natural world is abuſed and applied to luxury and exceſs; and then heaven interpoſes by plague or famine to check man's miſapplication, and to teach him moderation and pious gratitude. There is a time when peace is abuſed as well as plenty, and men under no danger from abroad, grow fearleſly wicked and licentious at home. To remedy this, war is ſent from the magazine of God, to lay waſte the nations, and to teach mankind to enjoy their happineſs with ſobriety and a chaſte joy. There is a time, when the tyrants of the earth, elated with flattery, and grown mad with pride, exalt themſelves above humanity, and treat their ſubjects as ſlaves, regardleſs of the rights and properties of thoſe whom they ſhould protect, and deſpiſers of both God and man. Againſt theſe God raiſes up a ſpirit of liberty within the bowels of their own kingdom, or pours in from abroad ſome hardy invader, to vindicate the rights of God and man, and to bring ſuch enormous offenders to juſtice. Again, there is a time, when faction and rebellion rend the ſtate in pieces, and all the boundaries of laws and juſtice are trampled on; when power is made the meaſure of right, and ambition and low ſelf-intereſt dictate the meaſures of government, and ſacrifice religion and truth to their luſt: againſt theſe Heaven raiſes ſome deſpotic ruler to awe mutiny into ſubmiſſion, and to chaſtiſe with ſcorpions a people, who would not be governed by the rule of equity and reaſon.

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* *Navarette* in Churchill's Voyages, vol. i.

'We abound with hiſtories of England, on which every reader muſt make his own comment, and apply to the ſubject in hand; for an honeſt, a moral, an impartial hiſtory of England, a hiſtory conſtructed on *Pagan principles*, and confined to facts, characters and moral reflections, is yet wanting among us. Whenever ſuch a hiſtory ſhall appear, the hiſtory of Providence will appear the moſt intereſting and inſtructive part of the work; and we ſhall ſee a nearer and juſter moral connection between effects and cauſes, than is at preſent diſcernible in the vulgar, partial page of hiſtory. For inſtance, a modern hiſtorian's reflection on the concluſion of the peace with Spain, in 1748, is as follows: "What then were the fruits which Britain reaped from this long and deſperate war? A dreadful expence of blood and treaſure, diſgrace upon diſgrace, an additional load of grievous impoſitions, and the national debt accumulated to the enormous ſum of eighty millions [*]." Some future hiſtorian, who ſhall write with the principles of an honeſt pagan, not to pleaſe and flatter a party, and not to load the character and memory of a miniſtry, but to inſtruct his countrymen, and to improve the ſtock of national virtue and piety, will account for this unhappy concluſion of the war, as a juſt reward, and ſignal retribution of the immoral commencement of it, attended as it was with the inſolence of victors, with acclamations of triumph, with feſtivity, jollity, and univerſal riot.

'We ſee and acknowledge the hand of heaven in chaſtiſing the preſumption, and humbling the pride, of the Perſian monarch, of Athens in her Sicilian expedition, and of Philip the ſecond in his attempts againſt England: and he muſt be a bigot indeed, who ſeeing the ſame effects the conſequences of the ſame cauſes, ſhall aſcribe to chance, or the mere operation of nature, or agency of man, in one caſe, what in a ſimilar caſe he acknowledges as the interpoſition of God. A Spaniard hath as much reaſon to enliſt heaven on his ſide in our diſcomfiture this war, as we have to aſcribe the defeat of the invincible Armada to the favour and interpoſition of the ſame heaven.

'The ſeaſon, when this peace, ſo diſhonourable to Britain, was negociating, is ſomething remarkable: "It was at a time, ſays the ſame modern hiſtorian, when their affairs, that is of England and her allies, began to wear the moſt promiſing aſpect, when the arrival of the Ruſſian auxiliaries would have ſecured an undoubted ſuperiority in the field; when the Britiſh fleet had trampled on the naval power of France and Spain, intercepted their ſupplies of treaſure, and cut off all their reſources of commerce[*].”

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[*] Smollett's Hiſtory of England.

‘ Now as we are willing to think better of human nature than to ſuppoſe, that either treachery or ignorance could lead the Britiſh miniſtry to act the prepoſterous part they are here charged with in making the peace, we cannot account for it otherwiſe than by aſcribing it to a judicial infatuation, or a juſt judgment from heaven; that they ſhould betray this timidity and precipitation in concluding the war, who had expreſſed ſo much arrogance, inſolence and preſumption in the commencement of it.’

We will not contravert the juſtice of the above remarks; but we may be allowed to aſk, whether on the ſuppoſition that ignorance or treachery had contributed to a diſadvantageous and inglorious concluſion of the war, the event might not ſtill be traced to an over-ruling providence, which may ſometimes permit what it does not immediately ordain, which has all beings good and bad equally under its controul, and in ways, myſterious to us, cauſes them to concur in accompliſhing its all-wiſe purpoſes?

The ſecond volume, like the firſt, contains eighteen diſcourſes, but they are on different topics, ſuch as, the Shunamite; or the happineſs of private life; the ſanctifying nature of divine truth; the one thing needful; love an eſſential attribute of God; the different judgment of God and man; moral reflections on the hiſtory of Joſeph; vindication of the miniſtry of Joſeph; ſerioufneſs, a moral and chriſtian duty; reflections on the parable of the rich man and Lazarus; the wiſdom of being religious; the character of a good man.

We ſhall inſert one paſſage from the ninth diſcourſe in this volume, as a farther ſpecimen of this Author's manner. The text of this ſermon is in 1. Sam. xvi. 7. “The Lord ſeeth not as man ſeeth; for man looketh on the outward appearance only, but the Lord looketh on the heart.”

‘ Perhaps, ſays this Writer, we are no where more deceived than in the common notions we form of happineſs and miſery. To be gay, to be great, to figure in the public walks and ſplendid ſcenes of life, to preſide in the councils of the prince, or to blaze in the ſunſhine of the court, to be clothed in purple and fine linen, and to fare ſumptuouſly every day, to have riches, honours and pleaſures at command; theſe in the common eſtimation are what compoſe the ſum and ſubſtance, and higheſt perfection of human happineſs. But God and his angels who behold things through the medium of pure reaſon, obſerve the happy man, unnoticed and unknown by the world, an inhabitant of the ſilent ſhade, of ſtill retreats and flowery ſolitudes, great becauſe above ambition, a conqueror becauſe ſuperior to pleaſure, rich becauſe content with his fortune, and maſter of his time, ſerene and ſatisfied becauſe reſigned to the will of heaven, and inſpired with hopes full of immortality. We call the proud and the proſperous happy, while we affect to pity and lament the condition of the modeſt and the meek, the poor and perſecuted, and all thoſe who are appointed to tread the rougher paths, or the more private walks of life, but eternal wiſdom forms a different judgment, and gives a different ſentence; God himſelf hath declared by his ſon Jeſus Chriſt; "Bleſſed are the poor in ſpirit; bleſſed are the meek; bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake; rejoice and be exceeding glad; for great is your reward in heaven." This is to weigh and pronounce on things as they are, not as they appear to the ſuperficial obſerver. Moral good, muſt certainly appear, to him who weigheth the ſpirits, as far ſuperior to natural, and the virtues and graces, of a much higher and happier order, than the outward accommodations, the gaudy trappings, the ſplendid follies and lying vanities of life.——

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[*] Smollett's Hiſtory of England.

'The very low condition and circumſtances of the poor, which ſeem ſo diſtreſsful and pitiable in the eyes of wanton and faſtidious obſervers, are not only tolerable, but generally attended with more real pleaſure, and a truer reliſh of the bleſſings of nature and providence, than fall to the ſhare of thoſe who poſſeſs more abundance, and enjoy with more extravagance, who are ſtrangers to the pleaſures of gratifying a craving appetite, or of a ſupply ſent to relieve an urgent want. The very afflictions and calamities which we lament, may poſſibly be ſeen and ſent as bleſſings by the father of ſpirits. They correct our bewildered fancies, they reduce our vain imaginations, they humble our pride, mortify our paſſions, rectify the obliquity, and purify the corruption of our nature; they draw us from ſenſe to ſpirit, from nature to grace, from earth to heaven, from the creature to the Creator; while the pomps and pleaſures we ſeem to admire and envy, ſerve only to heighten the malignity and corruption of nature, they hide us from ourſelves, they eſtrange us from virtue, they ſeparate us from God, and divert our views from the proſpect and bleſſed kingdom of immortal ſpirits. Thus it generally happens, that where we ſee, or think we ſee, a rich, honourable and therefore a happy man, God ſees only a vile and unhappy ſinner. Where we behold and pity the miſerable lazar, God regards the future angel. Where we deſpiſe meanneſs and poverty, God ſees and approves patience, penitence, devout reſignation, and heavenly peace of mind. While we look out for happineſs in the pomp, the magnificence and ſplendor of a court; God and his angels find it in the ſhade, in the ſolitude and ſerenity of the righteous man. We purſue pleaſure on the lap of dalliance, in bowers of fragrance and draughts of nectared ſweets, whereas God has more frequently annexed it to the wilderneſs and the ſolitary place, to the arduous attempts of virtue, and the mortification of the appetites and paſſions: we look on, and abhor death as a horrid monſter made only to deſtroy and devour, to damp the joys, to cloud, confine and abſorb the proſpects and pleaſures of life; but God ſees and ſends it as an angel of light, to diſperſe the darkneſs, and cancel the miſeries of mortality, to ſtrike off the fetters of our priſon-houſe, and to conduct us to light, to liberty and glory.'

From theſe extracts the Reader will, no doubt, conclude, that Mr. Hunter's diſcourſes are ingenious, pious and practical. The laſt ſermon was preached at the funeral of William Stratford, Eſq; LL.D. The character of that gentleman is well drawn up, and ſets in an amiable light the ſpirit and conduct of a true chriſtian.

We cannot cloſe this article without taking ſome notice of the Author's dedication, which, like too many other addreſſes of this ſort, conſiſts of high and flattering encomiums: allowing that theſe praiſes may be dictated by gratitude or friendſhip, or ſuppoſing that the biſhop of Glouceſter merited them with the greateſt truth, we cannot, however, but think that they muſt afford diſguſt to moſt readers; and that they will not be altogether approved by the learned prelate himſelf.

ART. X. *Village Memoirs:* In a Series of Letters between a Clergyman and his Family in the Country, and his Son in Town. 12mo. 3s. Davies. 1775.

THE Novel-manufactory is not yet wholly abandoned to the lower orders of Grubſtreet. Writers of ſuperior degree are ſometimes ſtill induced to tread this inviting walk of literature; and there are few readers who delight not to follow their ſteps.

The *Village Memoirs* are not to be ranked with the *firſt* compoſitions of this kind; they will not rival a JOSEPH ANDREWS, or a TOM JONES, in the eſteem of the Public; but they far excel the common productions of the circulating libraries. The unknown Author is evidently a man of genius, learning, and taſte; but he ſeems to want the application neceſſary to produce a finiſhed piece. Here are five hundred good things ſaid in leſs than half that number of pages; but they appear to have been diſperſed almoſt at random, by an heedleſs hand. Here is no plan artfully contrived, no pretence to the merit of a well-conducted deſign, no orderly ſucceſſion or connexion of incidents, no originality or novelty of character. The ſtory is but a ſketch,—the ſlighteſt vehicle, ſurely, that could have been contrived, for the conveyance of thoſe leſſons of inſtruction which the ingenious but careleſs Writer choſe to communicate to the Public, in this form. Yet, with all this deficiency of invention, ſcheme, and conduct, it is evident, from the propriety of his ſentiments, and the proofs which he has given of his good taſte, and extenſive knowledge of the world, that the Author is able (if not unconquerably averſe from application) to produce a work, in this claſs, that may fairly claim a much larger ſhare of praiſe than we can honeſtly beſtow on his preſent performance.

Proofs of the Author's taſte, good ſenſe, and knowledge of what paſſes in the living world, might be drawn from the obſervations introduced into this work, relative to *Religion*, *Poetry*, *Criticiſm*, *Theatrical Amuſements*, *Landſcape-Gardening*, and other ſubjects: but a few of theſe muſt ſuffice as ſpecimens.

Speaking of our modern dramatic productions, the ſentiments of Mr. Paulet, the clergyman's ſon, a very ſenſible and good young man, are thus delivered:

‘ In regard to tragedies—thoſe that I have ſeen are merely indebted to the quackery of a manager for their ſucceſs, indeed moſt of them appear to be made by the ſame receipt—the ingredients are a tyrant, a marriage, inceſt, murder, and a triumph: the poetry (once thought eſſential) now ſeems to make the leaſt part of the production—a ſcheme is laid between a manager, a painter, an author, and a ſcene-ſhifter to fabricate a new piece—the action muſt be laid in a part of the world that will beſt ſuit the ſcenery of the houſe; for, by a little dexterity in the painter, the figure of a Coloſſus may be eaſily changed into an Egyptian idol;—the next ſtep is to conſult the ſtrength of the houſe in regard to the performers—as there are no tolerable men, the lady muſt recite at leaſt half the play—they have an old man that can make a ſhift to whine out a ſmall part, a roaring tyrant, and a d—n your blood lover, and then the ſcene-ſhifters may ſupply the reſt—Whilſt the work is perfecting, the public is informed by the news-papers that a gentleman of diſtinguiſhed abilities (now abroad) will ſoon favour the town with a new tragedy—the firſt night of the performance the houſe is crowded in every corner of it (for mankind are not in queſt of what is good, but of any Haſh that they miſtake to be a new one)—the curtain riſes to ſoft muſic, the lady makes vows at the altar, the tyrant and his trumpets alarm her—ſhe faints, and is ordered to be married.—A hermit ſecretes her from the tyrant—diſcovers himſelf to be her father, the lover finds out the hermitage, and the ſecond act ends with their embraces.—They muſt then embrace no more—he is her brother—ſhe flies from him to an altar, or a tomb (this makes variety in the puppet-ſhow)—the tyrant ſees her, and would abſolutely bear her off, but ſhe is reſcued by her brother.—In the fourth act her brother is ſeized by the tyrant's guards—is impriſoned—ſhe viſits him—the guards drag her from her brother to the tyrant—he then reſolves inſtantly to marry her—ſhe ſcreams, and the hermit burſts in, and promiſes to make an important diſcovery, if he will only delay the nuptials—the tyrant ſtill perſiſts—his guards ſeize the hermit—ſhe rages, prays, and goes mad—the noiſe increaſes, and the theatre is drowned with tears.—Expectation is now big for the fifth act—what a ſcene of diſtreſs!—ſhe is abſolutely forced to the altar, but there, rather than marry the tyrant, the murderer of her race, ſhe recovers her ſenſes, and murders him herſelf—the guards take no notice of the matter, and the houſe applauds her for near a quarter of an hour;—the hermit then declares that her lover is not her brother, but a young prince whom he has educated, and therefore with great piety gives his bleſſing on their nuptials—all then is joy and exultation—and thus, agreeable to all the rules of tragedy, ends this miſerable happy cataſtrophe.—Some half dozen in the theatre perhaps may be rather diſcontented, but to keep them in humour, a favourite actreſs takes off their attention from the play, by giving them the news of the town by way of epilogue.

'This may not be the exact drama; but *Sethona*, which I have juſt now ſeen, is, if poſſible, much more ridiculous and inconſiſtent.'

Mr. Paulet, in the courſe of his obſervations on London, does not diſdain to take notice of the diverſions of Sadler's Wells; which, he ſays, have contributed not only to '*lower* *' his idea of the times, but even of human nature:

'I do not, ſays he, ſo much reflect on the entertainment itſelf as it is called, as on the cruel means that muſt have been made uſe of before the managers could have procured ſo dreadful an exhibition—whence can ariſe the pleaſure of ſeeing children ſuſpended in the air, or toſſed about at the utmoſt hazard of their lives to gratify the avarice of unnatural parents? But indeed the country affords almoſt as ſtrong inſtances of cruelty, as town, for wreſtling, ſingle ſtick, or even foot-ball, are never conſidered as diverſions by the common people, but as attended with danger, miſchief, or blood-ſhed;—but in town, what ſhocks me moſt, is that continual flocking to executions—in the country, from the leſs frequency of them, even butchers weep, but here they are accounted the next diverſions to Sadler's Wells; and by uſe men can ſee a monkey dangling from a wire, or a fellow-creature expiring at the gallows with equal unconcern—how much care therefore ſhould be taken to inculcate the principles of humanity in youth, a term which in general, I believe, is miſtaken for cowardice; how little care indeed is taken, even amongſt the higher ranks of people, who ſuffer their children unmercifully to treat the whole brute-creation, and then wonder that in time they become cruel enemies and undutiful children—they think not how early theſe inhuman principles are imbibed; they begin indeed in infancy only with torturing flies, but they end in delighting to view the moſt horrid murders of the inquiſition.

'At other places of great reſort, a dog ſhows you what it is o'clock; bears dance minuets, and ſparrows country-dances; but ſuch exhibitions ought not to be allowed in a civilized country; for no valuable diſcoveries are likely to be made from them, that can any ways atone for the tortures which the birds or animals muſt experience in the training.'

A wretched, but moſt prevailing mode of *time-killing*, is no leſs juſtly exploded, in a letter from the ſame gentleman to his ſiſter, which ought to be univerſally read, eſpecially by the ladies; as our Author's very proper reprehenſion of this faſhionable ſpecies of idleneſs may, poſſibly, contribute ſomewhat toward rooting out of ſociety, a pernicious weed, of which all conſiderate people complain, though ſew have courage enough to aim at eradicating it.

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* 'To *lower*' is not a very elegant phraſe; but it is in current uſe, and therefore we will not contend with the Author concerning its claſſical propriety.

——' If you won't take it quite ill, I muſt rally you a little about *day-viſiting*—to be ſure it is conſidered as a mark of friendſhip and eſteem, but I believe in general that it proceeds from little more than a love of diſſipation, or to gratify an idle curioſity.—I remember paying a viſit of the ſort you ſpeak of, and could not help reflecting how little amuſement there could be either to the *entertainers* or the *entertainees*.—Thoſe who are to *entertain* are anxious for the dignity or propriety of the treat, and where there is much anxiety there can be little or no comfort—then if any awkward circumſtances ſhould occur (as the world now goes) they know they will be the talk of the whole neighbourhood; and where ſervants are not always in trammels, ſome will ſpill the beer, and others trample on your favourite lap-dog.—On the other hand thoſe who are to be *entertained*, as ſoon as they have ſwallowed their dinners, talked of the wine, the weather, and the roads—heard perhaps that Sir John Strictly's hares are all ſnared, or that Dr. Meanwell has got into a freſh diſpute about tythes—are abſolutely told that the coach is at the door—This is all the regalement, unleſs perchance the ladies at tea have juſt had time enough to inform them that the Doctor's daughters are grown as fat as porpoiſes—nothing more is to be done but to pack up—recal the coachman who has juſt ſtepped back for one more draught of ale—to expreſs great ſatisfaction for the entertainment they have received—hope that the family will return the viſit as ſoon as poſſible, which will make them moſt inexpreſſibly happy, and lo! the laſt lagging footman is juſt come out to take his horſe.—Well—all ceremonies are now paſſed—and as they are ſafely out of hearing, it is high time to turn every thing into ridicule, or to recount the miſeries of the day—" To think, ſays one lady, of all the trouble I had with my hair, and to ſee no more company—but that is always the caſe whenever I am well dreſſed—the next time I declare I'll viſit in my night-cap."—" Lord, ſays another, I knew very well what the viſit would turn out, and put on a laſt year's negligee on purpoſe—however, we have certainly been of uſe to them—we have aired their plate, reviewed their footmen, and thinned their poultry-yard."—Thus the badneſs of the roads is beguiled with low ſneers and petty detraction, till the party congratulate one another on their ſafe return to their own home—for awhile they ſit moped—diſcontented—call for the card-table (one hates *whiſt*, and another abominates *quadrille)* are all killed with the fatigues of the day; but as home is of all places the worſt, a ſervant is immediately diſpatched to poor old Lady Humdrum's, to acquaint her that they will do themſelves the honour of waiting upon her Ladyſhip on the morrow.—Thus is life waſted without either profit or amuſement, and people preſume to thank their ſtars that they can lead uſeful and rational lives, whilſt Mr. Pedant is poring over his books, and Mrs. Conſerve is employed in writing out new receipts to preſerve apricots.'

A ſet of maxims and remarks, ſuppoſed to have been found among the papers of the good and accompliſhed Mr. Arlington, is introduced in theſe Memoirs; and we ſhall conclude the Article by a tranſcript of a few of them:

‘ Sterne will be immortal when Rabelais and Cervantes are forgot—they drew their characters from the particular genius of the times—Sterne confined himſelf to nature only.

“ Till my uncle Toby appeared I had uſed to aſſert, that no character was ever better drawn than that of Sir Roger de Coverly.

‘ A man may as well give himſelf the trouble to copy nature as Sterne.——

‘ I have frequently thought that the duty of viſiting the ſick ſhould not be veſted in the prieſts, for who knows but the conſtant ſights of dying perſons may in time render their hearts, like thoſe of butchers and ſurgeons, callous and void of humanity.

‘ A man by ſwearing may draw down a curſe upon himſelf, but never one upon his neighbour.——

‘ In univerſities we ſee the triumph of learning over wealth—in manufacturing towns the triumph of wealth over literature.——

‘ There is no inſtance, but in religion, where it is a compliment to approve the profeſſion, and abuſe the practice.——

‘ Young men are encouraged to take up general hiſtory much ſooner than they ought—I would have them ſtrongly impreſſed with moral virtues, before they venture to read ſo dreadful a detail of crimes and misfortunes.——

‘ A man of bad morals can never be a patriot, for being deſtitute of virtue himſelf, he muſt ever wiſh to make his country like his own heart, a ſcene of anarchy and confuſion.

‘ Some authors boaſt that they always write in haſte—but what is this but in other words to ſay, that they are poſſeſſed of ſuch wonderful talents, that the world may eaſily compound for error and neglect.’

We would particularly recommend the laſt of the foregoing obſervations to the conſideration of our ingenious Author; who, though he may not *boaſt* of haſty writing, appears (if our conjectures are not erroneous) to be in ſome danger of falling into the imperfection ſo juſtly cenſured by Mr. Arlington.

ART. XI. *State Papers and Letters, addreſſed to William Carſtares, confidential Secretary to King William during the whole of his Reign*[*]; relating to public Affairs in Great Britain, but more particularly in Scotland, during the Reigns of King William and Queen Anne. Publiſhed from the Originals, by Joſeph M'Cormick, D. D. Miniſter at Preſtonpans. 4to. 1l. 1s. boards. Cadell. 1774.

WE have on former occaſions ſufficiently expatiated on the ſeveral advantages which ariſe from the publication of ſtate-papers. Some remarks to the ſame purpoſe are made by the preſent Editor; and that, in general, they are juſt and reaſonable will not be diſputed. Nevertheleſs, we are apprehenſive that he may have carried the matter ſomewhat too far in the difference which he makes between contemporary hiſtorians and State Papers. The latter muſt undoubtedly be conſidered as the pureſt and moſt genuine ſources of hiſtorical knowledge: but even *they* cannot be entirely free from the tinge of ſyſtem and party. The letters, of which State Papers principally conſiſt, may, and muſt partake of the private characters, paſſions, prejudices, and intereſts of the Writers, who will endeavour to ſet their own motives and conduct in the beſt point of view, and who will not always give the faireſt accounts of their opponents and rivals. Such papers, therefore, as well as the relations of contemporary hiſtorians, are to be read with a certain degree of caution.

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[*] He was afterwards Principal of the Univerſity of Edinburgh.

But, granting all the merit that can be granted to State Papers, every collection of them will not be entitled to equal applauſe. Their importance muſt depend on the times they relate to, and the intelligence which they communicate. Though no collection may be abſolutely unſerviceable, yet ſome may be much leſs valuable than others: and, in the preſent zeal for publications of this kind, there may be a danger of being overſtocked with materials comparatively uſeleſs. Uſeleſs, we mean, with regard to the grand objects of general hiſtory; for there can ſcarcely be any collections that will not be attended with advantages of a different nature. They ſerve to gratify our curioſity concerning a number of perſons and families, and to enlarge our acquaintance with the world. We ſee the characters of men diſplayed in a variety of lights, and obſerve the operations of their pride, vanity, jealouſy, envy, and other paſſions.

The publication of the preſent collection was firſt ſuggeſted by Sir David Dalrymple, and the execution of the work has been promoted by his advice and aſſiſtance. The following circumſtances are mentioned by the Editor, to eſtabliſh the authenticity of the papers now printed.

‘ Theſe papers, ſays Dr. M‘Cormick, came into the hands of Mr. Charles Macky, late profeſſor of civil hiſtory and antiquities in the univerſity of Edinburgh, as executor to Mrs. Carſtares. That gentleman preſerved them with a religious care. Several years before his death, he informed the publiſher that he intended to leave them to him, on account of his near relation to Mr. Carſtares. At the ſame time, he ſignified his deſire, that, if ever they were made public, ſome account of the life of Mr. Carſtares ſhould accompany them into the world.

‘ With this view, Mr. Macky was at conſiderable pains to furniſh him with ſuch materials as might enable him to comply with his inclination. He had lived much in Mr. Carſtares's family in the early part of his life, and, by that means, had acceſs to be acquainted with many circumſtances in his private deportment and character, unknown to the world.

'Theſe, together with the original papers now publiſhed, he communicated from time to time to the publiſher, and from them the account of the life of Mr. Carſtares was taken.

'He mentions this circumſtance the rather, becauſe Mr. Macky's well-known character, in point of candour and integrity, as well as accuracy in hiſtorical reſearches, gives the publiſher an entire confidence in the truth of ſuch particulars, in the following account, as have no other vouchers.'

The life of Mr. Carſtares is a very valuable addition to the collection before us. The incidents which qualified the Editor, for this part of his undertaking, appear in the preceding extract; and Dr. M'Cormick obſerves, that he thought it neceſſary, not only in order to do juſtice to the character and talents of a reſpectable man, but to explain the peculiar circumſtances in his ſituation which gave riſe to his extenſive correſpondence concerning public affairs.

'There are yet ſome alive, continues the Doctor, who remember Mr. Carſtares in thoſe ſtations, which he filled with ſo much honour to himſelf and to his country, in the latter period of his life. But, during the reign of king William, when he was the confidential miniſter of that great prince in all Scottiſh buſineſs, as he held no public office, and was a man of much diſcretion, as well as of real modeſty, he was ſo far from thruſting himſelf forward, or making a diſplay of the credit which he poſſeſſed, that his influence and operations were frequently unobſerved, and he is ſeldom mentioned by the memoir-writers of the times. It is in the following papers, and in thoſe preſerved in the families of the great officers of ſtate in both kingdoms, during the reign of king William, that we diſcover his influence in public tranſactions, from the acceſſion of that monarch to his death.'

We can only mention ſome few of the particulars of Mr. Carſtares' life. From his early youth, he was ardently attached to the liberties of his country, and was ſo thoroughly acquainted with the ſtate of affairs in Scotland, at the time when he was ſent by his father to finiſh his ſtudies at Utrecht, that he was introduced firſt to penſionary Fagel, and then to the prince of Orange. Mr. Carſtares improved ſo well the opportunities which his ſituation afforded him of waiting upon the prince, and ſo far ingratiated himſelf into his favour, that nothing of conſequence was tranſacted in the Dutch court, with reſpect to Great Britain, with which he was not entruſted. By the time he returned to his native country, he had, as Dr. Burnet obſerves, all the ſecrets of the prince of Orange in his breaſt.

After Mr. Carſtares' return to Scotland, he entered, with zeal, into the counſels and ſchemes of thoſe noblemen and gentlemen who oppoſed the tyrannical meaſures of government. He was employed by Argyle, and the other Scotch patriots, in treating with Monmouth, Eſſex, Ruſſel, Sydney, and the reſt of the Engliſh excluſioniſts. He went into England, and paſſed over to Holland for that purpoſe. He engaged in the Rye-houſe plot, ſo far as it related to the obtaining of a free parliament, the redreſs of public grievances, and the excluſion of the duke of York; and he thought it juſtifiable to take up arms for procuring thoſe conſtitutional remedies which had been repeatedly denied to complaints and remonſtrances.

On the diſcovery of the conſpiracy, Mr. Carſtares was ſeized at Tenterden in Kent, thrown into the jail of that place, and from thence conducted to London, and committed to cloſe cuſtody in the Gate-houſe, where he continued upwards of eleven weeks. During this time, he was often brought before the privy council; but could never be prevailed upon to reveal any particulars which could affect any one of thoſe who had been concerned in the ſcheme for preventing the popiſh ſucceſſion. Finding, at laſt, that he had nothing to expect in the way of favour from the king, but upon terms with which he was incapable of complying, he gave in a petition to the court of king's bench, for his *habeas corpus*. But inſtead of this, he was ſent down to Scotland the next day, and conſigned over into the hands of the privy-council, or rather, the political inquiſition of that kingdom; where the inhuman practice of extracting evidence by torture ſtill ſubſiſted in all its rigour, though baniſhed from the courts of England, as repugnant to the genius and conſtitution of a free people. Mr. Carſtares was put to the torture, which he endured with great compoſure and firmneſs.

When the privy-council found, by experience, that all attempts to bring him to a confeſſion by violence would probably prove ineffectual; they empowered Lord Melfort, one of the ſecretaries of ſtate, to treat with him upon milder terms. They ſpecified certain queſtions to be put to him; and, upon condition he would anſwer them, they authoriſed the ſecretary to promiſe him an ample pardon to himſelf, and that he ſhould never be produced as a witneſs in any trial. Not only ſo, but if Mr. Carſtares inſiſted upon it, they farther engaged, that none of his anſwers to the interrogatories they were to put to him ſhould ever be produced in evidence, either directly or indirectly, againſt any perſon, or before any judicatory whatſoever. With theſe terms he complied, having firſt ſtipulated that the promiſe of the privy-council to him ſhould be ratified by a deed of court, and recorded in their books. He told them that the reaſon why he inſiſted upon thiswas, not that he had any thing to reveal which could, in the eye of the law, be hurtful to his friends, but that he was determined rather to die an hundred deaths than to ſubmit to the diſhonour of having his teſtimony produced in court againſt any one of thoſe who were at that time under proſecution before the criminal courts. This agreement was, however, violated in the moſt ſhameful manner. The privy council cauſed a paper to be printed, containing a moſt lame, falſe, and imperfect account of the whole tranſaction; and, in direct violation of the only condition upon which he would conſent to anſwer the queries propoſed to him, they ſuffered his evidence, as they falſely termed it, to be produced in open court againſt one of his moſt intimate friends, Mr. Baillie of Jerviſwood.

While Mr. Carſtares was confined in the caſtle of Edinburgh, having procured a copy of Thuanus, who was his favourite Author, he ſpent moſt of his time in the peruſal of his hiſtory. As he had no variety, he read that voluminous work no leſs than three times over. The effect of which was, that it became as familiar to him to think and to ſpeak in Latin as in Engliſh.

'Another anecdote relative to his impriſonment, ſays Dr. M'Cormick, ought not to be omitted, as he uſed to take great pleaſure in relating it himſelf. One day, not long after his commitment, a boy, about twelve years of age, ſon to Erſkine of Cambo, lieutenant-governor of the caſtle, in the courſe of his rambles through the court, came to the grate of his apartment. As he always loved to amuſe himſelf with young people, he went towards the grate, and began a converſation with him. The boy was captivated with the gentle and engaging manner in which he accoſted him; and, mightily pleaſed with his firſt interview, he reſolved to cultivate his new acquaintance. In a day or two after, he returned at the ſame hour to the grate; and, in the courſe of a few periodical viſits of this kind, he conceived the ſtrongeſt attachment to the priſoner——would ſit by him for hours, lamenting his unhappy ſituation, and telling a thouſand ſtories to divert him. He would ſometimes load his pockets with proviſions of different ſorts, and oblige him to partake with him. At other times, he would purchaſe for him pen, ink, and paper; and, when he had wrote his letters, he would come at night and carry them to the poſt office himſelf. He was quite unhappy, if Mr. Carſtares had no errand to ſend him, or no favour to aſk. This intimacy ſubſiſted between them ſo long as Mr. Carſtares continued in cuſtody; and, when their intercourſe was broken off by his releaſe, the ſeparation was attended with tears on both ſides. It was not many years before Mr. Carſtares had an opportunity of teſtifying his gratitude. One of the firſt private favours he aſked of King William, was, that he would beſtow the office of Lord Lyon upon his young friend, to whoſe humanity and kind offices he had owed his chief conſolation in his deepeſt diſtreſs; and he obtained his requeſt, with this additional compliment, that it ſhould be hereditary in the family. He did not, however, live long to enjoy it in his own perſon; and his eldeſt ſon forfeited the ſucceſſion, by engaging in the rebellion 1715.'

Mr. Carſtares, after his releaſe, retired to Holland, where he was graciouſly received by the prince of Orange, who appointed him one of his own chaplains, and procured him to be elected miniſter of the Engliſh proteſtant congregation at Leyden. In this ſituation, he was intimately concerned in all the counſels which led to the Revolution, and was very active in promoting that great event. He came over into England with the prince, and nothing of conſequence was carried on relative to the ſettlement of Scotland which his royal maſter did not communicate to him, and permit him to give his ſentiments of in private. No ſooner were William and Mary proclaimed king and queen of Scotland, than their majeſties gave Mr. Carſtares a proof of their eſteem, by nominating him to be their chaplain for Scotland, and annexing the whole revenue belonging to the chapel royal to that office. At the ſame time, his majeſty intimated to him, that he required his conſtant attendance upon his perſon.

Our limits will not permit us to give a particular account of the concern which Mr. Carſtares had in Scottiſh affairs, and the various ſervices he performed to that kingdom. But there is one proof of his zeal for his native country, and of his influence over king William, which is too curious and extraordinary to paſs unnoticed.

In the parliament which ſat in Scotland in the year 1693, an act was paſſed, obliging all in office to take the oath of allegiance to their Majeſties, and at the ſame time to ſign the aſſurance, (as it was called) whereby they declared William to be king *de Jure*, as well as *de Facto*. As this was the firſt inſtance of an oath, and declaration of that kind impoſed upon the church; and as thoſe who urged it were known to be none of her friends, the preſbyterian miniſters took the alarm, and conſidered it as intended with a view to involve them in the ſame ſituation with the epiſcopal clergy. From a paper, which Dr. M'Cormick has inſerted, it appears that the Preſbyterian clergy had reaſon to be diſſatisfied on this occaſion. But be this as it may, they refuſed ſigning the declaration; and applied for redreſs to the Privy Council, who, by the law, had a power to diſpenſe with the requiſition of the oath, in ſuch caſes as they ſhould think proper. The Privy Council, however, were ſo far from complying with their demands, that they recommended to his majeſty, that an order ſhould be iſſued out for every miniſter's taking the oath, and ſigning the aſſurance, before he ſhould be allowed to take his ſeat in the enſuing aſſembly. Advantage being taken of Mr. Carſtares' abſence from court, the king was prevailed upon to give inſtructions to his commiſſioner, Lord Carmichael, to require all the repreſentatives of the clergy in the enſuing general aſſembly to ſign the aſſurance; and, if they refuſed, to diſſolve the aſſembly in his majeſty's name. When Lord Carmichael communicated his orders to ſome of the clergy in Edinburgh, he found them obſtinate in their reſolutions not to comply; and he ſaw, that all his attempts to bring them to a better temper would be vain and fruitleſs. As the commiſſioner was ſenſible that the diſſolution of the aſſembly would not only prove fatal to the church of Scotland, but alſo to his majeſty's intereſt in that kingdom, he undertook to lay the matter, as it ſtood, fairly before the king; and for that purpoſe, ſent off a flying packet, which he expected to return from London, with the king's final determination, the night before the aſſembly was appointed to meet. At the ſame time, the clergy ſent up a memorial to Mr. Carſtares, urging him to uſe his good offices, in this critical conjuncture, for the preſervation of that church which he had ſo active a hand in eſtabliſhing.

'The flying packet, ſays Dr. M'Cormick, arrived at Kenſington in the forenoon of that day upon which Mr. Carſtares returned. But, before his arrival, his Majeſty, by the advice of Lord Stair and Lord Tarbat, who repreſented this obſtinacy of the clergy as an act of rebellion againſt his government, had renewed his inſtructions to the commiſſioner, and ſent them off by the ſame packet.

'When Mr. Carſtares came to Kenſington and received his letters, he immediately inquired what was the nature of the diſpatches his Majeſty had ſent off for Scotland; and, upon learning their contents, he went directly, and, in his Majeſty's name, required the meſſenger, who was juſt ſetting off, to deliver them up to him. It was now late at night; and, as he knew no time was to be loſt, (the general aſſembly being to ſit in a few days,) he ran to his Majeſty's apartment; and, being informed, by the lord in waiting that he was gone to bed, he told him it was a matter of the laſt importance which had brought him at that unſeaſonable hour, and that he muſt ſee the King.

'Upon entering the chamber, he found his Majeſty faſt aſleep, upon which, turning aſide the curtain, and falling down upon his knees, he gently awaked him. The King, aſtoniſhed to ſee him at ſo late an hour, and in this poſture by his bed ſide, aſked him what was the matter? He anſwered, he had come to aſk his life. And is it poſſible, ſaid the King, that you have been guilty of a crime that deſerves death? He acknowledged he had, and then produced the diſpatches he had brought back from the meſſenger. And have you, ſays the King, with a ſevere frown, have you indeed preſumed to countermand my orders? Mr. Carſtares then begged leave only to be heard a few words, and he was ready to ſubmit to any puniſhment his Majeſty ſhould think proper to inflict. He ſaid,

"That the King had now known him long, and knew his entire fidelity and attachment to his perſon and government. Some of his ſervants in Scotland might find it their intereſt to impoſe upon his Majeſty, to ſcreen themſelves from his merited diſpleaſure. Others might, under the maſk of zeal for his ſervice, ſeek only to gratify their own private reſentments; and, whilſt they pretended to conciliate all parties to his government, might purſue ſuch meaſures as would only unite them in oppoſing it.

" That this was the foundation of all thoſe factions which had hitherto rent that kingdom, and made its crown ſit ſo uneaſy upon his head: That, for his own part, he could call God to witneſs, that, ever ſince he entered into his Majeſty's ſervice, he had no intereſt, for he could have none, ſeparate from that of his maſter: That, though he had been educated a preſbyterian, and, on that account, had a natural bias to this form of church-government; yet his Majeſty knew, that, when he recommended the eſtabliſhment of preſbytery in Scotland, he did it, becauſe he was firmly perſuaded the preſbyterians were the only friends his Majeſty had in that country: That his regard to their principles had not rendered him blind to their faults: That he had been aware of the indiſcreet uſe they would make of the liberal conceſſions in their favour in Lord Melville's parliament, and had freely given his ſentiments upon that head: That, with the ſame freedom he had remonſtrated againſt the precipitated meaſures adopted in the laſt ſeſſion of parliament, under the pretext of correcting the errors of the former: That the effects had juſtified his opinion of both. The firſt had alienated all the epiſcopals, the laſt great part of the preſbyterians, from his adminiſtration. One thing alone was wanting to complete the wiſhes of his enemies, and that was, to cement the two parties by one common bond of union: That nothing could be better calculated for this purpoſe, than the advice which had been given to his Majeſty to puſh the adminiſtration of the oaths to the miniſters before the ſitting down of the aſſembly: That, although there was nothing unreaſonable in what his Majeſty required, yet ſome who had credit with them had fallen upon methods to repreſent their compliance as inconſiſtent with their principles, and had been ſo far ſucceſsful, that they were determined not to comply: That, however unjuſtifiable in other reſpects their conduct might be, it proceeded from no diſaffection to his perſon and government; and that, whilſt this was the caſe, it was more for his Majeſty's intereſt to confirm their attachment, by diſpenſing with the rigour of the law, than to loſe their affections by enforcing it. What avail oaths and promiſes to a prince, when he has loſt the hearts of his ſubjects? Now was the time, therefore, to retrieve his affairs in that kingdom: That, by countermanding the inſtructions he had ſent down to his commiſſioner, he conferred the higheſt obligations upon the whole body of the preſbyterian clergy, gratified all his friends in that kingdom, and effectually thwarted the inſidious arts of his and their enemies."

'The King heard him with great attention, and, when he had done, gave him the diſpatches to read, and deſired him to throw them in the fire; after which, he bid him draw up the inſtructions to the commiſſioner in what terms he pleaſed, and he would ſign them. Mr. Carſtares immediately wrote to the commiſſioner, ſignifying, that it was his Majeſty's pleaſure to diſpenſe with putting the oaths to the miniſters; and, when the King had ſigned it, he immediately diſpatched the meſſenger, who, by being detained ſo many hours longer than he intended, did not arrive in Edinburgh till the morning of the day fixed for the ſitting of the aſſembly.

‘ By this time, both the commiſſioner and the clergy were in the utmoſt perplexity. He was obliged to diſſolve the aſſembly; they were determined to aſſert their own authority independent of the civil magiſtrate. Both of them were apprehenſive of the conſequences, and looked upon the event of this day's conteſt as deciſive with reſpect to the church of Scotland; when, to their inexpreſſible joy, they were relieved by the return of the packet, countermanding the diſſolution of the aſſembly. Next to the eſtabliſhment of preſbytery in Scotland, no act of King William's adminiſtration endeared him ſo much to the preſbyterians as this. They conſidered it as a certain proof that his own inclinations were altogether favourable to them, and that any difficulties they laboured under ought to be imputed to his miniſters, not to himſelf. It was ſoon underſtood what part Mr. Carſtares had acted upon this occaſion; it gave him entire credit with the whole body of the preſbyterians, who had of late begun to ſuſpect that he had deſerted their cauſe: and it was gratefully acknowledged by moſt of the clergy after he came to reſide in Scotland.’

Mr. Carſtares's connexion with public buſineſs ceaſed, in a great meaſure, upon the demiſe of King William. However, he was of too great conſequence to government to be entirely forgotten or neglected in the ſucceeding reign. Queen Anne, without any ſolicitation, nominated him her chaplain for Scotland, with the ſame appointments which had been annexed to that office by King William.

After Mr. Carſtares had retired from court, he was appointed principal of the college of Edinburgh, and called to be one of the miniſters of that city; the duties of both which ſtations he diſcharged with great wiſdom, integrity, and diligence. His influence in the church enabled him to be of ſingular ſervice in promoting the union between the two kingdoms. The Queen was ſo ſenſible of his good offices upon that occaſion, that, upon his going to London the year after, ſhe took an opportunity of returning thanks to him in private; and, at the ſame time, preſented him with a ſilver medal, ſtruck upon the Union, a very few of which ſhe had ordered to caſt off for her particular friends.

For a farther account of Mr. Carſtares's character and conduct, both public and private, we refer our Readers to Dr. M‘Cormick's account of his Life, at large; which contains a conſiderable degree of important hiſtorical information, and in which the Biographer hath paid a proper tribute of regard to the memory of an eminent and moſt reſpectable man.

(To be concluded in our next.)

ART. XII. *Cn. Julii Agricolæ Vita, Scriptore* C. CORNELIO TACITO. The Life of Agricola, by Tacitus: with a Tranſlation, by J. Aikin. Small 8vo. 2 s. ſewed. Warrington, Eyres. London, Johnſon, 1774.

THE character of a *judicious Tranſlator* is not, in our opinion, uſually allowed a place of ſufficient eminence in the ranks of literary merit. Lexicographers, grammarians, and verbal critics, having generally conſidered the buſineſs of tranſlating as one branch of their occupation, this ſpecies of writing has for the moſt part appeared in an awkward and pedantic dreſs, without energy, without elegance, and often without perſpicuity. Not forming an idea of any higher perfection in this art, than rendering the original words into correſpondent words in their own language, they have thought their taſk *very* well executed, when they have been able to aſſure the *courteous reader*, that their author was *faithfully done into Engliſh.* The conſequence has been, that tranſlations have been conſidered as the mere labour of plodding induſtry; and tranſlators have ſeldom obtained any higher reputation than that of being good ſcholars and uſeful pedants. But, in order to be ſucceſsful in this employment, many accompliſhments are neceſſary beſide a thorough knowledge of words and the rules of grammar. A good tranſlator, with a large ſhare of verbal learning, muſt poſſeſs a general acquaintance with facts, and with things, that he may be able to underſtand the meaning of his author; he muſt have good ſenſe that he may enter into his ideas in their full extent and connexion; he muſt have that verſatility of mind, which will enable him, in ſome degree at leaſt, to place himſelf in the ſituation of the original writer; he muſt have a quick and delicate ſenſe of what is proper and becoming, or a refined taſte in compoſition, that he may perceive the beauties of the original, and transfuſe *thoſe* beauties into the tranſlation; he muſt be maſter of an abundant *copia* of words, and a great variety of ſtyle and arrangement, that he may be able to follow his guide through all the windings of his ideas and expreſſions; and laſtly, he muſt poſſeſs ſuch a portion of honeſty and of modeſty, as ſhall preſerve him from concealing his author's blemiſhes, and from attempting to enrich the work with beauties of his own. From theſe ſeveral circumſtances, a well executed tranſlation appears to be a work of ſuch difficulty, as gives it a claim to be ranked in the higher claſs of good writing, though not among the firſt productions of genius.

In this claſs we venture, without ſcruple, to place the preſent publication. From the ſpecimens we have formerly had of the Author's abilities and taſte, and from a careful compariſon of this tranſlation with the juſtly admired original, we think him well qualified for the difficult taſk he has undertaken. He has obſerved the juſt medium between thoſe ſervile verſions which profound ſcholars without judgment or taſte have often given of the ancients, and that looſe imitative manner into which ſome tranſlators of real genius have fallen, through an ill-placed ambition of diſplaying their own powers, or an injudicious attempt to give a flattering portrait of their author, or from the inſupportable incumbrance of verſification. From this tranſlation the Engliſh reader may form a juſt, and generally a complete idea of the ſenſe of the original: at the ſame time he will find no inconſiderable degree of perſpicuity, elegance, and ſtrength of expreſſion: though, perhaps, in this laſt particular, the accurate critic will diſcover a few deficiencies, and will remark, that the characteriſtic manner of Tacitus would, in ſome inſtances, have been more perfectly preſerved, if the Tranſlator had been leſs attentive to the harmonious ſtructure of his periods.

That our Readers may form ſome judgment how far this account of the preſent work is juſt, we ſhall ſelect the two following paſſages. The firſt is the ſpeech of Galgacus to the united army of the Britons, on the approach of the Roman forces under Agricola:

Quotiens cauſſas belli & neceſſitatem noſtram intueor, magnus mihi animus eſt, hodiernum diem, conſenſumque veſtrum, initium libertatis totius Britanniæ fore. Nam & univerſi ſervitutis expertes: & nullæ ultra terræ, ac ne mare quidem ſecurum, imminente nobis claſſe Romana. Ita prælium atque arma, quæ fortibus honeſta, eadem etiam ignavis tutiſſima ſunt. Priores pugnæ, quibus adverſus Romanos varia fortuna certatum eſt, ſpem ac ſubſidium in noſtris manibus habebant: quia nobiliſſimi totius Britanniæ, eoque in ipſis penetralibus ſiti, nec ſervientium litora aſpicientes, oculos quoque à contactu dominationis inviolatos habebamus. Nos terrarum ac libertatis extremos, receſſus ipſe ac ſinus famæ in hanc diem defendit. Nunc terminus Britanniæ patet. Atque omne ignotum pro magnifico eſt. Sed nulla jam ultra gens, nihil

When I reflect on the cauſes of the war, and the circumſtances of our ſituation, I feel a ſtrong perſuaſion that our united efforts on the preſent day will prove the beginning of univerſal liberty to Britain. For none of us are hitherto debaſed by ſlavery; and we have no proſpect of a ſecure retreat behind us, either by land or ſea, whilſt the Roman fleet hovers around. Thus the uſe of arms, which is at all times honourable to the brave, here offers the only ſafety even to cowards. In all the battles which have yet been fought with various ſucceſs againſt the Romans, the reſources of hope and aid were in our hands; for we, the nobleſt inhabitants of Britain, and therefore ſtationed in its deepeſt receſſes, far from the view of ſervile ſhores, have preſerved even our eyes unpolluted by the contact of ſubjection. We, at the fartheſt limits both of land and liberty, have been defended to this day by the obſcurity

nihil niſi fluctus & ſaxa : & interiores Romani. Quorum ſuperbiam fruſtra per obſequium & modeſtium effugeris : *raptores orbis, poſtquam cuncta vaſtantibus defuere terræ, & mare ſcrutantur : ſi locuples hoſtis eſt, avari ; ſi pauper, ambitioſi. Quos non oriens, non occidens ſatiaverit : ſoli omnium opes atque inopiam pari affectu concupiſcunt : auferre, trucidare, rapere falſis nominibus, imperium ; atque ubi ſolitudinem faciunt, pacem appellant.*

Liberos cuique ac propinquos ſuos natura cariſſimos eſſe voluit ; hi per delectus alibi ſervituri auferuntur. Conjuges ſororeſque etſi hoſtilem libidinem effugiant, nomine amicorum atque hoſpitum polluuntur. Bona fortunaſque, in tributum egerunt ; in anonam, frumentum corpora ipſa ac manus, ſilvis ac paludibus emuniendis, verbera inter ac contumelias conterunt. Nata ſervituti mancipia ſemel *veneunt, atque ultro à dominis aluntur : Britannia ſervitutem ſuam* cottidie *emit,* cottidie *paſcit. Ac ſicut in familia recentiſſimus quiſque ſervorum & conſervis ludibrio eſt : ſic in hoc orbis terrarum vetere famulatu novi nos & viles in excidium petimur. Neque enim arva nobis, aut metalla, aut portus ſunt, quibus exercendis reſervemur. Virtus porro ac ferocia ſubjectorum ingrata imperantibus, & longinquitas ac ſecretum ipſum quo tutius, eo ſuſpectius. Ita ſublata ſpe veniæ, tandem ſumite animum,* tam *quibus ſalus,* quam *quibus gloria cariſſima eſt. Brigantes, ſemina duce, exurere coloniam, expug-*

nare

rity of our ſituation and of our fame. The extremity of Britain is now diſcloſed ; and whatever is unknown becomes an object of importance. But there is no nation beyond us ; nothing but waves and rocks ; and the Romans are before us. The arrogance of theſe invaders it will be in vain to *encounter* by obſequiouſneſs and ſubmiſſion. Theſe plunderers of the world, after exhauſting the land by their devaſtations, are rifling the ocean : ſtimulated by avarice, if their enemy be rich ; by ambition, if poor ; unſatiated by the Eaſt and by the Weſt : the only people who behold wealth and indigence with equal avidity. To ravage, to ſlaughter, to uſurp under falſe titles, they call empire ; and when they make a deſert, they call it peace.

Our children and relations are by the appointment of nature rendered the deareſt of all things to us. Theſe are torn away by levies to foreign ſervitude. Our wives and ſiſters, though they ſhould eſcape the violation of hoſtile force, are polluted under names of friendſhip and hoſpitality. Our eſtates and poſſeſſions are conſumed in tributes ; our grain in contributions. Even the powers of our bodies are worn down amidſt ſtripes and inſults in clearing woods and draining marſhes. Wretches born to ſlavery are *firſt* bought, and afterwards fed by their maſters : Britain *continually* buys, continually feeds her own ſervitude. And as among domeſtic ſlaves every new comer ſerves for the ſcorn and deriſion of his fellows ; ſo, in this ancient houſehold of the world, we, as the laſt and vileſt, are ſought out to deſtruction. For we have neither cultivated lands, nor mines, nor harbours, which can induce them to preſerve us for our labours ; and our valour and unſubmitting ſpirit will only render us more obnoxious to our imperious maſters ; while the very remoteneſs and ſecrecy of our

ſituation,

mare caſtra; ac niſi felicitas in ſocordiam vertiſſet, exuere jugum potuere: nos integri & indomiti, & libertatem non in præſentia laturi, primo ſtatim congreſſu non oſtendamus quos *ſibi Caledonia* viros *ſepoſuerit?*

An eandem Romanis in bello virtutem, quam in pace laſciviam *adeſſe creditis? Noſtris illi diſſenſionibus ac diſcordiis clari, vitia hoſtium in gloriam exercitus ſui vertunt: quem contractum ex diverſiſſimis gentibus, ut ſecundæ res tenent, ita adverſæ diſſolvent, niſi ſi Gallos, & Germanos, & (pudet dictu) Britannorum pleroſque dominationi alienæ ſanguinem commodantes, diutius tamen hoſtes quam ſervos, fide & affectu teneri putatis: metus & terror eſt, infirma vincula caritatis, quæ ubi removeris, qui timere deſierint, odiſſe incipient. Omnia victoriæ incitamenta pro nobis ſunt: nullæ Romanos conjuges accendunt: nulli parentes fugam exprobraturi ſunt: aut nulla pleriſque patria, aut alia eſt: paucos numeros circum trepidos ignorantia, cœlum ipſum ac mare & ſilvas, ignota omnia circumſpectantes, clauſos quodammodo ac vinctos dii nobis tradiderunt. Ne terreat vanus aſpectus, & auri fulgor atque argenti, quod neque tegit, neque vulnerat. In ipſa hoſtium acie inveniemus noſtras manus, agnoſcent Britanni ſuam cauſam. Recordabuntur*

ſituation, in proportion as it conduces to ſecurity, will tend to inſpire ſuſpicion. Since then all hopes of forgiveneſs are vain, let thoſe at length aſſume courage, to whom glory, to whom ſafety is dear. The Brigantes, even under a female leader, had force enough to burn the enemy's ſettlements, to ſtorm their camps, and, if ſucceſs had not introduced negligence and inactivity, would have been able entirely to throw off the yoke; and ſhall not we, untouched, unſubdued, and ſtruggling, not for the acquiſition but the continuance of liberty, declare at the very firſt onſet *what are the men* whom Caledonia has reſerved for her defence?

Can you imagine that the Romans are as brave in war, as they are *inſolent* in peace? Acquiring renown from our diſcords and diſſenſions, they convert the errors of their enemies to the glory of their own army; an army compounded of the moſt different nations, which as ſucceſs alone has kept together, misfortune will certainly diſſipate. Unleſs, indeed, you can ſuppoſe that Gauls, and Germans, and (I bluſh to ſay it) even Britons, laviſhing their blood for a foreign ſtate, to which they have been longer foes than ſubjects, will be retained by loyalty and affection! Terror and dread alone, weak bonds of attachment, are the ties by which they are reſtrained; and when theſe are once broken, thoſe who ceaſe to fear will begin to hate. Every incitement to victory is on our ſide. The Romans have no wives to animate them, no parents to upbraid their flight. Moſt of them have either no habitation, or a diſtant one. Few in number, ignorant of the country, looking around in ſilent horror at the woods, ſeas, and a heaven itſelf unknown to them, they are delivered by the gods, as it were impriſoned and bound, into our hands. Be not ter-

Galli priorem libertatem. Deſerent illos ceteri Germani, tanquam nuper Uſipii reliquerunt. Nec quidquam ultra formidinis, vacua caſtella, ſenum coloniæ, inter male parentes & injuſte imperantes, ægra municipia & diſcordantia. Hic dux, hic exercitus. Ibi tributa & metalla, & ceteræ ſervientium pœnæ: quas in æternum, proferre, aut ſtatim ulciſci, in hoc campo eſt. Proinde ituri in aciem & majores veſtros, & poſteros cogitate.

rified with an idle ſhew, and the glitter of ſilver and gold, which can neither protect nor wound. In the very ranks of the enemy we ſhall find our own bands. The Britons will acknowledge their own cauſe. The Gauls will recollect their former liberty. The Germans will deſert them, as the Uſipii have lately done. Nor is there any thing formidable behind them: ungarriſoned forts; colonies of invalids; municipal towns diſtempered and diſtracted between unjuſt maſters and ill-obeying ſubjects. Here is your general; here your army. There, tributes, mines, and all the train of ſervile puniſhments; which whether to bear eternally, or inſtantly to revenge, this field muſt determine. March then to battle, and think of your anceſtors, and your poſterity.

After relating the circumſtances of Agricola's death, he thus addreſſes himſelf to his *manes*:

Tu vero felix Agricola non vitæ tantum claritate, ſed etiam opportunitate mortis. Ut perhibent qui inter fuerunt noviſſimis ſermonibus tuis, conſtans & libens fatum excepiſti, tanquam pro virili portione innocentiam principi donares. Sed mihi filiæque, præter acerbitatem parentis erepti, auget mæſtitiam, quod aſſidere valetudini, fovere deficientem, ſatiare *vultu, complexu, non contigit: excepiſſemus certe mandata voceſque, quas penitus animo figeremus. Noſter hic dolor, noſtrum vulnus: nobis tam longæ abſentiæ conditione ante quadriennium amiſſus es. Omnia ſine dubio, optime parentum, aſſidente amantiſſima uxore, ſuperfuere honori tuo: paucioribus tamen lachrymis compoſitus es, & noviſſima in luce deſideravere aliquid oculi tui.*

Happy, O Agricola! not only in the ſplendor of your life, but in the ſeaſonableneſs of your death. With reſignation and cheerfulneſs, from the teſtimony of thoſe who were preſent in your laſt moments, did you meet your fate, as if ſtriving to the utmoſt of your power to make the emperor appear guiltleſs. But to myſelf and your daughter, beſides the anguiſh of loſing a parent, the aggravating affliction remains that it was not our lot to watch over your ſick bed, to comfort your decay, and to *ſatiate ourſelves* with beholding and embracing you. With what attention ſhould we have received your laſt inſtructions, and engraved them on our hearts! This is our ſorrow; this is our wound: to us you were loſt four years before by a tedious abſence. Every thing, doubtleſs, oh beſt of parents! was adminiſtered for your comfort and honour, while a moſt affectionate wife ſat beſide you; yet fewer tears were ſhed upon your bier, and in the laſt light which your eyes beheld, ſomething was ſtill wanting.

Si quis piorum manibus locus; ſi, ut ſapientibus placet, non cum corpore extinguuntur magnæ animæ; placide quieſcas, noſque domum tuam ab infirmo deſiderio, & muliebribus lamentis ad contemplationem virtutum tuarum voces, quas neque lugeri, neque plangi fas eſt.

wanting. If there be any habitation for the ſhades of the virtuous; if, as philoſophers ſuppoſe, exalted ſouls do not periſh with the body, may you repoſe in peace, and *reclaim* your ſurviving houſehold from vain regret and feminine lamentations, to the contemplation of your virtues, which allow no place for mourning or complaining.

In the preceding quotation, we have marked in Italics thoſe parts in which the expreſſion appears to us to be inadequate or feeble. A few other inſtances, of the ſame kind, we have obſerved, the moſt material of which are the following:

Page 16. *Satis conſtat, ni velox ingenio, mobilis pœnitentia*, &c. ‘The deſign was rendered abortive by his natural verſatility of temper.’ Page 32. *Magnum et incertum terrorem faceret*—‘in order to excite an extenſive and *divided* terror. Ibid. *Clari bello, at ſua quiſque decora geſtantes:* ‘renowned in war, and *boaſting* their ſeveral honours.’ Page 49. *Non contumacia, neque inani jactatione libertatis, famam fatumque provocabat:* ‘He did not think it neceſſary, by a contumacious ſpirit, or a vain oſtentation of liberty, *to provoke his fate or urge his fame.*

In the two following paſſages we apprehend the ſenſe is miſtaken:

Page 7. *Uti longe à luxuria, ita famæ proprior:* ‘by no means approaching to extravagance, yet not inattentive to his honour.’ Page 54. —*forma mentis æterna, quam tenere et exprimere non per alienam materiam et artem, ſed tuis ipſe moribus poſſis:* ‘The form of the mind is eternal, and not to be retained or expreſſed by any foreign matter, or the artiſt's ſkill, but by the manners of the ſurvivors.’ The idea, in the former paſſage ſeems to be, that in proportion as Agricola diſregarded the luxuries of external pomp his fame increaſed. In the latter, that the mind of Agricola could not be preſerved by the ſkill of the artiſt, or repreſented by any material reſemblance, but would be perpetuated as long as the remembrance of *his* character remained with ſurvivors.

However, notwithſtanding a few negligences of this kind, this tranſlation has, on the whole, no ſmall ſhare of merit. And we cannot help expreſſing a wiſh, that the Author would attempt, what his preface ſeems to intimate that he has ſome thoughts of, an Engliſh verſion of all the works of Tacitus.

Mr. Aikin, in his preface, further ſays, that, thinking it rather diſgraceful to the ſtate of literature and the arts in this country, that our northern neighbours ſhould, for ſeveral years paſt, have borne away, almoſt unrivalled, the honour of printing elegant editions of the claſſics, his purpoſe in this ſmall volume is to give a ſpecimen of this well directed ſpecies of ornament. Concerning this part of the deſign, it is ſufficient to remark, that the execution does honour to the Editor, and credit to the Printer.

ART. XIII. Dr. JOHNSON's *Journey to the Weſtern Iſlands of Scotland* concluded. See our laſt.

'ALL travel,' ſays our reflecting and philoſophizing Rambler, 'has its advantages. If the paſſenger viſits better countries, he may learn to improve his own, and if fortune carries him to worſe, he may learn to enjoy it.' One of theſe advantages may, indeed, be moſt comfortably drawn from this ſurvey of a cluſter of iſlands, of which it is confeſſed, 'that they have not many allurements, but to the mere lover of *naked nature*.' For, 'the inhabitants are thin, proviſions are ſcarce, and deſolation and penury give little pleaſure.'

As the enjoyment of this ſatisfaction may, however, (to the *national* Engliſh Reader) be mingled with ſome degree of malignant exultation, we do not, at preſent, feel ſo much deſire to gratify him, as to paſs on, directly, to matters of higher curioſity.—Beſides, with regard to thoſe circumſtances of deſcription, which chiefly ſerve but to mark the natural diſparity between the ſouthern and northern parts of our iſland, enough of them are to be found in the former part of this article.

The public attention hath been much excited by the altercations to which this work hath given birth, concerning the *Earſe* language, and our Author's opinion as to the originality and authenticity of *Oſſian*'s Poems, as publiſhed by the ingenious Mr. Macpherſon. We ſhall therefore preextract what the learned traveller has inſerted, on that ſubject, in the work before us.

The doctor premiſes an acknowledgment that as he underſtands nothing of the *Earſe*, he cannot ſay more of it than he has *been told*. On this foundation, he ventures to pronounce it 'the rude ſpeech of a barbarous people, who had few thoughts to expreſs, and were content, as they conceived groſsly, to be groſly underſtood.' He proceeds:

'After what has been lately talked of Highland Bards, and Highland genius, many will ſtartle when they are told, that the *Earſe* never was a written language; that there is not in the world an *Earſe* manuſcript a hundred years old; and that the ſounds of the Highlanders were never expreſſed by letters, till ſome little books of piety were tranſlated, and a metrical verſion of the Pſalms was made by the Synod of *Argyle*. Whoever therefore now writes in this language, ſpells according to his own perception of the ſound, and his own idea of the power of the letters. The *Welſh* and the *Iriſh* are cultivated tongues. The Welſh, two hundred years ago, inſulted their *Engliſh* neighbours for the inſtability of their Orthography; while the *Earſe* merely floated in the breath of the people, and could therefore receive little improvement.

‘ When a language begins to teem with books, it is tending to refinement; as thoſe who undertake to teach others muſt have undergone ſome labour in improving themſelves, they ſet a proportionate value on their own thoughts, and wiſh to enforce them by efficacious expreſſions; ſpeech becomes embodied and permanent; different modes and phraſes are compared, and the beſt obtains an eſtabliſhment. By degrees one age improves upon another. Exactneſs is firſt obtained, and afterwards elegance. But diction, merely vocal, is always in its childhood. As no man leaves his eloquence behind him, the new generations have all to learn. There may poſſibly be books without a poliſhed language, but there can be no poliſhed language without books.

‘ That the Bards could not read more than the reſt of their countrymen, it is reaſonable to ſuppoſe; becauſe, if they had read, they could probably have written; and how high their compoſitions may reaſonably be rated, an inquirer may beſt judge by conſidering what ſtores of imagery, what principles of ratiocination, what comprehenſion of knowledge, and what delicacy of elocution he has known any man attain who cannot read. The ſtate of the Bards was yet more hopeleſs. He that cannot read, may now converſe with thoſe that can; but the Bard was a barbarian among barbarians, who, knowing nothing himſelf, lived with others that knew no more.

‘ There has lately been in the Iſlands one of theſe illiterate poets, who hearing the Bible read at church, is ſaid to have turned the ſacred hiſtory into verſe. I heard part of a dialogue, compoſed by him, tranſlated by a young lady in *Mull*, and thought it had more meaning than I expected from a man totally uneducated; but he had ſome opportunities of knowledge; he lived among a learned people. After all that has been done for the inſtruction of the Highlanders, the antipathy between their language and literature ſtill continues; and no man that has learned only *Earſe* is, at this time, able to read.

‘ The *Earſe* has many dialects, and the words uſed in ſome Iſlands are not always known in others. In literate nations, though the pronunciation, and ſometimes the words of common ſpeech may differ, as now in *England*, compared with the South of *Scotland*, yet there is a written diction, which pervades all dialects, and is underſtood in every province. But where the whole language is colloquial, he that has only one part, never gets the reſt, as he cannot get it but by change of reſidence.

'In an unwritten ſpeech, nothing that is not very ſhort is tranſmitted from one generation to another. Few have opportunities of hearing a long compoſition often enough to learn it; or have inclination to repeat it, ſo often as is neceſſary to retain it; and what is once forgotten is loſt for ever. I believe there cannot be recovered, in the whole *Earſe* language, five hundred lines of which there is any evidence to prove them a hundred years old. Yet I hear that the father of Oſſian boaſts of two cheſts more of ancient poetry, which he ſuppreſſes, becauſe they are too good for the *Engliſh*.

'He that goes into the Highlands with a mind naturally acquieſcent, and a credulity eager for wonders, may come back with an opinion very different from mine; for the inhabitants knowing the ignorance of all ſtrangers in their language and antiquities, perhaps are not very ſcrupulous adherents to truth; yet I do not ſay that they deliberately ſpeak ſtudied falſehood, or have a ſettled purpoſe to deceive. They have inquired and conſidered little, and do not always feel their own ignorance. They are not much accuſtomed to be interrogated by others; and ſeem never to have thought upon interrogating themſelves; ſo that if they do not know what they tell to be true, they likewiſe do not diſtinctly perceive it to be falſe.

'Mr. Boſwell was very diligent in his inquiries; and the reſult of his inveſtigations was, that the anſwer to the ſecond queſtion was commonly ſuch as nullified the anſwer to the firſt.

'We were a while told, that they had an old tranſlation of the ſcriptures; and told it till it would appear obſtinacy to inquire again. Yet by continued accumulation of queſtions we found, that the tranſlation meant, if any meaning there were, was nothing elſe than the *Iriſh* Bible.

'We heard of manuſcripts that were, or that had been in the hands of ſomebody's father, or grandfather; but at laſt we had no reaſon to believe they were other than Iriſh. Martin mentions Iriſh, but never any Earſe manuſcripts, to be found in the Iſlands in his time.

'I ſuppoſe my opinion of the poems of Oſſian is already diſcovered. I believe they never exiſted in any other form than that which we have ſeen. The editor, or author, never could ſhew the original; nor can it be ſhewn by any other. To revenge reaſonable incredulity, by refuſing evidence, is a degree of inſolence, with which the world is not yet acquainted; and ſtubborn audacity is the laſt refuge of guilt. It would be eaſy to ſhew it if he had it; but whence could it be had! It is too long to be remembered, and the language formerly had nothing written. He has doubtleſs inſerted names that circulate in popular ſtories, and may have tranſlated ſome wandering ballads, if any can be found; and the names, and ſome of the images being recollected, make an inaccurate auditor imagine, by the help of Caledonian bigotry, that he has formerly heard the whole.

'I aſked a very learned Miniſter in Sky, who had uſed all arts to make me believe the genuineneſs of the book, whether at laſt he believed it himſelf? but he would not anſwer. He wiſhed me to be deceived, for the honour of his country; but would not directly and formally deceive me. Yet has this man's teſtimony been publickly produced, as of one that held Fingal to be the work of Oſſian.

'It is ſaid, that ſome men of integrity profeſs to have heard parts of it, but they all heard them when they were boys; and it was never ſaid that any of them could recite ſix lines. They remember names, and perhaps ſome proverbial ſentiments; and, having no diſtinct ideas, coin a reſemblance without an original. The perſuaſion of the Scots, however, is far from univerſal; and in a queſtion ſo capable of proof, why ſhould doubt be ſuffered to continue? The editor has been heard to ſay, that part of the poem was received by him, in the Saxon character. He has then found, by ſome peculiar fortune, an unwritten language, written in a character which the natives probably never beheld.

'I have yet ſuppoſed no impoſture but in the publiſher, yet I am far from certainty that ſome tranſlations have not been lately made, that may now be obtruded as parts of the original work. Credulity on one part is a ſtrong temptation to deceit on the other, eſpecially to deceit of which no perſonal injury is the conſequence, and which flatters the author with his own ingenuity. The Scots have ſomething to plead for their eaſy reception of an improbable fiction: they are ſeduced by their fondneſs for their ſuppoſed anceſtors. A Scotchman muſt be a very ſturdy moraliſt, who does not love *Scotland* better than truth: he will always love it better than inquiry; and if falſehood flatters his vanity, will not be very diligent to detect it. Neither ought the *Engliſh* to be much influenced by *Scotch* authority; for of the paſt and preſent ſtate of the whole *Erſe* nation, the Lowlanders are at leaſt as ignorant as ourſelves.'

Such is the opinion, and ſuch are the reaſonings of our learned Author, in relation to the *northern Homer* and his ſuppoſed writings. To theſe arguments, nothing hath been oppoſed, by the champions for Oſſian, but railing and ridicule, in the news-papers; together with an Advertiſement from Mr. Becket, the Bookſeller, declaring that the original was publickly expoſed, during ſeveral months, at his ſhop, for the examination of the curious. But ſtill it does not appear in what language that ſame *original* was written; and our honeſt publiſher hath, ſince, modeſtly declined his part in the controverſy: it is even ſaid that, in private, among his friends, he makes no ſcruple of acknowledging that he is no better acquainted with the *Earſe*, than Dr. Johnſon himſelf.

The appearance of an *inclination* in our Author to believe in the *ſecond ſight*, (the notion of which hath ſo long, and ſo ſeriouſly obtained in the High'ands and the Iſles) hath given riſe to ſome pleaſantry at the Doctor's expence. He does not, however, profeſs his entire faith in this ſpecies of prophecy. He declares that, on a ſtrict inquiry into the ſubject, he never could 'advance his curioſity to conviction.' But he acknowledges that he 'came away at laſt, only willing to believe.' —This will, no doubt, extort a ſmile even from the graveſt of our Readers; but all who have peruſed the Doctor's book muſt allow that he ſeems to have made the moſt, and the beſt, that could be made, of ſo very ſingular an inveſtigation: and that he hath thrown out ſome obſervations on the ſubject, which only a man of genius could have offered. And the moſt infidel reader muſt ſubſcribe to the juſtice of the Doctor's remark, that he, and his companion *, would have had but 'little claim to the praiſe of curioſity if they had not endeavoured, with particular attention, to examine the queſtion of the *ſecond ſight*.' He adds, 'Of an opinion received for centuries by a whole nation, and ſuppoſed to be confirmed through its whole deſcent, by a ſeries of ſucceſſive facts, it is deſirable that the truth ſhould be eſtabliſhed, or the fallacy detected.'

The Doctor's remark, and intention, are equally entitled to our approbation; yet the misfortune is, that, ſtill, with regard to this queſtion, there is no *truth eſtabliſhed*, nor *fallacy detected*.

We muſt now, for the preſent, take leave of this very able and entertaining writer; but not without expreſſing our thanks for the pleaſure we have received in the peruſal of his animated and inſtructive narration.

As to any little defects that may poſſibly be eſpied in this work, by the microſcopic eye of a minute critic, we have not, at this time, either leiſure or inclination to engage in the ſearch of them.—Indeed, the modeſty, and dignity of ſimplicity, with which this philoſophic traveller concludes his volume, are ſufficient to turn the edge of all true and liberal criticiſm.

'Such, ſays he, are the things which this journey has given me an opportunity of ſeeing, and ſuch are the reflections which that ſight has raiſed. Having paſſed my time almoſt wholly in cities, I may have been ſurpriſed by modes of life and appearances of nature, that are familiar to men of wider ſurvey and more varied converſation. Novelty and ignorance muſt always be reciprocal, and I cannot but be conſcious that my thoughts on national manners, are the thoughts of one who has ſeen but little.'

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* Mr. Boſwell.

Art. XIV. *Obſervations and Experiments on the Poiſon of Lead.* By Thomas Percival, M. D. F. R. S. &c. 12mo. 2 s. Johnſon. 1774.

THE deleterious qualities of lead, when received into the human body, have been ſufficiently aſcertained; but the various and unſuſpected modes in which this inſidious poiſon may gain admittance into the ſyſtem, are not equally known. In this little Eſſay Dr. Percival communicates ſeveral new and intereſting obſervations on the ſubject; accompanied with ſome experiments which throw additional light upon it.

The great efficacy of ſaturnine applications, and their preſent extenſive uſe in ſurgery, render it a matter of very great importance to determine whether the external uſe of lead may not ſometimes produce ſome of thoſe pernicious conſequences that are known to follow its admiſſion into the ſtomach and lungs. Mr. White, it is ſaid, has uſed large quantities of the extract of lead, both in his private and hoſpital practice, and entertains the ſame favourable opinion of its innocency and efficacy, with Mr. Aikin; whoſe judicious obſervations on this ſubject we communicated to our Readers in a former volume[*].

It appears likewiſe, from a letter of Dr. Haygarth's annexed to this Eſſay, that the very liberal uſe of the ſaturnine water, among the great number of perſons who ſuffered by the exploſion of eight hundred weight of gunpowder at Cheſter in 1772, was attended with the moſt ſalutary effects; and that not one of the numerous ſufferers, whoſe caſes appear to have been peculiarly favourable to the abſorption of the ſaturnine particles, had the ſlighteſt ſymptom of colick or palſy, during the whole time of their recovery: though their wounds were ſo numerous, extenſive, and deep; and ſo many nerves were expoſed to the immediate action of the lead upon them.

Notwithſtanding this ſtrong evidence in favour of the innocency of lead, when topically applied, Dr. Percival is ſtill inclined to believe, with Dr. Baker, that ‘it *ſometimes* produces its ſpecific effects upon the body,’ though employed only externally. He relates a few caſes that ſeem ſtrongly to countenance this opinion, but which he candidly allows not to be perfectly deciſive. In theſe caſes, certain ſymptoms, greatly reſembling thoſe produced by lead, *followed* the external uſe of it; and, in ſome of the inſtances, diſappeared on diſcontinuing its application.—Some Readers, however, will rather perhaps be aſtoniſhed, than convinced, by one of the Author's ſubſequent obſervations; in which the moſt noxious effects are aſcribed to the ſimple contact of a *plate* of this metal. The caſe is thus briefly, and rather too uncircumſtantially, related.

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[*] See our 44th Volume, June 1771, page 485.

‘ I have been aſſured,’ ſays the Author, ‘ from undoubted authority, that Dr. A—— had a ſlight paralytic affection of his legs, by the practice of ſetting his feet every evening on a piece of lead placed near the fire. And that a dog, by lying on it, was entirely deprived of the uſe of his limbs.’—We ſhould add, however, that, in a poſtſcript is given the caſe of a plumber's child, communicated by Dr. Wall, who aſcribes the colicky and paralytic ſymptoms of his young patient to his having been accuſtomed ‘ to run barefooted *along* the ſheets of lead, whilſt they were warm.’

The Author recommends the trial of alum, in ſlighter caſes of the *colica pictonum*, in conſequence of the experience he has had of its efficacy in obſtinate and painful affections of the bowels; referring the Reader to his account of the cures performed by the uſe of this remedy, in the ſecond Volume of his Eſſays. With reſpect to the aſthma, with which the miners or ſmelters of lead in Derbyſhire are affected, he obſerves that experience has taught them to fly to the lime-kilns for a cure; which they ſoon, and more certainly than by any other means, obtain, by inhaling the *fixed air* ſo copiouſly expelled from the lime ſtone during its calcination.

ART. XV. *Obſervations and Experiments on the Poiſon of Copper.* By William Falconer, M. D. F. R. S. 12mo. 2 s. Johnſon. 1774.

THE facility with which this metal is diſſolved by all the three mineral acids, by the fixed and volatile alcalis, by all the neutral ſalts, and even by the generality of waters, and by that heterogeneous fluid, the atmoſphere;—its active, and generally pernicious, medical qualities;—together with its extenſive uſe for culinary and other purpoſes, render an inquiry into its chemical properties, and into its effects on the human ſyſtem, worthy of the particular conſideration which the Author of this Eſſay has beſtowed upon it.

The form in which this metal moſt frequently and unſuſpectedly gains admiſſion into the body, is in combination with the native acid juices of vegetables, and with the acetous acid, or vinegar. With reſpect to the latter particularly, we think it is of conſequence to the Public to be informed, how liable it is to acquire a noxious impregnation from braſs and copper, in the preparation of pickles; in many of which a fine blue or green colour is reckoned a teſt of ſuperior goodneſs. This quality accordingly is often intentionally procured, or heightened, by the nicer and more notable houſewives; who, for that purpoſe, and ignorant or heedleſs of the conſequences, have been taught to prepare their pickles in a braſs or copper pan, and to heighten the tinge, when it is too faint, by throwing in a few halfpence. In ſome of the moſt modern books of cookery, quoted by the Author, a braſs, bell-metal, or copper pan, is particularly directed to be uſed, whenever a fine green colour is required; and that this practice is adopted even in the beſt ſhops, and converts their pickles into poiſons, is evident from the following obſervation of the Author:

He took an ounce of pickle from ſome cucumbers remarkable for their fine colour, which had been bought at a noted ſhop. This pickle betrayed its cupreous impregnation, even to the taſte; and on putting into it ſome bright iron wire, it was evidently ſeen that the liquor contained copper; for the wire was ſoon covered with a ruſty coat of that metal, in the ſame manner as when a knife or other iron utenſil is immerged in a ſolution of blue vitriol.

Some of theſe cooks and Authors ſcruple not to diſpenſe very liberally even ceruſs and lead in their printed recipes, for the cure of pricked wines;—ignorant, it is to be hoped, that they are ſcattering firebrands and death, in ambuſh, among thoſe who drink them. In the '*Univerſal Cook*,' (as Dr. Percival remarks, towards the end of his Obſervations) publiſhed in 1773, by John Townſhend, late maſter of the Greyhound tavern, and cook to his Grace the Duke of Mancheſter, is to be found a receipt in which a pound of melted lead is directed to be put into a caſk, to hinder the wine from turning.

We have particularly noticed theſe inſtances, as being of very general concern; and ſhall only add that the Author firſt inveſtigates all the modes in which copper may be rendered active and noxious, in the kitchen or elaboratory, by its combination with acids, alcalis, neutral ſalts, oils, ſulphur, diſtilled ſpirits, water, air, and other *menſtrua*. He next conſiders the effects of this metal, when reduced by any of theſe agents into a ſaline and ſoluble ſtate; obſerving that the various menſtrua that act upon it do not ſeem greatly to alter its effects on the human body; which are therefore owing to the metal, and not to the particular ſolvent. He then proceeds to treat, in order, of the different, and ſome of them unſuſpected modes, in which it is moſt likely to find admiſſion into the body. The whole inquiry is judiciouſly conducted; and the Eſſay, though ſhort, contains many cautions of importance to the health of mankind.

Art. XVI. *The Rivals*, a Comedy; as it is acted at the Theatre Royal in Covent-Garden. 8vo. 1 s. 6 d. Wilkie. 1775.

THE Author of this Comedy * ſpeaks ſo modeſtly of his performance, preſumes ſo little on ſuppoſed abilities, and ſo candidly acknowledges his youth and inexperience, that even remorſeleſs critics are inclined rather to promiſe themſelves much future entertainment from the rays of genius that ſhine through particular paſſages of his Comedy, than to cenſure with acrimony its irregularities and defects. The fable indeed is neither new nor probable, nor the characters original or well ſuſtained; but there are many juſt obſervations on human life and manners, many beauties of ſentiment, and much excellent dialogue. We are ſorry, however, to ſee a young writer of ſo great promiſe, adopting the vulgar error of dreading imitation, and even aſſerting in his preface that ‘ on ſubjects on which the mind has been much informed, invention is ſlow of exerting itſelf.’ The contrary is ſo true, that till the mind is ſtored with information, invention cannot exiſt, nor can *imagination body forth the form of things unknown*, till the poet's eye, glancing over the creation, has enabled his pen to copy and combine the images he has contemplated and admired. Biſhop Sprat, towards the concluſion of his Hiſtory of the Royal Society, after enumerating many more important advantages reſulting from that inſtitution, adds, ‘ as an appendix, another benefit of *experiments*; and that is, that their diſcoveries will be very ſerviceable to the *wits* and *writers* of this, and all future ages. This (continues he) I am provoked to mention by the conſideration of the preſent *genius* of the Engliſh nation; wherein the ſtudy of *wit*, and humour of writing prevails ſo much, that there are very few conditions, or degrees, or ages of men who are free from its infection. I will therefore declare to all thoſe whom this ſpirit has poſſeſſed, that there is in the *works of nature* an inexhauſtible treaſure of FANCY and INVENTION, *which will be revealed* PROPORTIONABLY TO THE INCREASE OF THEIR KNOWLEDGE.’

Let not therefore our young writers, who would aſpire to eminence *in the dramatic line*, as our Author phraſes it, or in any other walk of literature, let them not (we repeat it) congratulate themſelves on their ignorance! let it not be their ‘ *firſt wiſh* in attempting a play, to avoid every appearance of plagiary;’ but let it be their chief aim to copy nature, and their favourite employment to ſtudy thoſe great artiſts who have faithfully imitated her! Horace, it is true, who always enforces the neceſſary union of induſtry and genius, directs the writer's attention to the living manners;

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* Said to be Mr. Sheridan; ſon to the celebrated actor.

> *Reſpicere exemplar vitæ morumque jubebo*
> *Doctum imitatorem, & veras hinc ducere voces.*

So far, however, is he from countenancing the idea that 'the progreſs of invention is likely to be interrupted by ſtarts of recollection,' that he recommends the cloſeſt ſtudy of the ancient models as the moſt effectual means of warming the imagination:

> ———*Vos exemplaria Græca*
> *Nocturnâ verſate manu, verſate diurnâ.*

The Author of the Rivals, 'being by no means converſant with plays in general,' has incurred the very cenſure he was particularly anxious to avoid, and has exhibited as new, ſtale characters and hackneyed ſituations, which a more intimate acquaintance with the drama would have taught him to reject. An event which will always happen in ſome degree to thoſe writers, who think that *the want of information* will aſſiſt their INVENTION.

FOREIGN ARTICLE *announced in our laſt* APPENDIX *(publiſhed with the* Review *for* January*) ſee p.* 554.

ART. XVII.

Vermium Terreſtrium & Fluviatilium, &c. Succincta Hiſtoria, &c.— A ſuccinct Hiſtory of Animalcules, Worms, and Teſtaceous Animals, not Inhabitants of the Sea. By Otho Frederick Muller, &c. 4to. 2 Vols. Leipſic, &c. 1774 *.

EVERY part of Natural Hiſtory is now cultivated with ſuch zeal and aſſiduity by numerous inquirers, that even the animalcular kingdom is not without its natural hiſtorians, nomenclators, and claſſifiers. But no one, we apprehend, has taken ſuch pains to reduce this branch of zoology to a regular ſyſtem, and to deſcribe the numerous ſubjects of the inviſible world, as the learned and induſtrious Author of this performance, who has diſplayed equal knowledge and perſeverance in the execution of this difficult taſk.

In the firſt volume of the work before us, all the ſubjects of this extenſive kingdom, which had before been deſcribed as well as numerous others which have not yet been deſcribed, named, or perhaps ſeen, by other obſervers, are regularly arranged under different claſſes or *genera*. In the ſubſequent part of this volume, the Author claſſes and deſcribes the Gens *Helminthica*; comprehending under that title, as we have already obſerved, not only the various kinds of *worms*, properly ſo called, but likewiſe the different ſpecies of polypes, leaches, &c. The ſecond volume is wholly appropriated to the claſſification and deſcription of ſnails, and other teſtaceous animals.

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* See our laſt Appendix, page 554.

Each article comprehends, in general, a ſcientific deſcription of the form, organization, and the comparative or real magnitude of each animal, or animalcule;—its motions, habitudes, or manners, the ſynonyms of different authors, the places in which it may be found, and the trivial or popular names of ſuch of them as have acquired popular names, either in the Daniſh, Swediſh, German, French, or Engliſh languages. References are likewiſe made to the works of Joblot, Baker, Roeſel, and other naturaliſts, with reſpect to ſuch of the animalcular tribes, in particular, as have been delineated in plates. All the Author's deſcriptions of this laſt-mentioned claſs of animals, which are on many accounts ſo difficult to be deſcribed, are ſaid to have been founded on his own immediate and repeated obſervations.

To each of the three principal diviſions of this work is prefixed a diſcourſe, containing ſome general obſervations and reaſonings relative to the different ſubjects treated of in each of them. From the firſt of theſe diſſertations, as being perhaps the moſt curious and intereſting, we ſhall collect the ſubſtance of ſome of the moſt material of the Author's obſervations.

In this eſſay on the animalcular kingdom, M. Muller ſtrongly ſupports the right of its ſubjects to the rank of *animals*, which has been conteſted or denied by Buffon and Needham, and very lately by M Guettard; who (in the *Novel Litt. Gottingens. anni* 1772) has conſidered them as mere farinaceous veſicles. Linnæus likewiſe has expreſſed ſome doubts on this ſubject.

This great naturaliſt, ſays M. Muller, who ſcrupled not to allow animal life to the *Spongia lacuſtris*, a ſubject which has a very doubtful claim to that diſtinction, queſtions whether the moving particles in infuſions are really living bodies, endowed with organs; or 'whether they are not particles of a ſaline, oily, or other nature;'—*Nomineque ſpecifico*, adds the Author, *infauſto ſatis, gentem, innumeris ſpeciebus affluentem, in tenebras damnat.*

In oppoſition to this doubt, and to the hypotheſes of Buffon and Needham, the Author in the firſt place obſerves, that ſimple ocular inſpection is alone ſufficient to convince the moſt ſceptical naturaliſt that theſe beings really poſſeſs animal life. He will ſee them moving to different ſides of the drop with evident ſpontaneity, and changing their direction and velocity, like other animals, at the command of the will. The motion of ſome ſpecies likewiſe is ſo peculiar to them, as to enable an experienced obſerver to diſtinguiſh them, at firſt ſight, from every other ſpecies. All of them are obſerved to poſſeſs the faculty of avoiding objects that lie in their way; of ſteering clear of each other in the thickeſt crowd; of keeping at a diſtance from any thing offenſive put into the drop; and when the greateſt part of it is evaporated, they ſhew the utmoſt ſolicitude to protract their ſhort-lived exiſtence, by flying to and occupying the ſmall remainder.—We may add that, when deſerted by the element, we have ſeen theſe animated atoms exhibit agonies in dying, as unequivocal as even thoſe of the whale ſtranded on the ſea-coaſt.

M. Muller further obſerves, that the motion of the heart and inteſtines, and the excretion of the *fæces*, are manifeſt in ſome of theſe beings, and that, in a few, their copulation is ſcarce problematical. Theſe, and ſome other circumſtances which we omit, ſurely intitle them to a rank in the *animal*, and not in that *neutral* or *chaotic* kingdom, to which they have been condemned by ſome; evidently to ſupport the intereſts of a ſyſtem, and to eſtabliſh a new modification of the ancient doctrine of equivocal generation; by deriving their origin from certain *active or productive forces*, and *organical molecules* [*].

Having eſtabliſhed their title to *animal life*, we may now confidently proceed to deſcribe the different modes of *procreation* obſervable amongſt the animalcular tribes. Theſe are various, and ſome of them very ſingular; nor are ſome ſpecies confined to one mode of propagation. Some animalcules are viviparous; others are produced from eggs; and ſome ſpecies are propagated by gems, buds, or ſhoots: but others ſeem to poſſeſs a kind of immortality (accidents excepted) perpetuating themſelves, at certain intervals, by an equal partition of their perſons into halves.

We formerly deſcribed this laſt-mentioned very ſingular generative proceſs [†], of which Bonnet had entertained ſome ſuſpicions, but which appears to have been firſt aſcertained by M. de Sauſſure, in the *volvox* of Linneus. This animalcule, it was ſaid, by a gradual contraction of its oval figure in the middle, at length effected a total ſeparation in that part, and became two complete individuals; between whom, we thought it would puzzle the moſt caſuiſtical naturaliſt or genealogiſt, to determine the rights of primogeniture or filiation. M. Muller here enumerates the various modes in which generation, by *equal partition*, is effected in different ſpecies of animalcules, and even in ſome of the larger aquatic animals. In a few of theſe laſt, and particularly in the Author's *Genus* of the *Naides*, which are viſible to the naked eye, it is effected by a tranſverſe diviſion; in others, it is performed by a longitudinal partition: the fiſſure, in ſome, beginning at each extremity, and, in others, at one only. We ſhall give the ſubſtance of the Author's accurate deſcription of theſe procreative proceſſes, as obſerved in the *Trichoda Lepus*; ſome of which *genus* are propagated by tranſverſe, and others by longitudinal partition.

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[*] See our 44th volume, March 1771, page 208.

[†] Ibid. page 210.

In the firſt of theſe caſes, a ſmall fiſſure is perceived on each ſide of the animalcule, each of which gradually extends till they nearly meet; ſo that the anterior and hinder parts of the little animal adhere together only by a point. At this very time certain external hairs or filaments, as well as certain moving points within, that diſtinguiſh the anterior part of the *whole* animal, are plainly to be perceived in the *new* or future animal. The *mother*, as the Author denominates the anterior part of this compound being, ſwims about, and exerts various movements to diſengage herſelf from her poſterior moiety. When this has been effected, the two individuals ſoon acquire the adult form, from which they ſomewhat vary on their firſt ſeparation; and each of them proceeds to multiply its ſpecies by a new diviſion.—From this more accurate account of animalcular propagation by *tranſverſe* partition, the anterior animal appears evidently to be the *mother*. In the following mode, no diſtinctive *criteria* preſent themſelves to aſcertain the ſeniority between the halves.

When propagation is effected by a *longitudinal* diviſion in the *Trichoda Lepus*, the fiſſure begins in the hinder extremity of the animalcule; proceeding by degrees through the middle of the body, which is hereby ſeparated into two equal parts, gradually diverging from each other, and which at length cohere only at the *apex*. At this time the animalcule exhibits ſuch a groteſque and whimſical appearance, that it paſſes with an unexperienced obſerver for a ſingular and unknown animal; eſpecially when, to promote the ſeparation of the two moieties, it alternately brings them together, and then projects them with great violence from each other. In conſequence of repeated efforts, they are at length ſeparated; and two complete animals appear, of the ſame length, and provided with the ſame organs, as the adult animal poſſeſſed before the ſeparation. The ſingular appearances and motions exhibited by various animalcules during this generative proceſs, have given occaſion to many miſtakes among microſcopical obſervers, through their ignorance of the nature and final cauſe of it.

In the extenſive *genus* of the *Vorticellæ*, ſome of the *ſpecies*, like the *Trichoda Lepus* abovementioned, are propagated by longitudinal, and others by tranſverſe partition; ſome of the *genus* multiply by *gems*, and others by eggs; and to increaſe the variety, others of the ſame tribe are viviparous.—Such are the various modes by which Nature, for ends totally unknown to us, has ſo largely provided for the keeping up of the ſingle genus of the Vorticellæ!

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It appears from the teſtimony of M. Muller, that throughout this immenſe kingdom of '*Inviſibles*,' all the claſſes are ſtrict Pythagoreans, and that, varying remarkably from their kindred aquatics of the fiſh tribe, none of them live by the deſtruction of the reſt, or periſh by the gluttony of each other. During a courſe of obſervations carried on through ſeveral years, the Author affirms that he never ſaw the minuteſt animalcule devoured by another. A contrary opinion has however univerſally prevailed; but the obſervers have, it ſeems, been deceived by the rotatory motion of the ſingular apparatus, or kind of wheel-work, by means of which the *Vorticellæ* and ſome other animalcules form a prodigious whirlpool around them, for the purpoſe, as was imagined, of catching their living food. Into this vortex the ſmaller animalcules are indeed irreſiſtibly drawn, and frequently into the mouth of the animal that raiſes this commotion: but, according to the Author, they proceed no further; for, after having been daſhed about in the whirlpool, they are conſtantly, in a few moments, thrown out unhurt. Thoſe animalcules which our Claſſificator has diſtinguiſhed by the appellation of *Trichodæ*, he obſerves, are often ſeen nibbling at the ſmall particles contained in the water; though he is perſuaded that the pure element alone is ſufficient for their nouriſhment, as likewiſe for the ſupport of thoſe of a larger ſize, diſtinguiſhed by the titles of *Naides*, *Hydrachnæ*, *Monoculi*, &c.

The Author divides the whole animalcular kingdom into twelve *genera*; beginning with that of the *Monas*, and ending with thoſe of the *Brachionus* and *Vorticella*. The *Monas Termo*, with the deſcription of which M. Muller commences his animalcular hiſtory, ſeems to conſtitute the utmoſt boundary of microſcopical inquiry. This animated atom eludes the power of the microſcope, as much as the fixed ſtars do that of the teleſcope: both appearing as ſimple points, when expoſed to the greateſt magnifying powers of theſe inſtruments. Of the other *genera*, that of the *Vorticellæ*, which comprehends ſome ſpecies viſible to the naked eye, appears to be the moſt various, and to be well adapted to furniſh full employment for the microſcopical obſerver, who is inclined to amuſe himſelf in ſearching after and viewing the numerous ſubjects here claſſed and deſcribed under that ſingle *genus*. 'To thoſe,' ſays the Author, 'who chooſe to make the night paſs away quickly, and to ſpend it without ſleep, I would recommend the contemplation of the *Vorticellæ*.'

Thoſe who take pleaſure in microſcopical reſearches will wiſh that the Author had facilitated their inquiries, by illuſtrating his deſcriptions of the various animalcular tribes by plates. This difficult taſk the Author propoſes to execute hereafter; promiſing to give the Public at the ſame time a more ample hiſtory of animalcules, We ſhall not extend this article further by giving an account of the other parts of this work; but as a ſpecimen of the manner in which it is executed, we ſhall ſubjoin a liberal tranſlation of one of the Author's articles, which we are inclined to ſelect, as it contains a deſcription of a very ſingular animalcule, or rather *congeries* of animalcules, united into a little ſyſtem, or *microcoſm*.

VI. Volvox Conflictor. *Daniſh name*, Strid-Vælteren.

An animalcule, or rather an *anarchy of animalcules*, of a perfectly ſpherical figure, larger than many of the *verticellæ*, ſubpellucid, yellowiſh, filled with minute molecules, and having a darkiſh margin.

It revolves ſlowly, at intervals, to the right or to the left, but ſeldom moves out of its place. An innumerable quantity of particles within the ſphere are ſeen in continual motion, and as it were in a violent and diſorderly conflict: hence, in proportion to the greater concourſe of molecules to the one ſide or the other, the ſphere turns round a little either to the right or left. In a ſhort time it ſtands ſtill, but the conflict within becomes more vehement. The fortune of the day appears for ſome time dubious; but at length the prevailing party cauſe it to turn in a contrary direction. When the water begins to fail, many of the ſpheres acquire an oval or cylindrical figure. They are now carried through the fluid with a rotatory and reeling kind of motion; and that of the included molecules becomes ten times more violent than before. But the water being evaporated, the whole tumultuous anarchy is in an inſtant reduced to a ſtate of the moſt perfect quiet; and when the moiſture has been totally exhaled, the entire machine burſts, and is diſperſed, or rather diffuſed, into molecules of no determinate figure. Theſe at length nearly diſappear, and the ſlider is left covered with beautiful figures, reſembling thoſe of the chryſtals of ſal ammoniac, as delineated by Baker, T. 3. N. 3.

Frequently two ſpheres are ſeen to revolve united together. In this ſituation they appear to be compreſſed againſt each other in the points of contact. I ſuſpect that at this time they are employed in the work of founding new colonies or ſwarms.

Several microſcopical animalcules, particularly the *Monas Lens*, delight in friſking round this ſpecies of the *Volvox*.

It is found in dunghills, but not very frequently, in the beginning of ſpring. I once diſcovered it, in a vegetable infuſion, at the end of November. This ſpecies was encompaſſed with ſlender hairs; [Ciliis] and I clearly ſaw that the rotatory motion of the entire maſs was effected by their means. Hence I doubt not that the other animalcules of this claſs owe their motion to organs of a ſimilar kind.

MONTHLY

MONTHLY CATALOGUE,
For FEBRUARY, 1775.

DRAMATIC.

Art. 18. *Matilda*; a Tragedy: As it is performed at the Theatre Royal in Drury Lane. By the Author of the Earl of Warwick. 8vo. 1 s. 6 d. Cadell. 1775.

THE reverend Tranſlator of Sophocles, abandoning the Greek theatre, has in this tragedy endeavoured to enrich our ſtage with the ſpoils of the French drama, and not entirely without ſucceſs. Matilda, however, plainly betrays her origin. The piece is equal, cool and regular, like the moſt part of the tragedies of our neighbours; rather than [*Sophoclæo digna cothurno!*] breathing the ſpirit of the ancients. The ſituations and characters are ſuch as occur in many other plays, and the diction and ſentiments neither ſplendid nor ſtriking. In a dedication to the Public, the Author boaſts of having ‘ defeated the combined forces of Envy, Malice, and Detraction,’ whom he perſonifies in his epilogue in the characters of ‘ Critics, Newſwriters, and Wits.’ We moſt heartily congratulate the reverend hero on his victory under the banners of William the Conqueror. The traces of the feudal ſyſtem ſtill remain in our eſtabliſhment; and if the Author means to challenge any large domain in Parnaſſus by ſo ſlight a tenure as this tragedy, his claim may be compared to the well-known cuſtom in other *copyholds*, of holding a great eſtate by a pepper-corn.

Art. 19. *The Two Miſers*; a Muſical Farce: As it is performed at the Theatre Royal in Covent Garden. By the Author of Midas and the Golden Pippin. 8vo. 1 s. Kearſly. 1775.

Les Deux Avares of *Falbbaire*, on which this little drama is founded, is a piece of empty, pantomimical ſing-ſong. The *Engliſh farce* is worthy of its original.

Art. 20. *The Rival Candidates*; a Comic Opera, in Two Acts. Acted at the Theatre Royal in Drury Lane. By the Rev. Henry Bate. 8vo. 1 s. Becket, &c. 1775.

In a ſhort advertiſement prefixed to this little piece, we are informed that it was undertaken in order to introduce a young muſical compoſer to the Public, and that the attempt has been attended with ſucceſs. The Opera appears to be well calculated to anſwer the end for which it was written. Without any peculiar force, or novelty of fable or character, there is an agreeable vivacity prevailing through the piece, which ſufficiently engages the attention of the reader in the peruſal, and muſt undoubtedly produce a ſtill happier effect in the repreſentation.

AMERICAN DISPUTES.

Art. 21. *The Rights of the Engliſh Colonies eſtabliſhed in America ſtated and defended*; their Merits and Importance to Great Britain diſplayed; with Illuſtration of the Benefits of their Union and the Miſchiefs and Dangers of their continued Diſſention. 8vo. 1 s. 6 d. Almon.

This performance, which we conſider as the work of Mr. B—nd, is written with decent moderation and impartiality.—It conſiſts chiefly of facts derived from ancient hiſtory, from the accounts of the tranſactions which occaſioned the revolt of the United Provinces, and from the hiſtory of our American Colonies.—We muſt however obſerve that ſome of the facts cited do not ſeem very pertinent to the ſubjects under conſideration.

Art. 22. *Tract* V. The reſpective Pleas and Arguments of the Mother Country and of the Colonies diſtinctly ſet forth; and the Impoſſibility of a Compromiſe of Differences or a mutual Conceſſion of Rights plainly demonſtrated. By Joſiah Tucker, D. D. Dean of Glouceſter. 8vo. 1 s. Cadell. 1775.

To this Tract is prefixed a long ‘ Epiſtle Dedicatory to the *Plenipotentiaries of the ſeveral republics* of New Hampſhire, Maſſachuſett's Bay, Rhode Iſland, &c. deputed to meet and ſit in general Congreſs in the City of Philadelphia;’ and we are ſorry that truth obliges us to declare that the contents of it are ſo foreign from the proper ſubject of conſideration, and ſo evidently the effuſion of ill temper, that did they not proceed from ſo reſpectable a character as the Dean of Gloceſter, we ſhould have imagined them ſolely intended as the vehicle of inſinuations againſt the colonies, unjuſt in their nature, and malevolent in their deſign.

In ſection I. our Author conſiders ‘ the plea of right of the Parliament of Great Britain to govern every part of the Britiſh empire,’ which he grounds on that *fallacious threadbare* propoſition, that ‘ in all ſocieties there muſt be a *dernier reſort* and a *ne plus ultra* of ruling power,’ from which he infers the unlimited juriſdiction of parliament over the colonies; and, to ſupport this inference, attempts to refute the arguments alleged by the celebrated Mr. Molineux, for the independence of Ireland, as containing all that can be urged in ſupport of the claims of the Colonies. We muſt here obſerve, however, that great as Mr. Molineux's abilities really were, he has not employed all the facts or reaſons which might have been adduced in ſupport of his doctrine; and of thoſe which he did employ, our Author has overlooked ſome, and done injuſtice to others, ſo that, after all, we are far from thinking his pretended refutation will be found ſatiſfactory by an impartial, intelligent reader.

In ſection II. ‘ The plea alleged by the Colonies in ſupport of their pretenſions’ is pretended to be given; and we are told that, ‘ in order to avoid every appearance of partiality in this caſe,’ he has choſen to extract this plea from the ſhort declaration of rights publiſhed by the late American Congreſs. We find, however, that he has mentioned none of the facts or arguments which the advocates of the Colonies have urged in ſupport of thoſe rights, which, from the nature of his firſt ſection, and from the equal juſtice he profeſſes to obſerve, ought to have been done.

The third and laſt ſection is employed in comparing ‘ the reſpective pleas of the Parent State and of the Colonies,’ and in endeavouring to prove an alleged ‘ impoſſibility of their making any mutual conceſſions, conſiſtently with their reſpective claims,’ and a conſequent neceſſity of their ſeparating from each other, according to a concluſion delivered by the Author in a former Tract. And as an unanſwerable proof that the claims of Great Britain and the Colonies are irreconcilable to each other, our Author cites part of the advertiſement to a pamphlet, intituled, " Conſiderations on the Nature and Extent of the legiſlative Authority of the Britiſh Parliament," which the writer diſputes in every inſtance when applied to the Colonies, concluding " that there can be no medium between acknowledging and denying that power in all caſes:" and though the pamphlet containing this doctrine was notoriouſly written by Mr. W———n, a Scotch gentleman reſiding in Pennſylvania, and though the Dean muſt have been convinced that he had formerly injured Dr. Franklin by an unwarrantable imputation, he has notwithſtanding, upon the weakeſt of all anonymous news-paper authorities, ventured confidently to charge him with being the author of this pamphlet; and the charge thus propagated has been renewed even in the Houſe of Lords: where a learned Law Peer lately employed it as an argument for the now prevailing ſyſtem of coercive meaſures.

This ſection likewiſe contains an unfriendly and groundleſs reflection, deſigned, as we ſuppoſe, againſt the Right Rev. Author of a " Speech intended to be ſpoken," whoſe liberal, benevolent, and amiable temper of mind, could it have been transfered to the Dean, would at leaſt have rendered his performance more pleaſing to the worthier part of his readers, and perhaps not leſs honourable to himſelf.

Art. 23. *A Letter to the People of* Great Britain, in Anſwer to that publiſhed by the American Congreſs. 8vo. 1 s. Newbery.

This letter-writer was, it ſeems, determined, *fas aut nefas*, to controvert every allegation of the Congreſs, in their Letter to the People of Great Britain; and in doing this we think we often ſee him offending againſt the truth: we could give ſeveral inſtances in ſupport of this charge; but from the want of room, the following muſt ſuffice:

In vindicating the juſtice of the Boſton Port Bill, he ſays, it requires only that the inhabitants 'ſhould make reparation to the Eaſt-India Company for their property which had been deſtroyed. The act for ſhutting up the port of Boſton (adds he) continues no longer in force after they have performed this neceſſary piece of juſtice.—Can any thing be more reaſonable or moderate than that they ſhould be obliged to make good the damage which they themſelves have done, eſpecially when no perſonal puniſhment is even demanded of the perpetrators of the violence?' 'If this (continues he) be a true ſtate of the caſe (and I believe it cannot be impeached in point of veracity both of fact and repreſentation) with what face can this ſhameleſs people accuſe the Britiſh nation of being void of juſtice and humanity?'

That this is not a true ſtate of the caſe we affirm and regret; becauſe we think that had the continuance of the act depended only on the reparation of damage ſuſtained by the Eaſt India Company, and had a little time been given to make ſuch reparation previous to the commencement of its operation, that very probably the conditions of this Act (unaccompanied by thoſe which followed it) might have been complied with, notwithſtanding the unfavourable circumſtances of its puniſhing the innocent for the guilty, without hearing the accuſed, and in oppoſition to many other eſſential forms of juſtice.

The truth, however, is, that the King is reſtrained from opening the port of Boſton 'until it ſhall ſufficiently appear to his Majeſty that full ſatisfaction hath been made by or on behalf of the ſaid town of Boſton, to the United Company of Merchants of England trading to the Eaſt Indies, for the damage ſuſtained by the ſaid Company, by the deſtruction of their goods ſent to the ſaid town of Boſton, on board certain ſhips or veſſels as aforeſaid; and until it ſhall be certified to his Majeſty in Council by the Governor or Lieutenant-Governor of the ſaid province, that reaſonable ſatisfaction hath been made to the *officers of his Majeſty's revenue* and OTHERS who ſuffered by the riots, &c.'

But though his Majeſty is permitted, after full ſatisfaction made to the Eaſt India Company and all others wherever diſperſed, who have ſuffered by riots, &c. to reſtore the port of Boſton, ſtill he is not required then to do it; on the contrary, it muſt remain in the option of his Majeſty, his heirs, &c. after all the conditions of the Act are fulfilled, whether it ſhall ever again be lawful to lade or unlade any merchandice there—and even if it ſhould at any time be reſolved to reſtore the port to its former privileges, it may be done not generally but partially; the King being authorized to ſelect ſuch '*places*, quays and *wharfs*, as he ſhall judge neceſſary and expedient,' and to exclude all others from the privilege of lading or unlading any goods or merchandice, and thereby enabled to deprive many inhabitants of Boſton of the uſe of their private property *for ever*; and this without any proceſs of law, trial, or conviction.

Theſe facts will be ſufficient to convict our Author of *one* offence againſt truth.—*Another* we ſhall ſelect from the 50th page of his Letter; where, in defending the late alterations of the Charter of Maſſachuſet's Bay, he ſays, 'By the old conſtitution of Boſton, the members of the grand jury were elected to ſerve for *life*, and the petty juries were elected to ſerve for *a year*. By the late Act they are put in both reſpects nearly, if not altogether on the ſame footing as in England. And this alteration, which is, in reality, the giving them a greater degree of liberty than they ever before enjoyed, is complained of as being in the higheſt degree arbitrary and tyrannical.'

But had our Author been in the leaſt acquainted with the ſubject under conſideration, and in the ſmalleſt degree ſolicitous for truth, he certainly would never have delivered an aſſertion which is in every reſpect ſo falſe. For the grand juries were not choſen *for life* (nor had they ſalaries, as a noble lord is ſaid to have informed the late Houſe of Commons) but they were annually elected by the freemen of the ſeveral towns in each county, who are much more likely to make an honeſt independent choice than any ſingle officer of the crown whatever; nor can the truſt perhaps be any where more ſafely repoſed; ſince it is impoſſible to believe (except in times of great and general diſcontent) that the inhabitants of different towns meeting ſeparately, and each electing their allotted number of grand jurors, will ever combine together ſo as to pack a jury for unjuſt purpoſes; much more likely is this to happen, when the whole appointment belongs to a ſingle dependant officer of government.—And with reſpect to petit jur they neither were choſen for *a year*, nor was there any reaſona pretence to alter their mode of appointment, which was certain the moſt unexceptionable that human wiſdom ever deviſed. F by the Provincial Act of the 23d Geo. II. the ſeveral towns ar required to take liſts of all perſons qualified and liable by law t ſerve as jurors, and forming them into two ſeparate claſſes, pu their names written on ſeparate papers into two different boxes, one for the ſuperior court, and the other for the inferior; and when veniris are iſſued, the numbers required are to be drawn out in open town meeting by the town-clerk; the boxes being never permitted to be opened at any other time; and no perſon being allowed to ſerve oftener than once in three years.

But inſtead of this impartial mode of proceeding, the appointment of juries is now given to an officer called indeed a *ſheriff*, but very unlike a *ſheriff of England*—a needy dependant, ſerving the office for gain, and liable to be diſmiſſed by the governor at pleaſure.—Under juries thus formed, and judges who are appointed and paid by the King or his governor, and who hold their office during pleaſure (a ſtate of dependance which was thought incompatible with the execution of juſtice here, and from which the judges of England were long ſince removed) what inhabitant of Maſſachuſet's Bay can think his life or property ſecure?

Theſe inſtances, we preſume, will be ſufficient to convince our Readers, that little credit is due either to the aſſertions or concluſions contained in the Letter before us.

Art. 24. *Conſiderations on the Meaſures carrying on with reſpect to the Britiſh Colonies in North America.* 2d Edition. 8vo. 2 s. Baldwin, &c. 1775.

The firſt edition * of theſe Conſiderations (which we may venture to aſcribe to Mr. M. R—b—n) was haſtily printed in the country while the late bills reſpecting the province of Maſſachuſets Bay were depending in parliament, and there were in it (beſides many errors of the preſs) conſiderable omiſſions which are ſupplied in the preſent edition, by the Author; who has alſo added a large appendix relating to the events and alterations of affairs which have happened ſince the firſt impreſſion. And the work, in its preſent ſtate, deſerves to be generally read; ſince, (notwithſtanding a certain peculiarity of ſtyle) it conſiſts of the moſt pertinent and ſolid arguments, expoſing, in the moſt convincing manner, the apparent imprudence and danger of the meaſures which have been for ſome time adopted and purſued, reſpecting the Colonies.

Art. 25. *The Preſent Criſis with reſpect to America conſidered.* 8vo. 1 s. Becket. 1775.

The writer of this performance zealouſly oppoſes the claims of the Colonies, beginning with that propoſition which has been ſo often employed, that a ſupreme unlimited authority muſt exiſt ſomewhere in every ſtate; from which he proceeds with the uſual fallacious chain of deductions.—But he no ſooner arrives at the ubſtantial objection urged by Mr. Locke and many others, *that axes are free gifts of the people*, than he finds it neceſſary to quit the common path of argument which has been lately trodden by the advocates of government, and to recur to a doctrine of the moſt treaſonable nature (if poſitions ſubverſive of our happy conſtitution may be conſidered as treaſon); a doctrine maintained along with that of paſſive obedience and non-reſiſtance, in the reign of Charles the Firſt,—an adherence to which was the principal cauſe of that prince's unhappy end.

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* See Review for May 1774, p. 381.

The doctrine which we here, from motives of duty reprobate, and which we charitably hope the Author has propagated rather from *ignorance* than a traitorous deſign *, is delivered as follows:

'Neceſſity is the governing power, and taxes muſt be levied in conſequence, and if the Commons were to refuſe thoſe grants, the Crown, which is the ſovereign and executive part of government, bound to maintain the ſafety of the ſtate, would be juſtified by law and equity, in raiſing them, for the ſupport and defence of the community. The ſtate is not to be ſacrificed to the capriciouſneſs of a majority of men, who may be blinded by prejudice, and actuated by revenge. It appears, that the conſtitution, though it doth not expreſsly declare, has left that power, in caſes of neceſſity, in the executive part of government. The King poſſeſſes the right to declare war againſt a foreign power, if his dominions are invaded, or are in danger, even though it might be contrary to the inclinations of the Commons; ſhould they refuſe ſubſidies, is he not warranted to levy them? otherwiſe of what conſequence is the right? it would be nugatory and void. It would be a contradiction in terms, and make the conſtitution, inſtead of being founded on truth and principle, a jargon of inconſiſtencies: therefore the idea of taxes being free gifts, is erroneous and contradictory to the nature of their inſtitution: they are the means by which a kingdom is ſupported, and are interwoven with its exiſtence. This is tracing taxes to the original—their foundation, is in the neceſſity of the ſtate; their end, its preſervation.'

Little did we expect that in this age any writer would have ventured to maintain a right in the crown to tax the people of England without conſent of parliament, under that dangerous and exploded *pretence of ſtate neceſſity, the plea of every tyrant.* '*A ſuppoſed neceſſity* (ſays Lord Clarendon, in ſpeaking of the government of Charles I.) was then thought ground enough to *create a power*, and a bare *averment* of that neceſſity to beget *a practice* to *impoſe what tax* they thought convenient upon the ſubject, by writs of *ſhip-money* never before known; and a ſuppoſed neceſſity now, and a bare averment of that neceſſity is as confidently and more fatally concluded a good ground to exclude the crown from the uſe of any power, by an ordinance never before heard of.' And here his lordſhip remarks, that 'a man ſhall not unprofitably ſpend his contemplation, who upon this occaſion conſiders the method of God's juſtice (a method terribly remarkable in many paſſages and upon many perſons) that the ſame principles, and the ſame application of thoſe principles, ſhould be uſed to the wreſting all ſovereign power from the crown, which the crown had a little before made-uſe of for the extending its authority and power beyond its bounds to the prejudice of the juſt rights of the ſubject.'—Conſidering therefore the dangerous and equivocal application of the pretence of ſtate neceſſity, we believe no good man would wiſh to ſee it adopted as the ruling principle of government; and we preſume that few people will be convinced of the juſtice of taxing the Colonies in the Britiſh parliament by a writer, whoſe principal argument for that practice, conſiſts in aſſerting that the people of England may be juſtly taxed without the conſent of any parliament.

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* Some days after this Article was ſent to the preſs, *The Preſent Criſis* underwent the juſt cenſure of an HIGHER TRIBUNAL.

Art. 26. *Plan offered by the Earl of Chatham to the Houſe of Lords*, entitled, " A Proviſional Act for ſettling the Troubles in America, and for aſſerting the ſupreme Legiſlative Authority of Great Britain, &c." Which was rejected and not ſuffered to lie on the Table. 4to. 1 s. Almon.

After maturely conſidering this Plan we cannot but regret that it was totally rejected; as, with no inconſiderable knowledge of the temper and views of the Colonies; we are convinced that by a few ſlight alterations it might have been rendered acceptable to the people of America, and that the general ſuperintending authority of parliament aſſerted and maintained by it, would have ſufficiently anſwered all the good ends of government, and have preſerved, through a long ſeries of years, that happy union which has been ſo beneficial as well to the parent ſtate as to her American offſpring. And we ſtill hope that a time may arrive when the ſame benevolent endeavour which has now failed will be ſucceſsfully renewed, and become an important addition to the ſervices which its Author has before rendered his country, as well as a laſting monument of the error of thoſe men, who from an imaginary impracticability in reconciling the claims of Great Britain and the Colonies, are now endeavouring to promote their ſeparation.

Art. 27. *The Speech of the Right Honourable the Earl of Chatham* in the Houſe of Lords, on Friday the 20th of January, 1775. 4to. 1 s. Kearſly.

This ſpeech having been diſclaimed by the great ſtateſman to whom it has been, with equal falſehood and preſumption, attributed, any criticiſm from us would be inexpedient.

Art. 28. *The American Queriſt*; or, ſome Queſtions propoſed relative to the preſent Diſputes between Great Britain and her American Colonies. By a North-American. 8vo. 6d. New York, Rivington. London, Richardſon and Urquhart.

We are told as a recommendation of this pamphlet, that 'on the the 8th day of September laſt, it was in full conclave of the Sons of Liberty in New York, committed to the flames by the hands of their common executioner; as it contains ſome queries they cannot, and others they will not anſwer.'

On examination it appears, that moſt of the objections which have been urged againſt the claims of the people of America, are reduced to the form of, and comprehended in one hundred queries; with this circumſtance, that by the latter part of the number, *religion* which has been ſo often perverted to the worſt purpoſes, is introduced to favour *paſſive obedience*, &c. Thus the Queriſt aſks:

'Whether the Supreme Governor of the world has given any diſpenſation to the body of the people, under any government, to refuſe *honour*, or *cuſtom*, or *tribute* to whom they are due; to contract habits of thinking and ſpeaking evil of *dignities*, and to weaken the *natural* principle of reſpect for thoſe in authority?'

'Whether, on the contrary, he does not command us to *ſubmit to every ordinance of man for the Lord's ſake*; and require us on pain of *damnation* to be duly *ſubject to the higher Powers*, and not to reſiſt their lawful authority?'

Few can be ſurpriſed at ſuch queſtions from a clergyman of Dr. C——'s known principles.

Art. 29. *Some Candid Suggeſtions towards Accommodation of Differences with America.* Offered to Conſideration of the Public. 8vo. 6 d. Cadell. 1775.

The Author of theſe Suggeſtions appears to be actuated by good motives, and to have entertained ſentiments partaking of moderation and candour. He diſcovers, however, a ſingular averſion from the particle *the* as will appear by the following extract which may ſerve as a ſpecimen of the performance.

'Reciprocal preferences of firſt tender of reciprocal commodities, to be eſtabliſhed cheaper, or more free of public burdens than to foreigners, ſuch as would effectually operate for reciprocal firſt friendly tender; and prevent neceſſity of any reſtraints in commerce; and for the ſame purpoſe, effectually charge foreign goods with ſuch duties, as to ſecure preference to reciprocal goods of any of the family; Ireland included with Britain; with ſtrong reſolves, and ſevere penalties againſt all ſmuggling; theſe would materially contribute to laſting union and friendſhip, and beneficial to the fair trader. Public reſolutions ſhould be enacted by all, not to impoſe taxes or regulations to affect each other, different from what affects themſelves, at leaſt to avoid it as much as poſſible; nor what will materially hurt each other, though it affects themſelves.

'There ſhould be no provincial laws incompatible with the Engliſh; juries ſhould operate univerſally, as in England—*The King acknowledged by the Colonies as their ſovereign*, ſhould name governors and council, and all ſupreme judges, the laſt to be for life; each province to pay to all of them fixed ſalaries, according to preſent abilities; to be varied at propoſed periods, as proportions of burdens may be varied. All inferior magiſtrates, as ſheriffs, juſtices, &c. to be named as in Britain and Ireland; if any of the Colonies judge neceſſary to levy forces for ſea or land, for their own ſecurity, againſt any enemies, natives or foreign, to be paid from common ſtock, as ſafety of each is benefit of all. Reciprocal premiums and encouragements for improvements for the general good, to be at reſpective expence; but avoid as much as poſſible ſuch as may interfere with, or hurt each other, agreeable to foregoing rational, friendly maxims. Peculiar encouragements for improvements of articles, that may reſcue any of the family from foreign dependence for neceſſaries, or even luxuries; ſuch as naval ſtores, or neceſſaries for the parent country, as rough materials for manufactures, as ſilk, cotton, flax, hemp, dyes, iron, &c. and eſpecially wool from a brood of Spaniſh ſheep, if it will do in America, now threatened to be prohibited exportation from Spain; alſo aſhes of all ſorts for bleaching, &c. for which vaſt ſums go yearly from Britain and Ireland to foreigners, though American aſhes are ſtronger and cheaper; and Americans may eaſily learn the proceſs of pearl aſhes, now got chiefly, almoſt wholly from Hungary; our money thereby only go to our own Colonies, to their great profit and ours; or luxuries of any kind, as wines, fruits, ſpices, perhaps tea in time, ſince many nations will have it; and various minerals, drugs, &c. for all which America is ſpecially capable, and ſhould be largely aided, even ſpecially by parent country. By ſuch means all their lands and hands might have full employ, without injury to parent country.'

Art. 30. *The Congreſs Canvaſſed*; or, an Examination into the Conduct of the Delegates at their Grand Convention held in Philadelphia, Sept. 1, 1774. Addreſſed to the Merchants of New York. By A. W. Farmer, Author of Free Thoughts. 8vo. 1 s. New York printed, London reprinted by Richardſon and Urquhart. 1775.

The Free Thoughts of this farmer were intended to engage the *farmers* of the province of New York to diſſent from the aſſociation of the Members of the Congreſs, and his preſent performance is deſigned to anſwer the ſame purpoſe among the *merchants*, by repreſenting the inconveniences which they muſt ſuffer from an adherence to that aſſociation.—The following extract will enable our Readers to judge of the manner in which this repreſentation is conducted:

'You cannot, I think, want conviction, that your liberty and property are made ſubject to the laws of the Congreſs, and the will of the committee. If you do, look at the tenth article of the Aſſociation. Any goods or merchandize that may arrive on your account between the firſt day of December, and the firſt day of February next, though you ſhould have ordered them before the Congreſs had a being, muſt be re-ſhipped by your *own* direction; and this direction you *muſt* give, under the penalty of being *Gazetted*;—or, they muſt be delivered up to the committee of the county or town wherein they ſhall be imported, to be ſtored at your *own riſk*;—or, they muſt be ſold under the direction of the committee; and after you are reimburſed your firſt coſt and charges, the profit is to be applied to the relieving ſuch poor inhabitants of the town of Boſton as are immediate ſufferers by the Boſton Port Bill.—Good God! That men who exclaim ſo violently for liberty and the rights of Engliſhmen, ſhould ever voluntarily ſubmit to ſuch an abject ſtate of ſlavery! That *you*, who refuſe ſubmiſſion to the Parliament, ſhould tamely give up your liberty and property to an illegal, tyrannical Congreſs: for ſhame, gentlemen, act more conſiſtently. You have bluſtered, and bellowed, and ſwaggered, and bragged, that no Britiſh Parliament ſhould diſpoſe of a penny of your money without your leave, and now you ſuffer yourſelves to be *bullied* by a *Congreſs*, and *cowed* by a COMMITTEE, and through fear of the *Gazette*, are obliged to hold open your pocket, and humbly intreat that the gentlemen of the committee would take out *all* the profits of a whole importation of goods, for the benefit of the *Boſton poor*.'

Art. 31. *A View of the Controverſy between Great Britain and her Colonies:* Including a Mode of determining their preſent Diſputes, finally and effectually, and of preventing all future Contentions. By A. W. Farmer. 8vo. 1 s. 6 d. Reprinted for Richardſon and Urquhart. 1775.

This pamphlet is intended as an anſwer to one entituled, "A full Vindication of the Meaſures of the Congreſs, from the Calumnies of their Enemies:" but not having ſeen the latter, which, we ſuppoſe, has not been reprinted here, we cannot judge of the comparative merit of theſe pieces.

The following ſhort extract contains the grounds on which our Author propoſes an accommodation of the preſent American diſpute:

'I will here, Sir, venture to deliver my ſentiments upon the line that ought to be drawn between the ſupremacy of Great Britain, and the dependency of the Colonies. And I ſhall do it with the more boldneſs, becauſe I know it to be agreeable to the opinions of many of the warmeſt advocates for America, both in England and in the Colonies, in the time of the Stamp Act.—I imagine, that if all internal taxation be veſted in our own legiſlatures, and the right of regulating trade by duties, bounties, &c be left in the power of the Parliament; and alſo the right of enacting all general laws for the good of all the Colonies, that we ſhall have all the ſecurity for our rights, liberties, and property, which human policy can give us: the dependence of the Colonies on the Mother-country will be fixed on a firm foundation; the ſovereign authority of Parliament, over all the dominions of the empire will be eſtabliſhed, and the Mother-country and all her Colonies will be knit together, in ONE GRAND, FIRM, AND COMPACT BODY.'

Art. 32. *An Addreſs to the Right Hon. Lord M—ſf—d*; in which the Meaſures of Government reſpecting America are conſidered in a new Light; with a View to his Lordſhip's Interpoſition therein. 8vo. 1 s. Almon. 1775.

The noble Lord to whom this Addreſs is made, having, as we are told, approved himſelf a friend to the conſtitution and the juſt rights of the people, by his deciſion in favour of *Somerſet* the negro, and by that reſpecting the duty of 4½ per cent. levied by prerogative in the Iſland of Grenada, our Author endeavours, by expatiating on the grievous nature and ruinous conſequences of the meaſures adopted with regard to America, to perſuade his Lordſhip to interpoſe his influence in favour of the Colonies.—We do not find, however, that any degree of ſucceſs has attended this Addreſs.

Art. 33. *The Supremacy of the Britiſh Legiſlature over the Colonies candidly diſcuſſed.* 8vo. 1 s. Johnſon.

The Author of this diſcuſſion labours to prove by the arguments commonly employed for that purpoſe, 'that the Americans are ſubject to the authority of Parliament, by the firſt principles of colonization; by the power inherent in Parliament over all the Britiſh territories, and confirmed by the ſubmiſſion of the Coloniſts to it; by long uſage and cuſtom of Parliament, and likewiſe by an authority derived from that principle of juſtice and impartiality which they are bound to preſerve towards all the territories in the Britiſh dominions.'

Art. 34. *A ſhort Addreſs to the Government, the Merchants, Manufacturers, and the Coloniſts in America and the Sugar Iſlands, on the preſent State of Affairs.* By a Member of Parliament. 8vo. 1 s. Robinſon.

This Member of Parliament, (for a borough in the moon) aſks, ' Are the Colonies a part of the Britiſh dominions or are they not? If they are (continues he) then are they ſubject to the ſupreme authority of Great Britain: and was there ever a ſupreme authority in the world without the power of taxation?'

Having in this ſummary way proved the juriſdiction of Parliament, he proceeds to vindicate, as far as he can, the late proceedings of government, and to exhort all ranks of people to unite in ſubjugating the rebellious Coloniſts.

Art. 35. *Governor Johnſtone's Speech on the Queſtion of recommitting the Addreſs declaring the Colony of Maſſachuſett's Bay in Rebellion.* 8vo. 6 d. Allen.

The catchpenny Editor of this performance, hoping to profit by the public curioſity reſpecting American ſubjects, has reprinted from the news-papers a ſpeech, and two letters under the ſignature of *Junius.*

POLITICAL.

Art. 36. *Letters on the Spirit of Patriotiſm: on the Idea of a Patriot-King: and on the State of Parties at the acceſſion of King George I.* A new Edition. Crown Octavo. 3 s. Davies. 1775.

Mr. Davies has dedicated this new edition of Lord Bolingbroke's elegant and maſterly Letters on Patriotiſm, &c. to Mr. Edmund Burke; to whom, among other handſome compliments, he pays this very high one: ' Bleſt with the copious and commanding eloquence of a Bolingbroke. your conduct has been, and, I doubt not, ever will be, more ſteady and uniform than his.' May this gentleman's future conduct ſerve to confirm our Editor in his favourable preconception of the patriot's ſteadineſs of conduct, and immutability of principle.

An addreſs, from *the Publiſher to the Reader,* is likewiſe prefixed; containing ſome judicious obſervations on the general merit of Lord Bolingbroke's *political* writings, and on the peculiar value of theſe *letters:* on which the noble Author is ſaid to have beſtowed ' that poliſh, and thoſe nice and finiſhing ſtrokes, which he had neglected to give to his other works.'

Some critics have, however, preferred his *Letter to Wyndham;* others, the *Diſſertation on Parties,* or the letters on the *Study and Uſe of Hiſtory.* Mr. Davies has fairly ſtated their ſeveral opinions; but the weighty encomium given by Lord Cheſterfield, in his letters, lately publiſhed, ſeems to have turned the ſcale entirely in favour of the preſent work: this encomium we have already communicated to our readers; ſee Review, vol. li. p. 369. 462.

To Lord Cheſterfield's ſtrong recommendation of the Letters on Patriotiſm, &c. the Editor has added the ſhort but highly advantageous character of Lord B. drawn by the Earl of Orrery, in his remarks on the life and writings of Dean Swift: in which the noble and ingenious remarker does not heſitate to ſum up the excellences of *(the* *reformed)* Bolingbroke, in this liberal declaration,—that ‘ the wiſdom of Socrates, the dignity of Pliny, and the wit of Horace, appeared in all his writings and converſation.’

To the foregoing reſpectable *teſtimonials*, the Editor has added the charming lines in the concluſion of the Eſſay on Man, addreſſed to the “ GUIDE, PHILOSOPHER, and FRIEND” of the admirable POET, whoſe memory ſeems to have been ſo ungratefully and inſolently treated by the firſt Editor * of theſe letters, in the prefatory advertiſement, which ſtill remains, a ſtriking monument of the inſtability and evaneſcence of literary friendſhip.

The ſentiments of the Reviewers, with reſpect to the nature and value of the juſtly celebrated letters, here republiſhed, may be ſeen in our firſt volume, for the year 1749.

Art. 37. *Remarks on the Patriot* †. Including ſome Hints reſpecting the Americans, with an Addreſs to the Electors of Great Britain. 8vo. 1s. Richardſon and Urquhart. 1775.

On the preſumption that Dr. Johnſon’s eminence of rank in the learned world, might give a ſanction to ſentiments and principles which may prove unfriendly to the cauſe of true Patriotiſm; the ſenſible Author of theſe Remarks undertakes to refute the Doctor’s chief poſitions, to guard the unwary reader againſt the ſpeciouſneſs of his miſrepreſentations, and to blunt the edge of his ridicule.

In the execution of this deſign, the remarker has not been unſucceſsful. If he is inferior to the Doctor in ſtyle, and the dignity of declamation; he is a match for him in reaſoning:—In the capacity of a miniſterial writer, the learned Author of *the Patriot*, we may venture to predict, will never add a wreath to the laurels he acquired by his moral and poetical productions.

Art. 38. *A Letter to Dr. Samuel Johnſon*; occaſioned by his late *Political* publications. With an *Appendix*, containing ſome Obſervations on a Pamphlet lately publiſhed by Dr. *Shebbeare*. 8vo. 1s. 6d. Towers. 1775.

Another ſerious and ſenſible inveſtigation of the merit and value of Dr. Johnſon’s political writings. This remarker is no leſs ſevere upon the Doctor, than is the Author of the foregoing article. The publications which are the ſubjects of his animadverſion, are the *Falſe Alarm*, *Thoughts on Falklands Iſlands*, and the *Patriot*. After a ſtrict examination of the Doctor’s reaſoning, in the above-mentioned pamphlets, and a clear refutation of ſome of his principal arguments, our Author draws the following, among other concluſions: that Dr. Johnſon’s political writings have unfortunately tended only to degrade his own character, without rendering much ſervice to his employers; that no writer, of the Doctor’s abilities, ever engaged in politics, whoſe productions were of ſo little effect, and ſo unprofitable to his patrons; and that this celebrated writer may, in many reſpects, be conſidered as a memorable inſtance of human weakneſs: ‘ for though,’ ſays the Author, “ you have given evidences of great force of genius, you have, at the ſame time, diſcovered ſuch little prejudices, and ſuch bigotted attachments, as would have diſgraced a common underſtanding.'

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* The late Mr. Mallet.

† See Review for October laſt, p. 298.

In his *appendix*, our laſt letter-writer attacks Dr. Shebbeare, of whoſe pamphlet * we gave an account in our laſt month's Review. The angry Doctor having *fallen foul* on the memories of King William, Algernon Sidney, Lord Somers, and in ſhort, all the great ſupporters of the whig-intereſt, our Author undertakes their defence; together with that of the diſſenters, in general, who had alſo, in the ſame publication, been roughly handled by this inveterate enemy of the *Non-cons.* But, ſays our Author, 'if it be a reproach to be warmly attached to civil as well as religious liberty, and to deteſt tyranny, under whatever form it may appear, it is a reproach that many of them [the diſſenters] are well content to bear. The friends of freedom, and of public virtue, are naturally objects of diſlike to the ſervile and the venal; and it can be no diſhonour to be reviled by the avowed tools of a miniſter, by ſtate hirelings, and penſioned paraſites.'

MEDICAL.

Art. 39. *A Treatiſe on Child-bed Fevers, and on the Methods of preventing them, &c.:* To which are prefixed two Diſſertations on the Brain and Nerves, &c. By Thomas Kirkland, M. D. 8vo. 3 s. Baldwin. 1774.

This little treatiſe may be conſidered, and is intended by the Author, as a proper ſupplement to the ſeveral eſſays which have been lately publiſhed on the ſame ſubject. His principal deſign is to ſhew that puerperal fevers are produced by different cauſes; that they accordingly require different methods of cure; and that dangerous errours in practice may be committed, by referring them excluſively to one particular cauſe, ſuch as, for inſtance, an inflammation of the abdomen, or uterus; and accordingly treating the diſorder with antiphlogiſtics, while the ſymptoms perhaps were the conſequence of putrid abſorption, and the diſeaſe therefore required a very different and even contrary mode of treatment. His obſervations on theſe and other heads relative to his ſubject are illuſtrated and confirmed by ſeveral caſes that have occurred in his own practice; and deſerve the conſideration of practitioners.

In the firſt of the two diſſertations prefixed to this treatiſe, Dr. Kirkland endeavours to prove that the brain is not fibrous, and that the nerves are not pervious tubes, conſtituted of this ſuppoſed fibrous ſubſtance, and carrying a certain fluid ſecreted in the brain; but that the medullary part of this organ is a mere *mucus*, or gelatinous ſubſtance of a particular kind, not confined to the ſkull, but carried and expanded, by means of the nerves, over every part of the body. The nerves are accordingly conſidered by the Author as portions of the white part of the brain itſelf, contained in coats formed of the *dura* and *pia mater*. This ſubſtance they conduct to, and ſpread over, every muſcular fibre; occaſionally depoſiting one or both of theſe coverings, and widely diffuſing the white part of the brain, ſo as to form one continued ſubſtance in every part that is included within the cuticle; and preventing ‘that gloſſy or gelatinous appearance, which is ſo readily diſtinguiſhed in the muſcular fibres.’

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* *Anſwer to Queries, &c.*

In the ſecond diſſertation the Author explains, by means of this theory, the *phenomena* which have been hitherto aſcribed to the *ſympathy of the nerves*, or the *conſent of parts*, as it has been commonly called; and endeavours to ſhew that theſe appearances are clearly explicable by thus conſidering the brain as expanded over every part of the body, and as being the only part of it that is capable of irritability. Some curious caſes are here likewiſe added, which at leaſt illuſtrate, if they do not fully prove the truth of, the Author's general doctrine; with reſpect to this obſcure and difficult ſubject.

NOVELS and MEMOIRS.

Art. 40. *The Prudent Orphan: or the Hiſtory of Miſs Sophia Stanley.*

12mo. 2 Vols. 5s. ſewed. Roſon, &c. 1775.

He who ſits down to write, with a ‘conſciouſneſs that he ſhall acquire but little credit as an Author,’ will not be much ſurpriſed when he finds that the fact agrees with his pre-ſentiment. The writer of the Prudent Orphan, who makes this declaration at the beginning of his work, is therefore we ſuppoſe prepared for every cenſure, that either the Reviewers or the Public may paſs upon it, and will quietly kiſs the hand that chaſtiſes him. The greateſt kindneſs we can ſhow to this ſelf-condemned culprit will be to releaſe him from his pain as ſoon as poſſible. We therefore pronounce, that, in our judgment, the ſtory is confuſed and unintereſting, the characters ill ſupported, the expreſſion childiſh and incorrect, and the moral—nothing. Probably, however, ſome fair readers may learn from it, that gypſies are not ſuch ignorant creatures as the wiſe folks repreſent them, but may be very ſucceſsfully conſulted on certain great occaſions; and that all a young lady has to do, to render herſelf *perfectly agreeable*, is to take a leſſon once a day, or oftener if ſhe finds it neceſſary, from Miſs *Sophia*, Miſs Harriot, Miſs Charlotte, or ſome other accompliſhed fair (to be met with at any of the circulating libraries) on the wonderful art and myſtery of *love*.

Art. 41. *The Morning Ramble; or Hiſtory of Miſs Evelyn,*

12mo. 2 Vols. 6s. bound. Noble, 1775.

A young lady in love with her ſuppoſed uncle.—An old dotard in love with this ſame young lady, his ſuppoſed grand-daughter.—Theſe amours made honeſt by the help of a gypſey, whoſe child the loved and loving fair one is ſaid to be.—Her virgin chaſtity attempted by the ancient lover, and reſcued by the younger.—Her virgin chaſtity again attempted by the friend of her beloved *Adonis*, and again reſcued by a mad adventurer.—The reſcued fair conducted by her new inamorato to the mouth of a diſmal cave, (in which he threatens inſtantly to end his life before her eyes, unleſs ſhe conſents to repay his ſervices with thoſe charms which he had preſerved) and there terrified into a promiſe of marriage.—A *third raviſhment*, and a murder, introduced for the ſake of *variety* and *entertainment*, into the huſband's ſtory of himſelf.—The wife, unmindful of her holy vow, on a ſudden ſuffering her firſt paſſion to rekindle.—Her huſband in a fit of jealouſy, encountering his innocent rival.—The hapleſs fair ruſhing between their ſwords. Wounded.—Expiring—Lamented.

This is a true bill of fare of the Morning's Ramble. A very pretty, *romantic, ſentimental* morning's entertainment for *Miſs in her Teens.*

Art. 42. *He is found at laſt: or Memoirs of the Beverley Family.* 2 Vols. 6s. Noble. 1775.

This novel begins, where moſt others end, with going to church. Two happy weddings!—As all weddings are of courſe, at leaſt in novels—with a ſprightly laughing nymph to a principal in one, and the hiſtorian of both! It is enough to unfurl the front of the moſt ſnarling critic, and put the moſt ſour and cynical reader into good humour. *We* are not proof againſt the powers of love and Hymen: they have charmed away our cenſorial dignity, and we willingly condeſcend to dance in their train. If we recollect right, ſome wiſe man ſays ſomewhere—or if no wiſe man ever ſaid it before us, the obſervation is not the leſs wiſe—that he who wiſhes to be pleaſed will ſeldom be diſappointed. We have experienced the truth of this remark, while we have followed the lead of our Narrator. We have met with incidents, plain indeed and ſimple, but natural and intereſting; entertaining journals; lively reflections on places and things; agreeable characters; and, at laſt, a diſcovery and a union which have given us no ſmall pleaſure. Sit down to this little entertainment, Madam, in good humour, and with a good appetite, and you will be pleaſed too.

LAW.

Art. 43. *Fabrigas and Moſtyn, &c.* Final Deciſion. Kearſly.

In the Review for January, p. 90, we mentioned the *Farther Proceedings* in this celebrated cauſe, on the Bill of Exceptions;—argued Nov. 15th, 1774. The matter was then left to ſtand for another argument; and, accordingly, Jan. 27th, 1775, the cauſe of Mr. Fabrigas was very ably maintained by Serjeant Glynn; and, on behalf of Governor Moſtyn, by Serjeant Walker. The judgment of the Court of King's Bench is, in ſubſtance, here given; and Lord Mansfield's opinion, with reſpect to the *locality*, and the Governor's authority, is equally comprehenſive and ſatisfactory. The judgment being affirmed, Mr. Fabrigas received 3000 l. damages, and 159 l. coſts.

RELIGIOUS and CONTROVERSIAL.

Art. 44. *Eighteen Sermons on important Subjects.* By Matthew Horberry, D. D. late Fellow of Magdalen College, Rector of Standlake, Oxfordſhire, and Canon Reſidentiary of Litchfield. Publiſhed from the original Manuſcripts. By Jeoffry Snelſon, M. A. Vicar of Hanbury, Staffordſhire. 8vo. 5 s. Oxford, Printed at the Clarendon Preſs. London, ſold by Cadell, &c. 1774.

The diſcourſes of this orthodox divine are in the general ſenſible, ingenious, and judicious. We have peruſed them with pleaſure, though we may not at all times ſubſcribe to his ſentiments, or think that his argument, in every caſe, conveys clear and full conviction.

Some of theſe Sermons appear, to us, to be maſterly performances: but we were rather ſurpriſed, as we proceeded with ſatisfaction from one diſcourſe to another, to find ourſelves, at length, conducted, in the laſt Sermon, to *a vindication of the Athanaſian Creed*, which ſo many worthy ſons of the church of England have *wiſhed themſelves fairly rid of!* However, ſo it is; and the Author labours through his vindication as well as he, or perhaps any other man could; but with what ſucceſs, we ſhall leave every Reader to judge for himſelf.

The ſubjects of the other Sermons are King Agrippa's anſwer to Paul.—The Apoſtle's witneſs of the Reſurrection of Jeſus, proper, powerful, and ſucceſsful.—The good Fruits of Chriſtianity, Evidences of its Truth.—Salvation in Jeſus Chriſt alone.—Chriſt both God and Man.—The Complete Inſpiration of Scripture aſſerted.—The great Guilt and Danger of *Taking away-from* the Words of Scripture.—The chief Cauſes of Scepticiſm in Matters of Religion.—The Contempt of the Clergy.—The Diſtinction between the Characters of a *righteous* and of a *good* Man, &c. &c.

We ſhould gladly have added ſome extracts from ſeveral of the diſcourſes; but as this does not comport with our preſent limits, we muſt here take leave of a volume of ſermons which, we doubt not, will be well received by many Readers.

Art. 45. *A Fourth Letter to the Rev. Mr. Pickard, on Genuine Proteſtantiſm*; being a full Reply to the Rev. Mr. Toulmin's Defence of the Diſſenters *new Mode* of *Subſcription*. 8vo. 1 s. Dilly, 1775.

Mr. *Fell* continues firm in his oppoſition to the *new religious teſt* propoſed by his diſſenting brethren, in their parliamentary application; and he has much more to ſay than we have here room to repeat. See his *Genuine Proteſtantiſm*, Rev. vol. 48, p. 332, and for Mr. Toulmin's pamphlet, ſee Review, vol. 50. p. 236. Mr. Fell's arguments certainly deſerve to be candidly and fully attended to.

Art. 46. *Religious Inſtruction of Children* recommended. By the Rev. James Stonehouſe, M. D. 8vo. 6 d. Rivington. 1774.

Worthy of the good and benevolent Author.

POETICAL.

Art. 47. *An Epiſtle* (Moral and Philoſophical) from an Officer at Otaheite, to Lady Gr*ſ**n*r. With Notes, Critical and Hiſtorical. By the Author of the *Rape of Pomona*. 4to. 1 s. 6 d. Evans. 1774.

The ſame judgment muſt be given on this prurient piece of wit, that was paſſed on the Author's *Pomona*: See Review, vol. xlviii. p. 509. We may alſo refer to what was ſaid of the luſcious epiſtle from Queen Oberea to Mr. Banks, Review, vol. xlix. p. 503.

MISCELLANEOUS.

Art. 48. *An Account of the laſt Expedition to Port Egmont, in Falkland's Iſlands, in* 1772. Together with the Tranſactions of the Company of the *Penguin Shallop*, during their ſtay there. By Bernard Penroſe, Surgeon's Mate. 8vo. 1 s. 6 d. Johnſon. 1775.

Mr. Penroſe gives a circumſtantial account of the Robinſon Cruſoe-kind of life which he and his companions led, during their ſtay at our late ſettlement at Port Egmont, from the time mentioned in the title page, to that of our finally relinquiſhing that little ſettlement, in May, 1771. His narrative is interſperſed with many particulars relating to the natural hiſtory of Falkland's Iſlands; ſome of which will be new to the Public. He appears to be a ſenſible, intelligent obſerver; and we are obliged to him for the information and entertainment afforded us by his publication.

Art. 49. *A Treatiſe on Matrimony*; or, an Addreſs to both Sexes, of all Ages. By W. Taplin. 8vo. 1s. Davies, &c. 1774.

An unſucceſsful attempt to write a pamphlet.

Art. 50. *The Rival Ball-Rooms*, or, a Collection of all the Pieces publiſhed in favour of the New and Old Aſſembly-Rooms, at Bath, during the Diſputes about ſettling the public Amuſements, in the Autumn Seaſon. 1774. 12mo. 1s. Newbery.

A work of infinite importance to the public!

Art. 51. *An Eſſay on the Art of News-paper Defamation*, in a Letter to Mr. *William Griffin*, Printer and Publiſher of the *Morning Poſt*, a Maſter of that Art. By C. D. Piguenit. 8vo. 6d. Printed for the Author. 1775.

The ſpecies of defamation here complained of, appears, to Mr. Piguenit, to be a moſt intolerable grievance. It was, indeed, *once* conſidered as a ſad thing to have one's character mangled and torn to pieces by a literary aſſaſſin, *when the inſtances were leſs common*; but *now* that almoſt every body is attacked, the perſon who paſſes the papers unnoticed, is thought to be *nobody*: and it is matter of mortification to the man who ſuppoſes himſelf entitled to any degree of eminence, that he has not been deemed of conſequence enough *even to be abuſed in a news paper.*

FOREIGN PUBLICATION, not inſerted in the laſt Appendix.

Art. 52. *Memoire pour le* COMTE DE GUINES, *Ambaſſadeur du Roi, &c.*—Memorial of the Count de Guines, French Ambaſſador at the Court of London; againſt Meſſ. Tort and Roger, formerly his Secretaries, &c. 4to. 3s. Imported by Almon. 1775.

The Public hath often heard, by the news-papers, of the charge, or, rather, *recrimination*, brought againſt the Count de Guines, by his late ſecretaries, *of jobbing in the Engliſh funds*. That the ſecretaries jobbed, and that their diſhoneſt purpoſes were fruſtrated by their own blunders, is certain; but whether they acted in this unworthy capacity merely on their *own* account, and without their maſter's knowledge, or by his direction, and on *his account*, is the grand queſtion. The Ambaſſador, in this Memorial, ſeems to have clearly and fully exculpated himſelf, and to have fixed a charge of the moſt flagitious treachery and baſeneſs on his ſervants, and their accomplices.—As this is an affair of public concern, and of great importance, we are glad to ſee it ſo well explained. It is to be hoped, too, that the unfolding this myſtery of iniquity, will prove a ſufficient warning to the Bulls and Bears of the Alley, and teach them to be more cautious for the future, how they cabal and intrigue with the ſervants of perſons in public employments, in order to come at thoſe ſecrets which are ſuppoſed to be confided in them. Thoſe ſervants muſt be raſcals and betrayers, in the firſt inſtance; and, conſequently, as unworthy to be truſted by their aſſociates as by their maſters.

CORRESPONDENCE.

FOREIGN LITERATURE.

WE are obliged to our Correſpondent J. H. for enabling us to gratify, or at leaſt excite, the curioſity of our philoſophical Readers, by announcing to them the approaching publication of a ſingular work on the ſubject of *Phyſiognomy*. From a paper lately printed at Leipſic, which he has communicated to us, and which contains a *proſpectus* of this undertaking, it appears that the Author, M. Luveter, whom our Correſpondent characteriſes ' as a man of parts, much celebrated in Switzerland—the friend of Geſner, & *ſimilis & ſecundus*,' has endeavoured to reduce phyſiognomy to a ſcience, or, at leaſt, to enlarge our knowledge of the characters and *intimate* diſpoſitions of men, by pointing out thoſe *external* but characteriſtical *traits* with which nature or habit have marked the human countenance. He does not offer this work as an entire or complete ſyſtem; but preſents it under the modeſt title of ' *Fragments of Obſervations, Conjectures, and Reflections on Phyſiognomy*.'

It is evident that the principles of this art cannot eaſily be communicated without the aſſiſtance of engravings. Accordingly a ſet of plates conſtitute the baſis or moſt eſſential part of the work; which will conſiſt, at leaſt, of four volumes in quarto, large paper. In theſe plates will be exhibited, among other articles, particular lineaments and outlines of the human countenance; ſketches of national phyſiognomies; repreſentations of the paſſions, and other affections of the mind; antique heads, and various portraits, in front, and in profile, repreſenting remarkable perſons of different characters, both living and dead. Each volume will commence with ſome general diſcourſes, which are to be followed by obſervations, criticiſms, and detached reflections on particular phyſiognomies repreſented in the plates. Theſe reflections will be of ſuch a nature, as not to give any offence to the living.

We have only time and room to add, with reſpect to this ſingular undertaking, that the work is written in the German language; and that the text is accompanied with a French tranſlation, executed under the inſpection of the Author: that the impreſſion of the firſt volume is begun; and that it is expected that a volume will be ready to be delivered to ſubſcribers every ſucceeding Leipſic fair; beginning with the delivery of the firſt, at the fair in Eaſter next: and that as each volume will contain from twenty-five to thirty-ſix ſheets of text; eighty or a hundred plates; and forty or fifty *vignettes*, the price of each will not be leſs than two or three new Louidores.

⁂ *Peter Puerile*'s Letter contains ſome juſt remarks, with one or two, that ſeem to juſtify the name which he has modeſtly aſſumed.

What he ſays about ' hirelings,' and authors being ' paid the ſame for writing ill as well,' is not only *ill founded*, but, begging his pardon, *impertinent*.

His remarks on *pleonaſms* and *periſſologies*, are more admiſſible. The very word *pleonaſm* is, perhaps, in our language, a *redundancy*.

The ſtriking inſtance of exuberant expreſſion produced by him, from Mrs. Barbauld's "Groans of the Tankard,"

—— "vaſt, capacious, deep, of ample ſize,"—

may deſerve the notice of that ingenious lady, when her poems come to a new edition.

Mr. Puerile's other inſtance of redundant expreſſion, taken from an Article in our laſt month's Review, p. 4, we are partial enough to think a frivolous one. Had the Reviewer ſaid "flexibility *and* [inſtead of *or*] pliableneſs," he would have been as worthy of reprehenſion as our Correſpondent deems him. Amplification is not always a defect: on the contrary, it is often a beauty.

Some very modern alterations in our orthography, introduced by Johnſon, and other writers, as *errour* for error, *terrour* for terror, *parlement* for parliament, &c. are defenſible, others are diſputable, and many are the mere effects of pedantry and affectation. But this Correſpondent will conſider, that our language partakes of the freedom of our country; and that where there is liberty, there will be licentiouſneſs.

We heartily agree with our Correſpondent in reſpect to the uncommon merit of Mr. Pennant's writings, and engravings; and we aſſure him that no impeachment of that gentleman's *veracity* was intended in our compariſon between the different *Tours* of Mr. P. and Dr. J. We confeſs, however, that when we let fall an expreſſion about *pleaſing pictures*, we did recollect what we have frequently acknowledged, by honeſt and candid North-Britons, that the Engliſh painter had been very kind to Scottiſh Peggy, and, like many other ſkilful artiſts, had complimented the lady with a flattering likeneſs.

The *viſion*, at the concluſion of Mr. Pennant's laſt *Tour*, is, indeed, excellent. Our Correſpondent blames us for paſſing it over in ſilence; but if we had expreſsly mentioned every paſſage that pleaſed us in that entertaining work, our long review of it would have been ſo much longer as to have extended far beyond our limits.

In this miſcellaneous epiſtle, our Correſpondent takes notice of the unfavourable account given by Dr. Johnſon, of the *veracity* of the Highlanders. He obſerves, that an acquaintance of his (a Scotchman, he owns) calls in queſtion the Doctor's haſty judgment, with reſpect to the article of the *Brogues*. "The two-fold intelligence, ſays he, received from the Highlanders, was certainly right. To make brogues of *tanned* leather is a trade, and the price often 2 s. 6 d. but an inferior ſort (called *Quorans*, and in ſome places *Reilians*,—or, as it is ſounded, *Rel-ye-ans)* may be and are made by any body; being, indeed, little better than a piece of undreſſed ſkin, wrapped and tacked round the foot.

The ſame North Britiſh acquaintance of our Correſpondent, is alſo, we find, angry with Dr. J. for his infidelity, in regard to the Earſe language: averring that the Doctor "is groſsly miſtaken in aſſerting that *there is not in the world an Earſe manuſcript or book an hundred years old.*" To invalidate *this* aſſertion the zealous North Briton advances *another*; viz. "That he underſtands the Earſe language; that he is, himſelf, 50 years old; and that his father was poſſeſſed of an Earſe Bible, which was once the property of that father's *father*."

But what does the forcgoing fact prove? If our Correſpondent will recollect himſelf a little, he will perceive that although the grandfather of his North Britiſh acquaintance might be poſſeſſed of an Earſe Bible, it will not follow that the ſaid Bible †, if yet in exiſtence, is certainly an hundred years old.

The pamphlet mentioned by our Correſpondent, intituled, *The Reſignation; or, Majeſty in the Dumps*, we have not met with. Our Collector ſought for it in vain; but if we may depend on the character given of that performance by thoſe who have ſeen it, Mr. Puerile has formed a very right judgment of it, viz. That it contains "a *little* humour, and *much* ill-nature."

On the whole, we are obliged to this Correſpondent for his long and friendly epiſtle; we thank him for noting the ſlips of the preſs which happened in our laſt; and we ſhall be glad to hear from him again, as opportunity may permit.

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††† 'In the Monthly Review for November laſt, the old Scots words are very well explained in the *Flowers of the Foreſt*.

'*Loan* is a fold; probably called *loaning* in that ſong, to anſwer to moaning; but loaning in moſt parts ſignifies a lane—lang loaning—long lane *.

'*Bogle*, in the preſent acceptation of that word, ſignifies hobgoblin, but was originally no more than mother's frightening their children with the bull—"Bo, bull, bo!"—which the little ones, not being able to pronounce properly, called "bogle-bo;"—and now that the original meaning of the word is forgotten, bogle ſignifies a ſpectre, or malevolent ſpirit ‡. Yours,

AN OLD SCOTSMAN.'

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‡¶‡ We are obliged to the Gentleman who ſent us intelligence of a publication of *ſermons* by Mr. *Atkinſon*; and we have ordered the book to be procured.

ERRATUM in our laſt APPENDIX:

P. 563, par. 3, l. 2, for *ſenſible*, r. *ſuſceptible*.

ERRATA in the Review for JANUARY:

P. 2, par. 4, l. 3, for *ſtreat*, r. *great*.
P. 66, l. 11, for *gave*, r. *grave*.
P. 70, l. 16 from the bottom, for *is it*, r. *it is*.
P. 74, l. 8 from the bottom, for *monner*, r. *manner*.

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† Poſſibly, after all, only one of thoſe *Iriſh* Bibles mentioned by Dr. Johnſon.

* *Loan*, or *lone*, is uſed for *lane*, in Staffordſhire, and perhaps in other parts of the kingdom.

‡ *Bogon*, or *buggan-bo*, means the ſame thing in Shropſhire, and other Engliſh counties. Children are terrified with this notion of a ſpectre; and if a horſe takes fright, the people will ſay, "He ſpied a *buggan*;" or, "the horſe *took* buggan."

THE

MONTHLY REVIEW,

For MARCH, 1775.

ART. I. *Inſcriptiones antiquæ, pleræque nondum editæ, in Aſia Minori et Græcia, præſertim Athenis collectæ. Cum Appendice. Exſcripſit ediditque Ricardus Chandler, S. T. P. Coll. Magd. et Soc. Antiq. Socius. Oxonii, E Typographeo Clarendoniano.* Fol. 1 l. 5 s. Boards. Dodſley. 1774.

THIS work may be conſidered as a Supplement to the collections of ancient inſcriptions with which the Public has been favoured by Gruter, Muratori, Spon, Heſſelius, Pocock, and others. It is dedicated to the *Dilettanti* Society, at whoſe expence Dr. Chandler, Mr. Revett, a ſkilful architect, and Mr. Pars, an ingenious painter, were ſent to examine the curious remains of art and antiquity in Greece and Aſia Minor. The Society were very happy in the choice of the perſons whom they fixed upon to conduct their laudable deſign; and we have heretofore had occaſion to mention theſe gentlemen with approbation, in our account of *the Ionian Antiquities* *. Dr. Chandler, in particular, was admirably qualified for his part of the undertaking, not only by his accurate and extenſive learning, but, alſo, by his having already treated upon the *Marmora* OXONIENSIA.

The utility and the difficulty that attend making collections of this kind, are touched upon by our Author in his preface:

'Magnis quidem et variis uſibus inſerviunt iſtiuſmodi monumenta. Inciſa ſunt in iis deorum, populorum, illuſtrium virorum, ludorum, magiſtratuum, officiorum et menſium nomina, aliaque permulta quæ ſcire amant eruditi. Nemo, niſi literarum reconditiorum plane expers, ignorat quam eximia in iis comparandis et exponendis jam olim fuerit noſtratum induſtria; aut quas laudes apud exteros ea aſſecuta ſit. Hinc certe cum doctis omnibus ingentem inierunt gratiam, inſigniſſimus ARUNDELLIÆ comes, SMITHUS, WHELERUS, SHERARDUS, CHISHULLUS; et nuper, illuſtriſſimus comes SANDUICENSIS, DAWKINSIUS et amicus ejus, mihi ſemper cum honore nominandus, WOODIUS; quos cum recenſeam, neſcio quæ gens viros protulit aut ad audendum et patiendum alacriores, aut ſolicitos magis ut ſua tædia in reipublicæ literariæ commodum redundarent.

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* See Review, vol. xlii. No. for May, 1770, where we gave an account of the principal places viſited by Meſſrs. Chandler, Revett, and Pars, in their Eaſtern Tour; and of the antiquities which they met with, and have deſcribed.

‘ Difficilis admodum et ingratus eſt antiqua marmora exſcribendi labor. Quam poſtulat et oculorum et mentis aciem, literis vetuſtate vel injuria tritis, ii norunt, quibus domi et per otium fieri licuit. Nobis præterea cum lapidibus ſolo obrutis, inverſis, vel ſupra infixis, ſæpius agendum fuit; et, cum longo itinere, ſole ardenti, barbaris vix amicis circumſtantibus, quaſi conflictandum. Quam autem potui curam ſemper adhibebam, ut lectiones genuinas, veraſque elementorum formas, ipſoſque marmorariorum errores, quorum exempla in ſequentibus paſſim obvia ſunt, in charta mea retinerem.’

That Dr. Chandler might not publiſh any inſcriptions which had already been fairly and fully exhibited, he carefully examined preceding collections; and from this examination he perceived that he had often ſubmitted to much diſagreeable labour which might have been ſpared. He inſpected, likewiſe, a manuſcript volume of Sherard's, which is preſerved in the Britiſh Muſeum, in hopes that the ſame marbles our Author had ſeen, might have been tranſcribed by Sherard, when they were leſs injured by time or other circumſtances; but this our learned Editor found ſcarcely ever to have happened.

The inſcriptions here preſented to the Public, one or two excepted, are ſuch as have either never appeared before, or have appeared in a very faulty manner. Of theſe laſt, many may almoſt be conſidered as new; eſpecially thoſe which Pococke had given.

With regard to the publication of inſcriptions, Dr. Chandler juſtly obſerves, ‘ Res eſt haud parvi momenti, ut characteres, ſi qui ſint, inſoliti, literarum nexus omnes et formæ, numerales notæ, et ſigla, aliaque ejuſdem generis accuratiſſime exhibeantur. Hinc preli fuit haud vulgaris hoc opus noſtrum; nec, niſi Oxonii agens, id imprimendi facultatem nactus eſſem.’

The preſent collection is divided into two parts. The firſt part contains the Aſiatic inſcriptions, and the ſecond thoſe which were found at Athens and in Greece. The number of them amounts to 240, and ſeveral of them are of very conſiderable length. They relate to a great variety of perſons and ſubjects, are the produce of many ſucceſſive ages, and exhibit ſpecimens of the different modes of writing that prevailed at different times; ſo that much room is afforded for gratifying the curioſity, and calling forth the attention and ſkill of the learned antiquarian. One of the moſt curious articles is the celebrated Sigæan inſcription, an elegant engraving of which, by Mr. Revett, is here given. This inſcription is an example of that ancient mode of writing which was called by the Greeks, ϐȣϛροφηδὸν. Potter's ſpecimen of this manner of writing, in the firſt volume of his Archæologia Græca, is erroneous, the letters in the ſecond line being inverted; a miſtake which Dr. Chandler thinks may eaſily be forgiven, as the Sigæan inſcription had not then been publiſhed.

That our Readers may ſtill farther be enabled to judge of what is to be expected from the work before us, we ſhall tranſcribe ſome paſſages from the ingenious Editor's ſyllabus and notes:

PARS PRIMA.

'IV. Sarcophagus integer, cum operculo, ceu ciſterna, unde aquam hauriant fontanam Tenedii, poſitus; ex Troade tranſvectus, literis magnis inſcriptus. *Murator.* p. 1639. *Pocock.* p. 32. Atticus, vir illuſtriſſimus, Attici Herodis pater, fuit Troadis ſeu Alexandriæ, quæ urbs eſt in conſpectu a Tenedo, benefactor olim eximius. Vide *Philoſtrat.* p. 547.

'Caſus Dativi in hac Inſcriptione aliiſque multis occurrunt ſine I finali, qui mos ſcribendi Strabonis ævo obtinuit, ϖολλοι, inquit p. 648, χωρις τȣ ι γραφȣσι δοτικας, και εκϐαλλȣσι γε το ιθος φυσικην αιτιαν ȣκ εχον. Quod tamen ipſe tradidit, Magneſiæ civitas arguebatur αμαθιας propter hanc literam in Inſcriptione quadam omiſſam, cum non liqueret rectone an dandi caſu accipienda vox eſſet.——

'XXV. Lapis longus. Continet duas Inſcriptiones, una mulieris, altera Cliti poetæ Tragici. Ad hanc pertinent voces ΟΔΗΜΟΣ, quas cingit corona; hunc *ſc.* Populus coronavit. Nullam ejus mentionem alibi invenire potui. Plus certè ſepulchro ob nomen ſervatum, quam ſcriptis debet. MS. *Sherard*, p. 45.——

'XXXVIII. Marmora, quorum mentionem fecimus in *Ionicis Antiquitatibus*. Inſcriptiones ſunt diverſorum temporum, ſed ad eandem rem ſpectantes. Samus et Prienne urbes erant vicinæ. Diſputabant de territorio ſuo atque confiniis, uti ſolent populi ſic poſiti; litemque ſæpiùs dijudicatam Samii pertinaciter renovabant. In utroque loco repoſita ſunt rei monumenta. Epiſtola a rege Lyſimacho ad Samios miſſa, ſententiam ejus continens, a Cl. *Wood* in Samo reperta, Oxonii nunc ſervatur. Vide *Marm. Oxon.* p. 38. In illâ autem deducitur, quaſi ab ovo, hiſtoria. Legati Prienéorum tunc oſtenderunt ſuam fuiſſe regionem, de quâ contendebant, ante Lygdamin,

de quo vide *Strab.* p. 61; et poſtea, obortas de eâ inter civitates inimicitias compoſuiſſe Biantem, ſapientem *ſc.* quem, ad proverbium uſque, juſtum judicem Antiqui prædicârunt. Prienéi, quæ acta fuerunt, diligenter inſcripſerunt, atque, ne teſtimonia perirent, Minervæ ſuæ concrediderunt. Terræ motus aut hoſtilis violentia, magis quam tempus, obſtitit, quo minùs totius cauſæ integra jam prodiret notitia. Exſcripſi, quos potui lapides; intactos plures, aliis fortaſſe olim exſcribendos, relinquens.——

' XLII. Superſtitionis Gnoſticorum inſigne monumentum. Prima linea conſtat ſignis vel notis quibuſdam myſticis. Frequens ſequitur nomen *Jehovah*, Græcis vocalibus expreſſum; cui quidem magnam potentiam tribuerunt iſti Hæretici.—Poſt invocationem petitio, *Serva urbem Mileſiorum et omnes incolas*: et ſubtùs, *Archangeli cuſtodite. Civitas Mileſiorum et omnes incolæ*, ſc. hæc precantur. Indicat Inſcriptio fuiſſe Sectam haud minus indoctam atque barbaram quam abſurdam. Vide *Wheler.* p. 270. *Spon.* p. 154. *Montfauc.* t. 2. lib. 3. Eandem verborum formulam infrà iterum inſcribere cœperunt, ſed vix unam lineam perfecerunt.——

' LVI. In unâ lineâ, literis permagnis pulchriſque. *Zopater* f. *Epicratis, qui choragus fuit, et Agonotheta et Stephanephorus, analemma, et ſuper ipſum radium, et pulpitum Baccho & Populo* dedit. "Analemma eſt ratio conquiſita Solis curſu et umbræ creſcentis a brumâ obſervatione inventa, e quâ per rationes Architectonicas, circinique deſcriptiones, eſt inventus effectus in mundo." *Vitruv.* l. IX. c. IV. Analemmata longè ante Horologia et ab iis diverſa. Vide *Baldi Lex Vitruv.* Gnomonis uſibus inſerviit, uti videtur, ἡ κερκίς. Locus pulpiti fuit in Orcheſtrâ. *Wheler*, p. 273.'

PARS SECUNDA.

In this part there are ſeveral important inſcriptions, the accounts of which are too long to be here inſerted. We muſt, therefore, content ourſelves with noticing a few of the ſhorter articles.

' VI. Inſcriptio valdè inſignis; paulò poſt Euclidem Archontem, cujus in eâ fit mentio, et receptas literas Ionicas, cum adhuc O pro OΥ uterentur Athenienſes, inciſa. Dum Turcæ murum Arcis reficiebant, ex parte ejus, Orientum verſus, decidit hoc marmor ſive ſtela. Inſcriptum fuit alterum quoque latus, ſed legere non potui.——

' XI. Marmor, literis ϛοιχηδὸν inciſis, in caſâ cujuſdam Turcæ in pavimento infixum. Archon fuit Nicodorus anno ⅔ Olymp. CXVI; quo tempore Demetrius Phalereus, Caſſandri præfectus, urbem regebat. Agathon fuit nomen fratris Caſſandri, cujus, uti videtur, filius Athenas advenit, navibus ſuis et militibus, ne timorem civibus incuteret aut ſuſpicionem vel in-commodum crearet, dimiſſis. Hujus nomen dubitanter exſcripſi, literis, quaſi deditâ operâ ferè deletis.——

'XXVIII. En! fragmentum *βυςροφηδον* inſcriptum; in muro repertum; nunc penes Societatem *Dilettanti.* Aliud, ſed minutum, vidi in plateâ non longè a Monaſterio Capucinorum, in pariete infixum.——

'XXXII. *Concilium atque Populus* poſuit *Apollodoram filiam Apollodori Gargettii, quæ ſacra geſſit Minervæ Poliadis.*

'Prope templum Minervæ Poliadis habitabant duæ virgines *Canephoræ* dictæ; quarum munus fuit, cum inſtaret Deæ feſtum, ſacra quædam occulta ad locum ſubterraneum non longè a templo *Veneris in hortis* deferre, acceptis aliis ſacris rediturae; quo functæ officio dimittebantur, novæque in arcem ducebantur. Vide plura apud Pauſan. p. 25.——

'LI. Erat platea Athenis dicta *Tripodes*; in quâ ædes parvulæ præmia Certaminum ſuſtinebant, in publicum ornamentum a Choragis conſecrata. Etiamnum extat Thraſylli monumentum dedicatum anno $\frac{4}{1}$ Olymp. CXV, ante Ch. CCCXX; et Thraſyclis, quod anno $\frac{1}{2}$ Olymp. CXXVII, ante Ch. CCLXXI; necnon Lyſicratis, quod anno ante Ch. CCCXXX. Hoc accuratiſſimè exhibet liber, cui titulus *Ruins of Athens.*

'Inſcriptionem hanc, literis Atticis valde inſignem, in lapide integro reperi, in domo prope Lyſicratis ædem. *Oeneis* Tribus *vicit cum pueris. Eurymenes f. Meleteonis Choragus fuit, Nicoſtratus docuit.* Uſitatum fuit Archontis nomen inſcribere, quod, cum ſatis ſpatii ſuperſit, hîc omittitur. Cauſa, ni fallar, hæc fuit: vicit Eurymenes anno ante Euclidem, ſc. *της αναρχιας*, $\frac{4}{1}$ Olymp. XCIV, quo Pythodorus fuit Archon, quem ſub Oligarchiâ electum Athenienſes haud nominabant.

'Literæ Γ, Κ, Λ, Μ, Σ eaſdem habent formas, quas in Inſc. I; Ν, quam in Sigeo lapide.

'LXXVIII. Inſcriptio cum figuris equitantis pueri et pediſſequi ejus, ad fores Scholæ Græcæ, in muro infixa. Alludit, ni fallar, ad Αυτοχϑονας. Nimirum fuit Ariſtocles ex familia, quæ autorem ſuum ab ipſâ terrâ Atticâ oriundum jactavit.'

The Appendix contains eleven inſcriptions, eight of which were communicated to Dr. Chandler by Mr. Crofts, Chaplain to the Engliſh factory at Aleppo.

The Editor's character of the preſent collection is as follows: 'Tibi certe proferam Inſcriptiones, quas humaniter excipias, ni fallar, digniſſimas: quarum nonnullæ rara admodum vetuſtate ſunt venerabiles; in quibus multa Hiſtoriam, Geographiam, Chronologiam antiquam illuſtrant; quas demum, puto, habiturus ſis pro Rei Antiquariæ additamento haudquaquam contemnendo.' With this character we entirely agree. Nevertheleſs, it muſt be acknowledged, that ſeveral of the inſcriptions are, in themſelves, no more important than the common

epitaphs in our church-yards, or the memorials of the works executed under the direction of overſeers and churchwardens. It is, however, difficult to ſay, in collections of this kind, what, or whether any thing, ought to be omitted. There is no inſcription that will not ſerve to gratify the curioſity, or exerciſe the ſagacity of the learned Antiquary, and which may not be productive of ſome collateral advantage.

It gives us pleaſure to find that Dr. Chandler intends ſpeedily to favour the Public with his Travels in Aſia Minor and in Greece.

ART. II. *An Analyſis of the Roman Civil Law, compared with the Laws of England: Being the Heads of a Courſe of Lectures publickly read in the Univerſity of Cambridge.* By Samuel Halifax, LL. D. the King's Profeſſor of Civil Law, and Maſter of the Faculties to the Lord Archbiſhop of Canterbury. 8vo. 3 s. 6 d. ſewed. Cambridge, Merril. London, White, &c. 1774.

IT is of much greater importance than may perhaps at firſt view be apprehended, to determine in what degree of eſtimation the Roman civil law ought to be held, and in what manner the ſtudy of it ſhould be perſued in a courſe of academical education. The learned and ingenious Author of the Analyſis now before us (as it was natural to expect from a Profeſſor of Civil Law) has taken much pains to diſplay the utility and importance of this ſtudy, and ' to raiſe it to that proper degree of credit, below which he is of opinion that it has been unduly depreſſed." For this purpoſe he expatiates on the advantages which the knowledge of the civil law affords to the ſcholar, the divine, the ſtateſman, and the common lawyer.

Many of the conſiderations which the Doctor ſuggeſts are, doubtleſs, important reaſons for the ſtudy of the civil law. It will be readily granted, that much knowledge of the cuſtoms and manners of the Romans may be collected from this ſource; that an acquaintance with the civil law may be of great uſe to explain and illuſtrate the claſſical Latin authors; that the purity of language with which theſe books are written may juſtly recommend them to the attention of the polite ſcholar; that it is of conſequence for the members of the univerſities to be acquainted with the laws which are the ground of their own inſtitutions; and that the divine, the ſtateſman, and the common lawyer, ought to be ſo far acquainted with the canon or civil law, as theſe are connected with their reſpective profeſſions or offices. But we muſt take the liberty to queſtion, whether ſome of the high encomiums which our Author paſſes upon the civil law, may not have ſome tendency to encourage thoſe principles of deſpotiſm, on which that ſyſtem is built.

It is well known, that ever ſince the time when the inſtitutions of Juſtinian were recovered, and the ſtudy of them became faſhionable through Europe, this ſtudy has been countenanced by our moſt arbitrary monarchs, excepting only when the claims of the Papal power rendered the introduction of the canon law hazardous to the Prince; that repeated attempts have been made to give theſe laws an authoritative eſtabliſhment in England; that the clergy have always made this a favourite object of their attention, and during ſome conſiderable periods had ſcarcely any other kind of knowledge or learning; and that, through the efforts of arbitrary princes and ambitious eccleſiaſtics, theſe laws have actually obtained authority in the courts of Biſhops, in the military courts, in the courts of Admiralty, and in thoſe of the two Univerſities. On the other hand, it is well known, that, for a long time, the Barons ſingly, and afterwards the Barons and Commons in union, ſtrenuouſly oppoſed every alteration of the Engliſh, in favour of the civil law, and diſowned the authority of the latter; and that in conſequence of this continued oppoſition, the civil law has never been able to eſtabliſh its authority in our courts of law and equity. Now to what muſt the general attachment of princes and prieſts, and the general averſion of the people, to this ſyſtem of law be aſcribed, but to this obvious cauſe, that the principles and ſpirit of theſe laws favoured the tyrannical and ambitious views of the former, and were inconſiſtent with the rights and liberties of the latter? This point is placed in ſo clear and convincing a light in the Biſhop of Litchfield and Coventry's Moral and Political Dialogues [*Dialogue* V. *on the Engliſh Conſtitution*] that it would be a difficult taſk to controvert the propriety of the character which his Lordſhip gives of the imperial laws, when he ſays that their genius and eſſence is deſpotic power, and that it is repugnant to the Britiſh conſtitution.

And is a code of laws, which breathes this ſpirit, and which, as Dr. Halifax himſelf acknowledges, eſtabliſhes uſages abhorrent from the free and liberal ſpirit of the Britiſh conſtitution, to be held up to view before our youth as a ſyſtem "founded on human nature, applicable to all the affairs of human life between nation and nation, man and man, and calculated to furniſh the minds of youth with univerſal and leading notions relative to natural and poſitive, written and unwritten law; to inſtruct them in the various rights of perſons, whether in a natural or civil capacity, the origin and rights of property, &c.?" Surely, to ſend our youth to the ſchool of imperial Rome to learn the mutual duties and rights of governors and ſubjects is (to borrow the words of Judge Blackſtone) ſacrificing our Alfred and Edward to the manes of Theodoſius and Juſtinian.

We do not mean, however, by what has been ſaid, to condemn the ſtudy of the civil law, much leſs to caſt a general cenſure upon this Analyſis of it: we only mean to ſhew the neceſſity of the caution which the Doctor ſuggeſts concerning the manner in which this ſtudy ought to be purſued, and which he doubtleſs obſerves in his lectures upon the ſubject. "Theſe lectures ſhould be ſo contrived (ſays he) as to prevent the danger which might otherwiſe be apprehended, of inſtilling falſe or arbitrary principles into the mind, by laying hold of every proper opportunity of pointing out the defects of the Roman ſyſtem, and the ſuperior excellence of our own."

Perhaps the beſt way to prevent any improper impreſſions of this kind would be, firſt to eſtabliſh the general principles of juriſprudence, and form a clear and connected ſyſtem of univerſal law (ſuch, for inſtance, as that of which the outlines are laid down in *Bellers's Delineation of Univerſal Law)* and then to refer the ſeveral parts of the Roman law to their proper places in this general plan. In this manner the laws of any particular countries might be brought into a connected view, and advantageouſly compared.

Dr. Halifax, however, thinking the inſtitutions of Juſtinian the beſt model, has choſen to follow the order of that work. From hence, and from ſuch portions of the digeſts and novels as were neceſſary to make the ſyſtem complete, he has framed a regular Analyſis of Civil Law; and in ſubordination to this leading deſign, has drawn a compariſon between the Roman laws and thoſe of England.

This plan is, in our opinion, executed with judgment, fidelity, and accuracy; and may be very uſeful, not only to the Doctor's pupils, but to all who wiſh to ſtudy the ſubject of civil law in a regular, connected method. We beg leave, however, to hint, that we think the work would have been more perfect, if references had been made through the whole to the digeſts, novels, &c. as well as to the inſtitutions. To give our Readers a more particular idea of the nature of this work, we ſhall ſubjoin the following ſhort chapter:

CHAP. XXV.

Of INJURIA, *or Injury.* Inſt. Lib. IV. Tit. 4.

'1. Injuria, or injury is any thing maliciouſly done or ſaid, by which another is hurt in his body or reputation.

'2. Injuries were, I. REAL. II. VERBAL; and both were divided into 1. Simple. 2. Atrocious.

'3. REAL injuries were thoſe in which an unlawful act was done.

'4. VERBAL injuries were thoſe in which ſlanderous and malicious words were ſpoken.

‘ 5. Under verbal injuries were included Libels; or malicious defamations of another, in writing or otherwiſe, tending to diminiſh his good name and reputation.

‘ 6. In what caſes the truth of defamatory words, ſpoken or written, would ſerve to excuſe the defamer, explained.

‘ 7. Injuries might be committed againſt a man's own perſon, or againſt thoſe who were under his protection. An injury done to a ſlave was an injury to his maſter.

‘ 8. The redreſs of injuries was had from the Decemviral law, the law of the Prætor, and the *Lex Cornelia.*

‘ 9. By the Decemviral law, the puniſhment of a real injury in the caſe of a broken limb, was retaliation; of a verbal injury of the atrocious ſort, the puniſhment was death. Injuries of a lighter kind, real or verbal, were puniſhed by a pecuniary fine.

‘ 10. The law of the Prætor allowed the party injured to eſtimate the damage received, which the judge might follow or leſſen at diſcretion.

‘ 11. The *Lex Cornelia* related to real injuries offered to the body; ſuch as in England are called Battery; and to the entry into the houſe of another by force; for which the party injured had a recompence in damages.

‘ 12. The injurious party, beſides a civil, was liable to a criminal proſecution, both by the Prætorian and Cornelian laws.

‘ 13. In a criminal proſecution, the puniſhment for atrocious injuries was death, or baniſhment: for injuries of a leſs heinous ſort, the offender was rendered incapable of being a witneſs, or of making a teſtament.

‘ 14. Injuries to the body or reputation may be proſecuted in England, 1. By action, at the ſuit of the party injured. 2. By indictment or information at the ſuit of the crown. By the former method, the party injured has a recompence in damages: by the latter, the offender is ſubjected to a corporal puniſhment or a pecuniary fine.

‘ 15. Injuries were aboliſhed, 1. By death; whether of the injurious or injured party. 2. Remiſſion. 3. Satisfaction. 4. Preſcription.’

Art. III. *A Supplement, conſiſting of Corrections and large Additions to a Biographical Hiſtory of England, referred to their proper Places in that Work.* To which, beſides an Index to the additional Characters, are ſubjoined exact Emendations and Improvements of the Index to the former Volumes; and a Liſt of curious Portraits of eminent Perſons not yet engraved, communicated by the Hon. Horace Walpole to the Author, James Grainger, Vicar of Shiplake in Oxfordſhire. 4to. 18 s. Boards. Davies, &c. 1774.

THE title-page of this publication ſufficiently explains its deſign. A quarto volume, containing upwards of 500 pages, conſiſting entirely of corrections and occaſional additions to two former volumes, and referring throughout to the pages and lines of thoſe volumes, muſt be allowed to poſſeſs originality of one kind at leaſt; ſuch a liſt of *Errata*, *Emendata*, and *Addenda* certainly never before appeared in any Supplement to any work. We are not, however, to draw any concluſions from hence unfavourable to the Author or his former work. This circumſtance, far from being any proof of careleſſneſs or precipitation, is a ſtriking evidence of the unwearied aſſiduity with which the Author has purſued his deſign, and of a laudable ambition to render his work as accurate and complete as poſſible. The particular account which we formerly gave of this work renders it unneceſſary for us to expatiate on the merit of the Supplement. It is ſufficient to remark, that we diſcover the ſame liberal turn of ſentiment, the ſame ſtrength and vivacity of expreſſion, and the ſame happy union of the gentleman and the ſcholar, in this as in the former volumes.

For the amuſement of our Readers we inſert the following articles:

'HENRICUS CORNELIUS AGRIPPA, who was born at Cologne, in 1486, was a man of a prodigious compaſs of knowledge. He was careful to inform himſelf of every ſcience; and ſaw, or pretended to ſee, the vanity of them all. Happy had it been for him, if he could have ſeen the vanity of alchymy, before he was the dupe of that fallacious philoſophy, and before he had ſeduced others, who were as great dupes as himſelf. He was celebrated throughout Europe; and was long a wanderer through many parts of it; eager in purſuit of fortune which he never overtook, and promiſing himſelf mountains of gold which evaporated in ſmoke. The hiſtory of his life, as recorded by Bayle and Schelborne, is intereſting and curious: ſometimes we find him in all the pride of literature, in ſchools and univerſities; at other times, in courts and camps; in the ſhops of projecting mechanics, and in the laboratories of hermetic philoſophers. Now he is courted as a prodigy of knowledge; and then ſhunned and deteſted as a ſorcerer, and his very dog is dreaded as an evil demon. He was in England in 1510; and in 1529, received an invitation from Henry VIII. to ſettle here, which he thought proper to decline. He died in 1535. The moſt celebrated of his works, which are in Latin, are his treatiſes "Of Occult Philoſophy," and "Of the Vanity of Sciences:" the latter, which is a frivolous book, has been greatly improved upon by Mr. Thomas Baker, in his admirable "Reflections upon Learning."——

'JOHN BANF. This man, who was far gone in philoſophical fanaticiſm, was a noted alchymiſt, and a particular friend of Mr. Aſhmole. Having diſcovered the ſecret of reducing gold and ſilver into mercury, he unfortunately fancied that he was very near converting that mineral into gold. All his paſſions and purſuits ſeem to have centered in his laboratory, as he was fully poſſeſſed with a notion that all valuable knowledge was comprehended in chemiſtry.

> By help of this, as he profeſt,
> He had firſt matter ſeen undreſt,
> And took her naked all alone,
> Before one rag of form was on. HUDIBRAS.

Though the world was inclined to laugh at this ſmoke-dried mercurialiſt, and the reſt of that lean fraternity, it is much more indebted to them than is commonly imagined; as while they were engaged in anxious ſearch of the philoſopher's ſtone, which they could never find, they frequently ſtumbled upon things which were well worth finding.——

‘ JOHN MASON, miniſter of Water Stratford, near Buckingham, was a man of great ſimplicity of behaviour, of the moſt unaffected piety, and of learning and abilities far above the common level, till he was bewildered by the myſteries of Calviniſm, and infatuated with millenary notions. This calm and grave enthuſiaſt was as firmly perſuaded as he was of his own exiſtence, and as ſtrongly perſuaded others, that he was the Elias appointed to proclaim the approach of Chriſt, who was ſpeedily to begin the millenium, and fix his throne at Water Stratford. Crowds of people aſſembled at this place, who were fully convinced that this great æra would preſently commence; and eſpecially after Maſon had, in the moſt ſolemn manner, affirmed to his ſiſter and ſeveral other perſons, that, as he lay on his bed, he ſaw Chriſt in all his majeſty. Never was there a ſcene of more frantic joy, expreſſed by ſinging, fiddling, dancing, and all the wildneſs of enthuſiaſtic geſtures and rapturous vociferation, than was, for ſome time, ſeen at Stratford; where a mixed multitude aſſembled to hail the approach of King Jeſus. Every vagabond and village fidler that could be found bore a part in the rude concert at this tumultuous jubilee. Maſon was obſerved to ſpeak rationally on every ſubject that had no relation to his wild notions in religion. He died in 1695, ſoon after he fancied he had ſeen his Saviour, fully convinced of the reality of the viſion, and of his own divine miſſion.——

‘ JOHN CASE, M. D. He was author of “ The Angelical Guide, ſhewing Men and Women their Lot or Chance in this elementary Life.” In Four Books, 1697. 8vo. This is one of the moſt profound aſtrological pieces that the world ever ſaw. The diagrams would probably have puzzled Euclid, though he had ſtudied aſtrology. I have ſeen the Doctor's head paſted into a port folio, amidſt theſe ſtrange diagrams, with the following motto:

“ Thron'd in the centre of his dark deſigns.”

‘ Immediately after the unintelligible hieroglyphic “ Adam in Paradiſe,” is this paſſage, which I have ſelected as a ſpecimen of the work :

“ Thus Adam was created in that pleaſant place Paradiſe about the year before Chriſt 4002, viz. on April 24, at twelve o’clock or midnight. Now this place Paradiſe is in Meſopotamia, where the Pole is elevated 34 deg. 30 min. and the ſun riſeth four hours ſooner than under the elevation of the Pole at London. Now, our curious reader may be inquiſitive concerning this matter. If you will not credit theſe reaſons laid down, pray read Joſephus ; there you will ſee ſomething of this matter, viz. of the firſt primum mobile, or moving poſture of the world, and place of Paradiſe, and elevation of its Pole. Many controverſies have been about the time and ſeaſon of the year, therefore I ſhall not trouble my reader any further with them. Let the ſcriptures be our guide in this matter: let there be (ſaith the word) and there was : and alſo the fifth day’s work of the creation, when the graſshoppers were, and the trees ſprang throughout ; this may give us to underſtand that the time of the creation muſt have its beginning in the ſpring. Now for the place or centre of the earth, from whence we may obſerve the Poles as aforementioned in Meſopotamia, where God placed Adam : ſo the ſpring is two months ſooner there than here with us, under the elevation of the Pole at London.”

‘ This paſſage is ſo unconnected with any thing elſe, except we ſuppoſe ſome abſtruſe meaning in the hieroglyphic, that it muſt be preſumed to be ſelf-evident, or elſe the author muſt have acted like James Moore, as is intimated in the following ſhort dialogue between that author and his reader :

R. What makes you write and trifle ſo ?
M. Becauſe I’ve nothing elſe to do.
R. But there’s no meaning to be ſeen.
M. Why that’s the very thing I mean.

ART. IV. *An Eſſay on the Demoniacs of the New Teſtament.* By Hugh Farmer. 8vo. 6 s. Robinſon. 1775.

THERE are ſcarcely any queſtions, relative to the Chriſtian religion, which are involved in greater difficulties than that which is the ſubject of the preſent treatiſe. Theſe difficulties, however, were far from ſhocking the faith of men in former ages ; the common hypotheſis concerning the Demoniacs being received without the leaſt degree of heſitation. The opinion of real poſſeſſions ſo univerſally prevailed for a long courſe of centuries, that it required an extraordinary effort of good ſenſe, and a great proficiency in ſound criticiſm, to be able to call it in queſtion. The firſt perſon who appears to have done it in our own country was the learned and excellent Mr. Joſeph Mede. But the ſtill ſmall voice of Reaſon could not be heard at a time when true philoſophy and the rational diſcuſſion of the internal parts of Chriſtianity had made a very feeble progreſs. The prejudice of the world was ſo ſtrong againſt Mr. Mede's ſyſtem, that it was probably regarded as a mere chimæra, and rejected without the trouble of examination.

More liberal ſentiments have gradually obtained among us; and the notion of real poſſeſſions is, we ſuppoſe, now diſcarded by many learned and thinking men. To this, the controverſy begun by Dr. Sykes, above thirty years ago, has not a little contributed. Dr. Sykes's opinion hath ſince been maintained, with great advantage, by Dr. Mead, Dr. Lardner, and others. But, though no ſmall light hath been thrown upon the queſtion by theſe reſpectable writers, the ſubject hath not been exhauſted. Much remained yet to be done; eſpecially with regard to a more minute and critical examination into the true meaning of Demoniacs in the New Teſtament, and the removal of the difficulties that occur in the accounts which are there given of poſſeſſed perſons. This taſk was reſerved for Mr. Farmer, and he has executed it in a very maſterly and complete manner.

The deſign of the firſt chapter of the treatiſe before us, is to explain and eſtabliſh the true meaning of the Demoniacs of the New Teſtament. In the proſecution of this deſign, our Author lays down ten propoſitions; the firſt of which is, that the ſpirits that were thought to take poſſeſſion of men's bodies, are called in the New Teſtament *Demons*, not Devils. Strange as it may ſeem, it is nevertheleſs an undoubted fact, that there is not a ſingle paſſage, in which the Devil or Devils are ſpoken of, in reference to the preſent ſubject. Though *poſſeſſed perſons* are ſo very frequently mentioned in the Goſpels, they are not, on any occaſion whatever, ſaid *to have*, or *to be poſſeſſed by the Devil.* They are uniformly and invariably deſcribed as having, or being poſſeſſed by, a *Demon* or *Demons*. Beelzebub is called the Prince of *Demons*, not of *Devils*. An objection having been urged, that our Saviour uſed Satan and Beelzebub as names for the ſame perſon, Mr. Farmer ſhews, with much ingenuity, that it by no means follows, from the paſſage on which the objection is grounded, that the Devil is called Beelzebub.

The ſecond propoſition is, that by Demons, whenever the word occurs in reference to poſſeſſions, either in the Scriptures, or other ancient writings, we are to underſtand, not fallen angels, but the Pagan deities, ſuch as had once been men. For the proof of this point, an appeal is made to the teſtimonies of the Heathens, and eſpecially the Greeks and Romans; to the ſentiments of the Jews in general, and the Phariſees in particular;

lar; to the language of Chriſt and his Apoſtles; and to the declarations of the primitive Chriſtians. In the courſe of the argument ſome obſervations are introduced concerning Beelzebub, which are ſo curious that we cannot avoid laying them before our Readers; omitting, at the ſame time, the notes and references that are ſubjoined, by our Author, in ſupport of his remarks:

'In the late controverſy, ſays he, concerning Demoniacs, it was confidently aſſerted by one party, and either allowed or not diſputed by the other, "that Beelzebub is the name which the Jews gave to the prince of fallen angels; and that it was given him by way of deriſion; Beelzebub being the ſame with Baalzebub, and ſignifying as that doth, *the lord of a fly*." Now were it true, that Beelzebub is a fallen angel, demons, without doubt, are ſpirits of the ſame order. But what hath been aſſerted by ſome with regard to this matter, and too readily granted by others, hath never yet been proved. The point deſerves to be carefully conſidered.

'We learn from the Old Teſtament, that *Ahaziah ſent meſſengers, and ſaid unto them, Go, inquire of Baalzebub, the god of Ekron, whether I ſhall recover of this diſeaſe.* From this paſſage it clearly appears, that Beelzebub was a god of the Philiſtines, and had a temple and oracle at Ekron. It likewiſe appears, that this name was not given him by way of contempt; becauſe it was uſed by Ahaziah at the very time he was acknowledging his divinity, and deſirous of conſulting him concerning his recovery. This is farther evident from the true meaning of this name, and the reaſon of its being given. Hiſtory informs us, what we may eaſily credit, that thoſe who lived in hot climates, and where the ſoil is moiſt (which was the caſe of the Ekronites, who bordered upon the ſea) were exceedingly infeſted with flies. Theſe inſects were ſometimes thought to cauſe contagious diſtempers. Pliny makes mention of a people who ſtopped a peſtilence which they occaſioned, by ſacrificing to the *fly-hunting god.* It ſeems not improbable, that ſome imagined cure of this kind, or a general perſuaſion of his power of driving away flies from the places they frequented, might be the reaſon why the god of Ekron was called Beelzebub. For it was cuſtomary with the Heathens, to call their gods by the name of thoſe inſects, from which they were believed to deliver their worſhippers. *The god of flies*, and *the fly-hunter*, were titles aſcribed by the Greeks to Jupiter, as well as to Hercules. Now, in as much as Beelzebub is a title of honour, and ſuch as might be, and certainly was, applied to the god of Ekron by his worſhippers, it can hardly be doubted, but that it was in uſe amongſt the Philiſtines, as well as amongſt the Jews. Whatever opinion the latter had formed of the moral character of the prince of demons, yet, even they did not call him Beelzebub by way of deriſion, notwithſtanding the ſeeming meanneſs of this term, *the lord of flies.* For the Jews had learned of the Heathens, to regard a power of driving away theſe noxious inſects as *a divine prerogative*; endeavouring to perſuade men, that the temple of Jeruſalem, though ſo many ſacrifices were offered there daily, never had a fly upon it;

thus *copying*, rather than *deriding*, what the Heathens fabled concerning ſome of their temples, into which (according to Pliny, Solinus, and others) no fly could enter.

‘ Upon what grounds then is it concluded, that by Beelzebub, we are to underſtand the devil, if by the devil be meaned a fallen angel? Can this be proved from the import of the name? There is no kind of affinity between Beelzebub and devil either in the ſound or meaning. Were the Jews accuſtomed to call the devil by the name of Beelzebub? The very contrary appears from their ancient writings, in which he is called Aſmodæus. This is a great objection againſt the common hypotheſis. The difficulty was felt and confeſſed by Bochart, Selden, and others. But theſe learned men did not advert, that the Phariſees were not ſpeaking of the devil. It is indeed in the higheſt degree improbable, that there ſhould be any reference here to the devil, for this farther reaſon, that he is never ſpoken of in Scripture as *poſſeſſing* men's bodies; this was deemed the peculiar office of demons. Beelzebub was the prince of *the poſſeſſing demons*, in the eſtimation of the Phariſees; and therefore in their eſtimation, was a human ſpirit; as will be ſhewn immediately upon the expreſs teſtimony of a learned Phariſee. Laſtly, Beelzebub was a Heathen deity: for he is ſpoken of here as a demon, which was the uſual appellation of the Heathen deities; he is expreſly called in the Old Teſtament, the god of Ekron, and is repreſented by the Phariſees under the very ſame title and character as the Heathens themſelves aſcribed to their gods. The Phariſees therefore, under this title, did not refer to a different perſon from what the Heathens did. Now, if Beelzebub was a Heathen demon, or deity, he was no other than a deified human ſpirit: for ſuch were all the Heathen demons, who were the more immediate objects of the public eſtabliſhed worſhip, and thoſe in particular to whom divination and oracles were aſcribed. And if the prince of demons was of human extract, no doubt his ſubjects were ſo likewiſe.’

In the ſection from which the preceding extract is taken, Mr. Farmer hath learnedly explained whence it came to paſs that the Fathers, after the time of Juſtin Martyr, referred poſſeſſions to celeſtial Demons; and hath conſidered the ſpirit of Python or Apollo, with which the damſel at Philippi was thought to be poſſeſſed.

That the Demons who were believed to take poſſeſſion of men's bodies, were probably regarded by the Jews as evil beings, is ſhewn under the third propoſition. In this light were Demons conſidered by the Heathens, and by Joſephus; and yet they did not look upon them as fallen angels. But, though ſome of the epithets given by the Evangeliſts to the ſpirits ejected by Chriſt, ſeem rather beſt to agree with the ſuppoſition of their being of an immoral nature, our Author obſerves, that it is not certain, whether the epithets of *evil* and *unclean* were given them to expreſs their *perſonal diſpoſitions*, or only thoſe *effects* they were ſuppoſed to produce. The word *evil*,

evil, might be applied to a demon, on account of the *pain* and *miſery* he was thought to create. And it is poſſible, that Demons might be called *unclean*, becauſe perſons under that melancholy and maniacal diſorder, of which they were the reputed authors, avoided the ſociety of men, and were continually defiling themſelves with objects eſteemed by the Jews unclean.

It is evinced, under the two next propoſitions, that thoſe perſons who are ſpoken of as having Demons, ſuffered real, and very violent diſorders, from whatever cauſe theſe diſorders proceeded; and that the particular diſorders which the ancients, whether Heathens or Jews, aſcribed to the poſſeſſion of Demons, were ſuch only as diſturbed the underſtanding. A diſtinction is here carefully to be made between diſeaſes ſupernaturally *inflicted* and *poſſeſſions*. The ancient Heathens attributed diſeaſes in general to the anger of the immortal gods. But they did not repreſent all perſons whom the gods or Demons viſited with diſeaſes, as having thoſe gods or Demons *within them*, which was ſuppoſed to be the caſe with all Demoniacs. Poſſeſſion included in it the idea of madneſs, amongſt the Latins, the Greeks, the Jews, and other Eaſtern people. That all the poſſeſſed were mad, is farther proved, by Mr. Farmer, from the dramatic writings of the ancients.

'Beſides madneſs, the ancients aſcribed the epilepſy to poſſeſſion; eſteeming this diſorder *ſacred* on account of the *entrance* of demons into the bodies of thoſe who ſuffered under it. Theſe two, the epilepſy and madneſs are kindred diſorders. The former is often the conſequence of the latter, and the fits of it are always attended with a deprivation of the underſtanding, and with convulſive agitations, or a frantic and mad behaviour. Beſides madneſs, continues our learned Writer, and (what are ſo nearly allied to it) epileptic fits, I know of no diſtemper that the ancients aſcribed to poſſeſſion; unleſs, perhaps, fits of apoplexy, which alſo affect the brain, the ſuppoſed reſidence of thoſe demons who entered the bodies of men. Whatever may have occurred to others, who have a more enlarged view of the ſubject; yet, with reſpect to myſelf, I muſt own, that after having taken ſome pains in making inquiry into the ſenſe of the ancients upon it, I have not been able to find any caſe of (what was called) demoniacal poſſeſſion, that was not attended with ſome diſorder of the underſtanding. Indeed, it ſeems to me very unlikely, that any inſtance from amongſt the ancients ſhould ever be produced of a perſon ſaid to be poſſeſſed, who was in his right mind; inaſmuch as all the ancients, in their ſeveral languages, employed the word which ſignified poſſeſſion, to expreſs madneſs.'

How far the language of Scripture correſponds with the ſentiments of Pagan and Jewiſh antiquity, is the ſubject of inquiry under the ſixth propoſition; which is, that the Demoniacs ſpoken of in the New Teſtament, were all either madmen or epileptics. Mr. Farmer evinces the truth of this poſition, from the Jews reproaching Chriſt with having a Demon, and Beelzebub; from a ſimilar reproach which was caſt upon John the Baptiſt; and from a particular conſideration of the deſcription that is given of the Gadarene Demoniac. Our Author proves, likewiſe, that the Pythoneſs at Philippi was a raving propheteſs. Thoſe who lived near the times of the Evangeliſts, were under no difficulty to underſtand their meaning, when they ſpake of the Demoniacs. This appears from a paſſage of Celſus concerning Mary Magdalene; in which he calls her *a diſtracted woman*, referring to the account given of her in the Goſpels, *that out of her went ſeven Demons*.—Upon the whole, it is evident, that the Demoniacs ſpoken of in the New Teſtament were ſuppoſed to have Demons (that is, the ſouls of wicked men) reſiding in them, and to act entirely under their malignant influence: that theſe Demoniacs were either madmen of one kind or other, or ſubject to epileptic fits, which are ever attended with a ſuſpenſion of the regular exerciſe of the underſtanding: and that it was from the ſymptoms of theſe diſorders that it was inferred the patients were poſſeſſed by Demons.

Dr. Lardner having contended, "that all thoſe ſaid to have evil ſpirits, were not diſcompoſed in their mind," Mr. Farmer gives a full anſwer to the Doctor's objections: after which, he proceeds to ſhew, upon what grounds poſſeſſions are diſtinguiſhed from diſeaſes in general, and from lunacies in particular; and for what reaſon madneſs and epileptic fits, rather than other diſorders, are aſcribed to poſſeſſion. With regard to the diſtinction between poſſeſſions and lunacies, our ingenious Writer obſerves, that, in order to underſtand this matter, it is neceſſary to examine the ſentiments of antiquity concerning it. Now it was the general opinion of antiquity, that ſome diſeaſes are owing to the influence of the celeſtial bodies; and that the paroxyſms and periods of others are regulated by the moon in particular. This was the caſe more eſpecially with reſpect to *epileptic diſeaſes*, the fits of which, it was affirmed, conſtantly returned every new and full moon.—Hence *epileptics* were, by the Greeks and Latins, called *lunatics*. The Evangeliſt Matthew, therefore, without doubt, by lunatics meant epileptics. We ſee then, on what grounds the ancients in general, and the Evangeliſts in particular, diſtinguiſhed between Demoniacs and Lunatics; the former of whom we call Maniacs, and the latter Epileptics. Theſe two diſorders are attended with very different ſymptoms; and they were formerly by ſome aſcribed to different cauſes.—It is neceſſary to add, that the ſame perſon was reputed by many both a Demoniac and Lunatic; a Demoniac, becauſe they referred the epilepſy to the poſſeſſion of Demons; a Lunatic, becauſe the fits of this diſorder were ſuppoſed to keep lunar periods.—This, perhaps, was thought to be the caſe of the youth deſcribed in the Goſpel. His father repreſents him both as a *lunatic* and *ſore vexed* with a Demon. He was what ſome modern phyſicians call *epileptic mad.* He was not conſidered as being mad or vexed with a Demon at all times, but only under the paroxyſms of his epileptic diſorder, which returned at the changes of the moon.—Our Author's account of things in this ſection, juſtifies the repreſentation he had before made of Demoniacs, as perſons that laboured under real diſorders; and is confirmed by the ancient Chriſtian writers, who deſcribe Demoniacs as men diſordered in their mind.

In the two following ſections Mr. Farmer proves, in a ſatiſfactory manner, that demoniacal poſſeſſions, and the diſorders imputed to them, were not peculiar to the country of Judea, and the time of Chriſt, or abounded more in that country, or at that time, than any other; and that the Demoniacs of the New Teſtament are not different from thoſe mentioned in other ancient writers.

His ninth propoſition is, that there is no ſufficient evidence from REASON for the reality of demoniacal poſſeſſions; nay, that Reaſon ſtrongly remonſtrates againſt it. Upon this topic our Author diſplays great ſtrength of argument. There is no natural evidence of the ſpirits of dead men having power to enter the bodies of the living. Thoſe who firſt invented this doctrine, were men unacquainted with Nature, and yet ambitious of accounting for its moſt myſterious phænomena.—On the other hand, thoſe perſons whoſe minds were not diſturbed by ſuperſtitious terrors, and who gained an inſight into Nature, pronounced what commonly paſſed for demoniacal poſſeſſions, to be mere natural diſorders. This was the caſe, not only with the Sadducees and the Epicureans, but alſo with the Peripatetics. This was the caſe with Ariſtotle, the founder of their ſect, and who is juſtly ſtyled the Prince of the Philoſophers; with the divine Hippocrates, equally eminent for his piety and judgment; with Celſus, Plotinus, Poſidonius, and others. And it is known to every one, that ſince the improvements of Science in later times, the moſt able and judicious phyſicians have confirmed by their ſuffrages the opinion of the moſt learned and judicious amongſt the ancients, upon the ſubject before us.

In the proſecution of his argument, Mr. Farmer ſhews, not only that the diſorders imputed to poſſeſſion, *may* proceed from natural cauſes, but that they *actually do ſo*, and are cured by natural remedies. He repreſents, likewiſe, the inconſiſtency of real poſſeſſions with the order of the natural world, and the wiſdom and goodneſs of God; and exhibits, in a clear and ſtriking light, the abſurdity and danger of allowing, that men are in the power of ſuperior malevolent ſpirits.

The tenth ſection of the firſt chapter brings us to our Author's laſt propoſition; which is, that the doctrine of demoniacal poſſeſſions, inſtead of being ſupported by the Jewiſh or Chriſtian revelation, is utterly ſubverted by both. This ſection conſtitutes a very important, and, in our opinion, a deciſive part of the preſent treatiſe. The doctrine of demoniacal poſſeſſions was not originally founded on revelation; neither was it taught, or referred to, by the ancient prophets. There were ſeveral occaſions on which the mention of it might have been expected in the Old Teſtament, had it been revealed under that diſpenſation. But the Old Teſtament is *ſilent* on the ſubject, and cannot be employed in favour of poſſeſſions. With regard to the prophets of the New Teſtament, they were not the original authors of this doctrine. It was generally entertained before the age of the Goſpel, and it was common both among Jews and Gentiles, in our Saviour's time; but it never received the ſanction of Chriſt or his Apoſtles.—Nay, it is inconſiſtent with the fundamental principle of the Jewiſh and Chriſtian diſpenſations; with the evidence of miracles in general, on which they reſt; and with the nature of that miracle in particular, which was performed upon Demoniacs. This laſt circumſtance is ingeniouſly diſcuſſed by our Author; who then comes to another part of his argument, which is, that all the prophets of God, in every age, when profeſſedly delivering their divine meſſages to mankind, have with one voice proclaimed the utter impotence of Demons; and hereby entirely ſubverted the doctrine of demoniacal poſſeſſions.

To avoid repeating what had occurred in his Diſſertation upon Miracles, Mr. Farmer enters into a long and curious examination of a paſſage of St. Paul, in the firſt Epiſtle to the Corinthians: *We know that an idol is nothing in the world; and that there is none other God but one.* As our limits will not permit us to lay this maſterly criticiſm before our Readers, we muſt content ourſelves with giving an extract from what, in the courſe of the inquiry, is advanced concerning St. James's aſſertion, that *the Devils* (in the original, *the Demons) believe and tremble*; though without the notes by which the learned Writer's remarks are accompanied:

'I do not remember, ſays our Author, to have ſeen it obſerved by any writer (and therefore I ſubmit the obſervation entirely to the judgment of others) that this paſſage is taken from one in the book of Job, which we unhappily render, *Dead things are formed from under the waters, and the inhabitants thereof*; but which may more properly be tranſlated, *The giants tremble under the waters* (or *in the abyſs) together with their hoſt*, or *fellow-inhabitants.* Job is here celebrating the dominion of God over the manſions of the dead; and he affirms, that the *giants,* the ſouls of thoſe mighty men, who were ſuch a terror to the old world, and periſhed by the deluge, do now tremble in the infernal regions, together with thoſe who were once their cotemporaries on earth, or that now inhabit the ſame manſions. That the Jews thought that Job here referred to wicked ghoſts, to the ghoſts eſpecially of the ancient giants, clearly appears from the Chaldee Paraphraſe, and from the Septuagint. The words, however, may be underſtood in a more general ſenſe to the following effect: "The departed ſouls of the wicked tremble in *the loweſt ſheol*, even all the inhabitants of thoſe gloomy manſions." Now the demons of St. James anſwer to theſe departed ſouls in Job, whether you underſtand thereby the ghoſts of the wicked in general, or thoſe of the antediluvian giants in particular. For demons denoted the ghoſts of wicked men, of ſuch eſpecially as ſuffered a violent death, and particularly thoſe deſtroyed by the flood, who were conſidered as the worſt kind of demons. So that the apoſtle ſeems only to have tranſlated this paſſage of Job, when he ſaid, *The demons tremble.* As to the additional circumſtance of their *believing*, mentioned in the tranſlation, it is clearly implied in the original; a dread of God's juſtice being inconſiſtent with a diſbelief of his exiſtence. I add, that St. James doth not appear to be delivering any new doctrine concerning demons in this place, but rather to be arguing with the perſons to whom he writes, upon their own principles, or appealing to a fact that they would not diſpute, becauſe eſtabliſhed upon the authority of the Old Teſtament. *Thou believeſt that there is one God*, and ſo far *thou doſt well*: but this faith alone is not ſufficient; for *the demons alſo believe and tremble.* In reaſoning with Jews, or with Jewiſh converts, what was more natural than to employ a principle allowed by themſelves, and contained in their own Scriptures? It is the more reaſonable to ſuppoſe that the text in queſtion is borrowed from theſe writings, as the immediately ſucceeding arguments, from the caſe of Abraham and of Rahab, are certainly drawn from thence. If the foregoing obſervations are juſt, this paſſage is a clear proof that by demons in the New Teſtament, we are ſometimes to underſtand the ghoſts of dead men.'

The ſecond chapter of this elaborate work is employed in ſolving the ſeveral objections which have been urged againſt the foregoing explication of the Goſpel Demoniacs; and is divided into three ſections. The buſineſs of the firſt ſection is to anſwer the objection which is drawn from what was ſaid and done by the Demoniacs themſelves, whence ſome have concluded that they were inſpired and aſſiſted by ſuperior agents, ſuch as Demons are commonly ſuppoſed to be. As, however, it muſt be allowed, that the New Teſtament never repreſents the language and behaviour of the Demoniacs, as the effect and evidence of a ſupernatural agency, it is only to be examined whether ſuch agency can be juſtly and certainly inferred from the facts themſelves.

It is pleaded, *that the Demoniacs knew, and proclaimed Jeſus to be the Meſſiah.* But this may be accounted for, by conſidering the extraordinary circumſtances which, at that time, rendered

Jeſus the object of univerſal attention; propagated his fame throughout all Judea, and the countries bordering upon it; and created in the Jewiſh people a ſtrong perſuaſion that he was the Meſſiah. Might not the Demoniacs, therefore, long before they were ſeized with their diſorder, learn in common with others, the high character of the Meſſiah, then univerſally expected? And in their intervals of ſanity, ſo very common to perſons of a diſordered underſtanding, might they not hear of the fame of Jeſus as the expected Meſſiah, which was ſpread in all places before they made any acknowledgment of his character? It is indeed ſcarcely poſſible that they could be ignorant of him, becauſe, in general, they were under no confinement.

'If I might be allowed to propoſe a conjecture, ſays Mr. Farmer, I would obſerve, that perhaps the Demoniacs would run into the common opinion concerning Jeſus as the promiſed Meſſiah, more eagerly than perſons of a cooler judgment; the latter being ſtruck with ſome contrary appearances in his character (ſuch as the poverty of his condition, and the ſpiritual nature of his doctrine) which eſcaped the attention of the former, who, for this reaſon, with greater confidence, ſaluted him under his high character, agreeably to the firſt impreſſion which his miracles made on the minds of all men. This ſeems to me much more probable, than that infernal ſpirits ſhould freely and zealouſly aſſert the divine claims, and ſpread the glory, of Jeſus as the Meſſiah.'—The caſe of the Pythoneſs is explained by the ſame train of reaſoning.

It is urged farther, that Chriſt commanded the *Devils* (*Demons*) *not to diſcover him.* In order to ſolve this difficulty, our Author has recourſe to the idea which the ancients entertained concerning Demoniacs; from which it appears, that, as Chriſt, in conformity to the accuſtomed modes of ſpeech, commanded Demons to *come out*, he might, upon the ſame principle, command them to *be ſilent.* Nor was any thing more likely to awe the Demoniac himſelf into immediate ſilence, than his hearing ſuch a command delivered to the ſpirits that (in his opinion) actuated him, by one ſo famed as Jeſus was for his power of controling them. The language was adapted to his apprehenſions; and the diſturbed ſtate of his mind.—With regard to our Lord's prohibiting the Demoniacs from declaring him openly to be the Meſſiah, this prohibition was as properly given to them as it was to his own diſciples, and alſo to many others. Or if Jeſus had any *peculiar* reaſon for checking the zeal of the Demoniacs, it probably was the deſire of leaving no room for the ſpecious pretence, that there was a ſecret agreement between him and thoſe evil ſpirits, who were judged to be ſo eager in applauding him.

Again, ſome have ſaid, that Demoniacs could not be mere madmen, becauſe *they argue with Chriſt in a very rational manner, and ſpeak to better purpoſe than the bulk of thoſe who were in* *their ſenſes.* As this aſſertion is chiefly founded upon the behaviour of the Gadarene Demoniac, Mr. Farmer makes a full inquiry into the circumſtances related concerning him, in order to ſee how far they agree with the ſuppoſition of his being directed and aſſiſted by ſuperior intelligences in all that he ſaid and did. The reſult of the inquiry is, that there are not, in any part of his conduct, the ſigns of extraordinary ſagacity, ſuch as mark the agency of a ſpirit of celeſtial origin. On the contrary, the behaviour of the Demoniac appears to be that of a madman, agreeably to the expreſs repreſentation of him in the hiſtory. Nor is any one circumſtance mentioned concerning him inconſiſtent with this repreſentation.

It hath, alſo, been alleged, that Demoniacs diſcovered more than human ſtrength. But it is ſhewn, in anſwer to this allegation, that neither the Gadarene Demoniac, nor the Demoniac at Epheſus, exerted any greater ſtrength than what mere madmen diſcover, from an extraordinary flow of animal ſpirits, or from ſome other cauſe, eſpecially in the moſt violent paroxyſms of their diſorder.

In the next ſection, our Author examines the argument in favour of real poſſeſſions taken from the deſtruction of the herd of ſwine, which the Demons are ſaid to have entered, and ſtimulated to inſtantaneous madneſs. This caſe is conſidered by ſome as a deciſive proof of the power of Demons, both over the human and brutal race, and is thought even to have been purpoſely deſigned by providence to convince us of this principle, and to refute the oppoſite opinion.

To enervate this argument, Dr. Sykes ſuggeſted, and Dr. Lardner ſtrenuouſly contended, that *the ſwine were frighted by the two madmen, and ſo driven down the precipice into the ſea.* On the other hand, the advocates for the common hypotheſis inſiſt upon it (and with great reaſon) that it was impoſſible for two men, however fierce, to put ſo vaſt a herd of ſwine as two thouſand into motion in an inſtant, and to cauſe them all to ruſh with violence down a precipice into the ſea: ſwine, contrary to the nature of moſt other animals, running different ways when they are driven. But it doth not appear from the hiſtory, that the men ever fell upon the herd, or made any attempt to drive them into the ſea. When it is ſaid, that the Demons *went out* of the madmen, and *entered* the ſwine, the Evangeliſts, if their language be interpreted agreeably to the popular opinion on which it is founded, muſt mean, that the madmen, in conſequence of the departure of the Demons, were cured, and reſtored to their right mind; and that they were cured *before* the ſwine were diſordered. It is evident likewiſe from the hiſtory, that at the time the Demoniacs were cured, they were preſent with Chriſt; and the herd of ſwine *at ſome* *diſtance from them.* The deſtruction of the ſwine is expreſsly aſcribed, not to their being *driven by the Demoniacs*, but to the *entrance of Demons* into them, or to their being ſeized with the ſame diſorder from which the men were relieved. All that can be inferred from the Evangeliſts ſaying, that *the Demons came out of the men, and entered into the herd of ſwine*, is, that the madneſs of the former was transferred to the latter, in the ſame ſenſe as *the leproſy of Naaman was to cleave to Gehazi, and to his ſeed for ever.* So great a miracle as that wrought upon the ſwine, can be aſcribed to no other agency than that of God. Accordingly, we are told, that it was performed at the word or command of Chriſt: *forthwith Jeſus gave them* (the Demons, the reputed cauſes of madneſs) *leave, and ſaid unto them, Go.* Should an inquiry be made into the reaſons of this divine diſpenſation, it might be anſwered, that He who gave life to all, hath a right to reſume it, and doth often reſume it, both from men and beaſts, and viſit their bodies with diſorders, for reaſons unſearchable by the human underſtanding. However, Mr. Farmer points out ſeveral wiſe and important purpoſes that were anſwered by the miraculous deſtruction of the ſwine. 1. It was a juſt puniſhment of the owners. 2. It ſerved to aſcertain the *reality*, and to ſpread the *fame* of the miracle performed upon the Demoniacs. 3. It was calculated to correct the falſe notions, concerning the power of Demons, which were entertained in that age, as well by Jews as Gentiles, by both of whom Gadara was inhabited. 4. This miracle prevented ſeveral great inconveniencies that would otherwiſe have attended the miniſtry of Chriſt. And laſtly, though the Goſpel, conſidered as a diſpenſation of mercy, was, with great propriety, confirmed chiefly by miracles of mercy; yet it was neceſſary there ſhould be ſome examples of ſeverity to check the preſumption of mankind in all ages, and to warn them of the danger of rejecting a divine prophet, who, though he eminently appeared as the meſſenger of God's love, was alſo the appointed miniſter of his juſtice.

The third and laſt ſection of the ſecond chapter, is in anſwer to the moſt popular argument in favour of real poſſeſſions; that which is drawn from the language of Chriſt and his Apoſtles, in performing and recording the cure of the Demoniacs, or in deſcribing the caſe of theſe unhappy perſons. This part of the work before us is much laboured, and contains a variety of important and judicious obſervations. But we can only lay down the general poſitions that are illuſtrated at large by our ingenious Author: 1. It is cuſtomary with all ſorts of perſons, with the ſacred writers in particular, and our Saviour himſelf, to ſpeak on many ſubjects in the language of the vulgar, though known and admitted to have been originally grounded on a falſe philoſophy. 2. The foregoing obſervation holds true in the caſe before us; for all ſorts of perſons, and particularly the divinely commiſſioned inſtructors of mankind, ſpeak in the ſame manner, on the very ſubject in queſtion. They adopt the popular language, without deſigning to countenance the opinion on which that language was originally founded. 3. Chriſt and his Apoſtles had ſufficient reaſon for adopting the common phraſeology with reſpect to Demoniacs (even ſuppoſing them not to approve the hypotheſis on which it was grounded;) becauſe it was employed to deſcribe the real caſe of theſe perſons, both the ſymptoms of their diſorder, and their cure. 4. It doth not appear, that our Lord and his Diſciples had any *divine warrant* to change the vulgar language in deſcribing the caſe of the Demoniacs; or that they were immediately and expreſsly commiſſioned by God, to inſtruct mankind in the ſecret cauſes of any of thoſe diſtempers which they were empowered to cure, and to rectify any phyſical miſtakes concerning them. 5. As the firſt publiſhers of the Goſpel *were not*, ſo they *could not*, be commiſſioned by God to inſtruct mankind in the phyſical cauſes of thoſe diſeaſes which they healed. At leaſt, the reality of poſſeſſions could not be directly and immediately determined by the authority of Chriſt and his Apoſtles without great impropriety.

The concluding chapter, which is, comparatively, a ſhort one, diſplays the inconveniencies attending the common explication of the Goſpel Demoniacs, and the advantages that reſult from the account given of them in the two preceding chapters.

Theſe are the outlines of a treatiſe, which every impartial Reader muſt allow to be written with great perſpicuity of method and language, and to be replete with excellent learning, good ſenſe, and maſterly criticiſm. To us it appears deciſive on the ſubject; and we think that it is only by ſuch a rational and liberal ſpirit as breathes in the preſent work that Chriſtianity can be cleared from the abſurdities it has been loaded with, and placed on its genuine foundation. If, however, Mr. Farmer's eſſay is capable of being anſwered, we wiſh that the anſwer may be ſpeedily undertaken by ſome gentleman of real knowledge, literature, and candour; that ſo the controverſy may be brought, if poſſible, to a concluſion.

Our Author has now completed his deſign with regard to miracles. But, as many important things in theology muſt have occurred to him, in the courſe of his learned inquiries and ſtudies, we ſhall ſincerely rejoice to have him go on in aſſerting the ſupremacy of God, and in removing the remains of ſuperſtition and manichæiſm which ſtill adhere to our religious ſyſtems.

ART. V. *Concluſion of the Account of Carſtares' Life and State Papers.* See our laſt Month's Review.

THE Life of Mr. Carſtares is followed by an abſtract of the hiſtory of the ſtateſmen whoſe letters are contained in this publication. This abſtract, which is an agreeable appendage to the preſent work, is taken from a manuſcript communicated by the Earl of Hyndford to the publiſher. It ſeems to have been written in the year 1704, or in the beginning of 1705, although there are ſome additions to it of a poſterior date, and in a different hand. The author intended it for the private uſe of the Princeſs Sophia, and the Elector of Hanover.

The perſons of whom a ſhort account and character are here given, are, Secretary Johnſton; the Earl of Argyle; Secretary Ogilvy, afterwards Earl of Seafield, Lord High Chancellor of Scotland; Lord Tarbat; the Earl of Melville; Sir James Stewart, Lord Advocate; the Duke of Queenſberry; the Earl of Tullibardine; the Marquis of Annandale; the Earl of Stair; Cockburn of Ormiſton; Murray of Philliphaugh; Mr. Carſtares; the Earl of Marchmont; Sir Hugh Dalrymple, Preſident of the Court of Seſſion; and Andrew Fletcher of Salton. Though the laſt-named gentleman bore no part in the correſpondence now publiſhed, Dr. M'Cormick juſtly obſerves, that his character merits a place in a work intended to illuſtrate the hiſtory of a period in which he made ſo great a figure. We ſhall lay the account of Mr. Fletcher before our Readers:

'He is (ſays the manuſcript from which this character is extracted) a gentleman of a good eſtate in Scotland, with the improvement of a good education. He was knight of the ſhire of Lothian to that parliament to which the Duke of York was commiſſioner, in the reign of King Charles II. and openly oppoſed the arbitrary deſigns of that Prince, and the fatal bill of ſucceſſion; which obliged him wiſely to retire, firſt to England, then to Holland, becauſe the Duke of York would not forgive his behaviour in that parliament.

'They ſummoned him to appear at Edinburgh; which he not daring to do, was declared traitor, and his eſtate confiſcated. He retired to Hungary, and ſerved ſeveral campaigns under the Duke of Lorrain; returned to Holland after the death of King Charles II. and came over to England with the Duke of Monmouth; had the misfortune to ſhoot the mayor of Line after his landing, and upon that returned to Holland again; from whence he came over with the Prince of Orange at the Revolution.

'He is a zealous aſſerter of the liberties of the people, and ſo jealous of the growing power of all Princes, in whom he thinks ambition to be natural, that he is not for intruſting the beſt of them with a power which they can make uſe of againſt the people. As he believes all Princes made by, and for the good of the people, he is for giving them no power but that of doing good.

'This made him oppoſe King Charles, invade King James, and exclaim againſt giving too much power to King William, whom he never would ſerve; nor does he come into the adminiſtration of Queen Anne, but ſtands up as a pillar of the conſtitution in the parliament of Scotland.

'He is a gentleman, ſteady in his principles, of nice honour, with abundance of learning, brave as the ſword he wears, a ſure friend, and an irreconcileable enemy, would loſe his life chearfully to ſerve his country, but would not do a baſe thing to ſave it. His thoughts are large as to religious ſubjects, and could never be brought within the bounds of any particular ſect, nor will he be under the diſtinction of a Whig or Tory; ſays theſe names are but cloaks for the knaves of both ſides.

'His notions of government, however, are too fine ſpun, and can hardly be lived up to by men ſubject to the common frailties of human nature. Neither will he give allowance for extraordinary emergencies; witneſs the Duke of Shrewſberry, with whom he had always been intimate; yet, the Duke coming to be Secretary a ſecond time, with a view to ſave his country, this gentleman would never be in common charity with him afterwards. And my Lord Spencer, now Lord Sunderland, for voting for the army, was uſed by him after the ſame manner.

'He hath written ſeveral good things, but not publiſhed in his own name; and hath a very fine genius, full of fire; of low ſtature, with a ſtern, ſour look.'

There is an hiſtorical miſtake in the preceding account. The perſon ſhot by Mr. Fletcher, was not the mayor of Lyme, but a volunteer from Taunton, who had joined the Duke of Monmouth.

The collection of letters and papers before us, includes a period of more than twenty years; beginning in the latter end of 1689, and ending in 1711. Something of Argyle's correſpondence with Monmouth, Ruſſel, and the excluſioners is prefixed; but it is ſo obſcured by the cyphers, and the intelligence communicated by it is ſo inſignificant in itſelf, that, perhaps, it might well have been ſpared.

Though the papers in the preſent publication extend to the year 1711, the far greater part of them relate only to the reign of King William. The letters are very few after the deceaſe of that monarch, except about the time of the Union, when they become more numerous.

From the papers here given, a good account might be extracted of the affairs of Scotland, from the acceſſion of King William to his death. We ſee the various meaſures of adminiſtration, and the different views of the parties and factions into which the country was divided. We have, in particular, a full detail of the proceedings and *management* of the Scotch parliaments; and may perceive that the arts of cajolement and corruption were not then unknown. Many of the letters diſplay the private concerns, pretenſions, jealouſies, rivalſhips, and diſlikes of Mr. Carſtares's correſpondents; and it is apparent that perſons who were very oppoſite to one another, did not ſcruple to write their ſentiments freely to him; having a great confidence in his wiſdom and integrity.

The papers relative to the two affairs of Glenco and Darien, form no inconſiderable part of the collection. In brief, this work exhibits a juſt picture of the politics and principles of the leading men in Scotland, at the period to which it is confined. On all theſe accounts, it may be deemed intereſting to North Britons; and, in ſeveral reſpects, it will ſerve to gratify the hiſtorical curioſity of the Engliſh reader. But, after all, it will not, we think, be regarded, in general, as peculiarly important or entertaining. Neither the facts here communicated, nor the manner in which moſt of the letters are written, are ſuch as will excite univerſal attention.

Mr. Carſtares's correſpondence, though chiefly, was not wholly confined to the ſtateſmen of Scotland. There are two letters to him from Lord Sunderland, ſeven from the Earl of Portland, and the ſame number from Robert Harley, afterwards Earl of Oxford. It is probable that, as an extract from the preſent work, one of Mr. Harley's letters will be moſt acceptable to the generality of our Readers; ſome of whom will undoubtedly ſmile at the religious ſpirit with which it is written. Whether the language uſed in it was intended to pleaſe Mr. Carſtares as a Preſbyterian clergyman, or whether it aroſe from Mr. Harley's puritanical education, we leave others to determine.

Mr. HARLEY to Mr. CARSTARES.

Of the perſonal Injuries he has ſuffered.—Complains of the great Progreſs of Deiſm and Infidelity; and that Preferments go in that Channel.

‘ Rev. Sir, *Sept.* 12, 1709.

‘ I muſt leave it to your candour to excuſe my not anſwering your laſt moſt obliging letter; and I refer it to your wiſdom and penetration to think of the true reaſon, which it is not proper for me to expreſs in a letter.

‘ I do moſt humbly and thankfully own the mercy of God, whoſe unmerited goodneſs reſcued me from the ſnares which were prepared for me.

‘ My ſoul has been among lyons, even the ſons of men, whoſe teeth are ſpears and arrows, and their tongues ſharp ſwords; but I learn how good it is to wait on the Lord, and to poſſeſs one's ſoul with patience. And I thank God, I do not only heartily forgive them, but I do not look on it as their actings, but ſay, they are thy hand; and, though I have never offended them, yet I know I daily offend my great Sovereign, and can ſay, he afflicts me leſs than I deſerve.

‘ I beg, Sir, you will excuſe me thus far opening my ſoul to ſo good, ſo prudent a friend. I cannot forbear now to mention a ſubject, though it be a very melancholy one, of which I have as often ſpoken to you as I have been happy in your converſation; that is, the imminent danger to this nation from that diſſolution of manners, and abandoning of all principles, ſo that people unite themſelves now by ſetting up againſt what I take to be the only bond of friendſhip, and ſecurity of any government, I mean religion: but, now, what uſed to ſkulk in corners, and ſhelter itſelf under the names of *latitude* and *freethinking*, they publickly own; and deiſm is the bond of their ſociety, and ſufficient to recommend the profeſſors of it to preferment, without any other qualification. From hence it flows, that all the notions of right and wrong are confounded; and the practice is accordingly. Public injuries and breach of faith are joined to private violations of right; ſo that foreigners ſay publickly, I mean our own allies, that we are a perfidious nation; and, ſince we have violated our treaty with Scotland, and laugh at the notion of fundamental and inviolable articles, there is no great wonder if we treat other nations as we do.

‘ It is but a few days ſince it was openly urged, that the Deiſts, or, to uſe their own words, *we Deiſts* (naming ſome great men) are the only ſupport of government. We keep the epiſcopal and preſbyterian parties in awe, who would elſe devour and diſturb all others. I muſt frankly own to you, that I cannot ſee to what end all theſe endeavours are, and the great charge ſome people are at to propagate irreligion, if Popery be not at the bottom, deſigned by ſome cunning head. And it is plain, that the book called, *The Rights of the Church*, points at an infallible judge upon earth; and I could give you more, even amazing, proofs of ſuch a deſign, both againſt the Proteſtant religion in general, and the ſucceſſion, as eſtabliſhed, if it were proper for a letter; but I leave that till it pleaſe God I ſee you, which I hope will be next winter.

‘ In the mean time, give me leave to ſay, that it will be neceſſary for your countrymen to think better of their conduct,

if

mean either to render themſelves conſiderable, or to pre-
iemſelves and their country from unreaſonable and miſ-
is attempts. You are my witneſs, that I have always
ery tender regard for that country; and now I have a
intereſt in its peace and welfare, having diſpoſed a child
ſo that you will excuſe my zeal, and believe me to be,
ery great ſincerity and regard, Reverend Sir, yours, &c.'
de the letters of Mr. Harley, publiſhed in the collection,
thers are inſerted in Dr. M'Cormick's life of Mr. Car-
The laſt of them, which was written in 1713, ſhews
erence which was continued to be paid to Mr. Carſtares's
n in Scottiſh affairs. He was deſired in it to name the
iſſioner for the general aſſembly. Accordingly, he re-
nded the Duke of Athol; and that nobleman was ſent
in conſequence of his recommendation.

find, likewiſe, in Mr. Carſtares's life, a ſhort letter to
om Mr. St. John, on the following occaſion:

hilſt Mr. Carſtares was employed in ſoothing the minds
brethren under the repeated alarms they received during
ur laſt years of Queen Anne's reign, he was no leſs ac-
animating them to a becoming zeal for the Proteſtant
ſion in the houſe of Hanover, as eſtabliſhed by law. This
ought the more neceſſary, as ſeveral of the Queen's prin-
favourites, during that period, lay under heavy ſuſpicions
eſign to ſet it aſide.

the year 1711, Mr. Carſtares being Moderator of the
bly, prayers were ordered to be put up in all the churches
Princeſs Sophia and the Proteſtant line in that family.
arſtares acquainted Mr. St. John, then Secretary of State,
his particular, and received the following anſwer:

' Reverend Sir, *Whitehall*, 24*th May*, 1711.

acknowledge, with many thanks, the favour of your
and intreat you to believe I read it with all the ſatisfac-
hich that ſpirit of moderation, and that zeal for the Pro-
ſucceſſion, ought to inſpire into every breaſt who wiſhes
o the Proteſtant intereſt, and to the public good.

he Duke of Queenſberry having, by order, acquainted
how graciouſly your applications have been received by
ajeſty, I have nothing more to add, but my very ſincere
nces of being, Rev. Sir,

Your moſt faithful and moſt obedient ſervant,

H. St. John."

is collection of State Papers and Letters doth not tend to
us with any very exalted opinion of the great men who
hed in Scotland, at and after the Revolution. Some of
however, appear to have been perſons of integrity. It
e feared that a minute examination of the characters of
ſtateſmen,

ſtateſmen, of whatever age or country, will not greatly redound to the honour of human nature in general, or to the credit of courts in particular; which will be found, at all times, to have been grand corrupters of patriotiſm and virtue.

Art. VI. *The Antiquities of Furneſs; or, An Account of the Royal Abbey of St. Mary, in the Vale of Nightſhade, near Dalton in Furneſs.* 4to. 15 s. ſewed. Printed for the Author, and ſold by Johnſon, &c. 1774.

IF the hiſtory of our own country be of all others the moſt intereſting, then whatever ſtrongly marks the public and private economy of different periods, is deſerving of notice: for in theſe the different principles, manners, modes, and intereſts, which contain the ever-varying annals of the human mind, are to be traced; and from theſe the moſt important leſſons of civil and domeſtic government are drawn.—And, notwithſtanding a change of modes and principles has altered much the minds of men with regard to ſuch foundations as that here treated of, yet the venerable remains of ſo many majeſtic piles erected by our anceſtors, as well as the charters of their ſeveral privileges, immunities, and donations, will ever be an object of attention to the antiquary, and to every curious inquirer.

The preſent work was compiled by Mr. *Thomas Weſt*, of Titeup in *Furneſs**, as a ſupplement to what has been collected by Sir William Dugdale, who is totally ſilent as to the edifice, whoſe venerable remains are a laſting monument of ancient grandeur, and religious pomp.——See the *dedication*, to Lord George Cavendiſh, the proprietor of Furneſs Abbey.

In the *preface*, we are informed that Mr. Weſt's account intended to give pleaſure to the curious, and ſatisfaction to thoſe who viſit the pompous ruins of Furneſs Abbey, by a particular and ſuccinct deſcription of each part of the building. The foundations are ſaid to be accurately marked out in the plan, which accompanies the work, and where each part is called by its proper name, with letters of reference: ſo that even thoſe who have not ſeen the ruins themſelves, may from this account, together with the *view*, *plan*, and *map* of the country thereto annexed, form a juſt idea of the whole.

Previous to any account of the Abbey and Antiquities of Furneſs, the Author gives a deſcriptive view of the country;

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* The north-weſt part of Lancaſhire, wholly detached from the reſt of the county, from which this diſtrict is ſeparated by a large bay of the ſea, over the ſands of which, at the time of low water, perſons may paſs on horſeback, with the help of a guide, though the paſſage is ſomewhat dangerous.

the firſt inhabitants of which he conjectures were the deſcendants of thoſe Celtic coloniſts, who, coming from the continent, took poſſeſſion of the ſouthern parts of the iſland, and extended their bounds to the north, as choice or neceſſity urged.—The new ſettlers, upon coming into Lancaſhire, took a name expreſſive of their ſituation. As their territory lay upon the ſea-coaſt, between the rivers Merſey and Duddon, and was interſected by many large lakes, they called themſelves Setantii; whilſt thoſe who took poſſeſſion of Cumberland and Weſtmoreland, were called Siſtantii or Siſtuntii;—names expreſſive (as Camden obſerves) of their maritime ſituation, and of their living amongſt lakes. What name the Siſtuntian Britons gave to Furneſs is now unknown: though probably the preſent is [only] a tranſlation of the original one, which (Mr. Weſt thinks) might have been *Morben*, or ſome ſuch Britiſh word, of the ſame deſcriptive meaning as the preſent Furneſs, or rather Forneſs, as the common people ſtill pronounce it.—The Setuntian Britons lived free within their own diſtrict, till about the beginning of the Chriſtian æra, when they were obliged to ſubmit to the power, and receive the name, of the Brigantes:—a great tribe, which conquered, and gave laws to many of the inferior ones.

After being ſubject to the Romans, Furneſs was poſſeſſed by the Saxons, who divided it into a number of ſmall lordſhips, which each proprietor called after his own name: ſome of which families (it ſeems) are ſtill extant, and in poſſeſſion of thoſe very eſtates.

The people of Furneſs, in general, are civil and well-behaved; to ſtrangers, hoſpitable and humane. This univerſal civility and good manners is the characteriſtic of the country, and diſtinguiſhes it from thoſe parts of the kingdom where an importunate curioſity ſometimes degenerates into an offenſive rudeneſs among thoſe of the loweſt ſtations.—As the air here is ſalubrious, the inhabitants frequently live to a good old age. Henry Kelly of Dalton, in particular, died A. D. 1720, aged 116.

In the firſt Chapter of this work we are informed that the Abbey of Furneſs was founded A. D. 1127, [but in the foundation charter, at p. 21, 'tis 1126.] 26 Henry I. by Stephen Earl of Morton and Bulloign, afterwards King of England, in a place called Bekang's-Gill; a name given to it from *Bekang*, ſignifying the *Solanum Lethale*, or Deadly Nightſhade; a plant growing plentifully in that neighbourhood. The monks originally placed in this monaſtery, were a filiation from the monaſtery of Savigny in Normandy, which had been founded about fifteen years before that of Furneſs, and fourteen years after the eſtabliſhment of the Ciſtercian order.—This

Chapter is chiefly employed in giving an account of the Ciſtercian and Savigny order, of monks in particular, as well as of the origin and progreſs of the monaſtic life in general.—The Ciſtercian rule and manner of living (we are told) proved ſo agreeable both to the prelates and people, that in a few years there were in England and Wales no leſs than 85 houſes of this order, either new founded or reformed; of which that of Furneſs was one.—It is remarkable, that all the houſes belonging to this order were dedicated to the Virgin Mary.

"The Ciſtercians generally made choice of ſolitary and uncultivated places for the ſcites of their houſes; on which account all their lands, whether cultivated by themſelves, or by others at their expence, were exempted from the payment of tythes: and it appears to have been the favourite practice of the monks to apply themſelves aſſiduouſly to the improvement of their lands, more eſpecially during the firſt fervour of their inſtitute. That they had followed this mode in Furneſs, is ſufficiently evident from the numerous marl-pits that are to be ſeen on all their eſtates which lie near the Abbey and Granges; and yet the uſe and memory of this method of improvement of lands are now loſt in thoſe parts; nor do the inhabitants ſo much as imagine that wheat was ever raiſed in Furneſs till of late years, notwithſtanding, as will be ſhewn in the ſequel, it is a certainty that the monks had not only ſown wheat, and inſtructed their tenants in that branch of agriculture, but actually uſed to receive rent in that kind of grain."

Many and great were the privileges, franchiſes, and immunities, granted to this order in general by ſundry princes and pontiffs; and on ſome particular monaſteries very ſpecial favours were conferred. The monks were exempted from appearing in any court above two days journey from the monaſtery, upon the trial of any cauſe whatever. They were exempted from tythes; and the ordinary could not call upon or puniſh them for any crime; neither could their houſes be viſited by any one, except their own abbot. Their benefactors, and thoſe who frequented their mills, together with their friends and ſervants, were exempted from excommunications: and Pope Boniface XI. attempted to exempt them from paying tythes for their lands, *though let out to others*; but this was rejected by King Henry IV. who never would permit the bull for that purpoſe to be executed. The monks of Furneſs enjoyed all theſe privileges and immunities in common with their brethren, together with other particular privileges and favours from the ſee of Rome; Pope Eugenius III. having received this Abbey into his ſpecial protection.

Having ſaid ſo much of the riſe and progreſs of monaſtic life as is ſufficient to give the reader a juſt idea of it; the Author next points out the time and occaſion of monks being introduced into England, and ſtates the reaſons aſſigned by modern writers for the rapid progreſs which the different religious orders made in this kingdom; concluding the chapter with a candid apology for theſe foundations: in which he juſtly obſerves, that—"Whatever inconvenience afterward accrued to the government and people, under the reigns of impotent princes, yet were they not the *neceſſary* conſequence of ſuch inſtitutions, but of the intriguing ambition of artful and deſigning men, ſuch as have often diſturbed, and ſometimes ſubverted, the beſt eſtabliſhments, to anſwer the vileſt purpoſes."

Chap. II. contains a tranſlation of the Foundation Charter of this Abbey, by Stephen Earl of Bologne, A. D. 1126; and an account of the many ſubſequent benefactors thereto.

Chap. III. treats of the order, dreſs, and privileges of the Ciſtercians: which order had its origin at Ciſteaux, in Burgundy, about A. D. 1078, and was introduced into England ſoon after the Conqueſt. The Furneſs monks, we are here told, were the ſecond houſe that received the reform called the Ciſtercian or Bernardin rule. They enjoyed all the privileges common to the order; and the nobility and gentry ſeem to have emulated each other in heaping favours, gifts, and donations, on this monaſtery: the princely foundation of Earl Stephen having been frequently augmented by various benefactors, and the whole confirmed by the charters of no leſs than twelve ſucceeding monarchs of England, as well as by the bulls of divers Popes: ſo that, upon the whole, few Abbeys could boaſt of more royal protections than this of Furneſs.

Chap. IV. gives us the ſucceſſion of the abbots,—who were frequently men of family: "for (as Mr. Weſt obſerves) although every profeſſed monk had in chapter a voice, active and paſſive, to elect or be elected, yet the election was generally influenced by family intereſt—The office of Abbot was of the utmoſt conſequence to the domeſtic happineſs of the monks, and to the intereſt and ſafety of the Convent: the ſuit and ſervice done at the abbot's court gave him great ſway in the county affairs; the conſtant hoſpitality kept up at his table attached to him many retainers; and the civil, as well as the eccleſiaſtical places of profit in his gift, furniſhed him with frequent opportunities of ſerving his friends: from theſe circumſtances a political view aroſe, which induced the greateſt families to have always ſome of their children placed in thoſe honourable ſeats of wealth and power; and the monaſteries were on their part as ready to receive them. The Furneſs monks differed not from their brethren in their political conduct; and the families of Lancaſter, York, &c. in their turns furniſhed them with Abbots."——A catalogue of thoſe Abbots is added; the laſt of whom, ROGER PYLE, with the concurrence of 29 monks, ſurrendered the Abbey to the King, anno 1537, 28 Henry VIII. and received for his penſion the rectory of Dalton, value 33 l. 6 s. 8 d. *per annum.*——Penſions were alſo granted to the monks, tho' in what proportion does not appear; but ' ſixteen years after the diſſolution, there remained in charge, in annuities, 151 l. paid out of the revenue of the [then] late diſſolved monaſtery of Furneſs.'

Chap. V. The following reflections of the Author touching the diſſolution of monaſteries, may, probably, be agreeable to *ſome* of our readers, who will therefore thank us for inſerting them.—' In the reign of Henry VIII. there were extant the moſt honourable marks of our forefathers piety, monuments erected to the honour of God, to the propagation of virtue, the encouragement of learning, and help of the poor, ſince the higheſt period of Chriſtianity, religious houſes, monaſteries, abbeys, priories, to the number of ******* forty of which were ſuppreſſed with leave of Pope Clement VII. in favour of Cardinal Wolſey. In 1536, all houſes of 200 l. *per annum*, and under, were, with conſent of parliament, given to the king, and ſuppreſſed, in number 376. The following year, the remaining number ******* were alſo ſuppreſſed, with 96 colleges, 110 hoſpitals, and 2374 chantries, and free chapels. Thus the ſtately edifices and immenſe wealth, which had been the work of many ages to accumulate, were defaced, deſtroyed, diſſipated, and ſquandered away, in a moment; the annual revenues of which amounted to 160,000 l. being more than one third of all the church revenues in the kingdom; beſides the ſums made of every article that had a name, even to the hedge-row trees, which were valued and ſold. No wonder then that ſuch ſacrilegious rapine aſtoniſhed the whole Chriſtian world; but the king's paſſions admitted of no alterative. A parliament was ſummoned, which by its unlimited power might legaliſe theſe acts of cruelty and oppreſſion, by a tranſcendent decree: the act, however, was drawn up with ſuch care and circumſpection, as to remove all ſuſpicion of hard uſage and forced ſurrenders; and the king was to be ſolicited by the parties to accept of their ſurrenders, as is ſeen in the ſurrender deed of the Abbey of Furneſs. [Vid. Appen. N°. X. art. 6, 7.]—The whole was varniſhed over with a vaſt proſpect of advantage to the public: the nobility were taught to believe that they ſhould have large ſhares in the ſpoils, either by free gifts, eaſy purchaſes, or advantageous exchanges: the gentry were flattered with the hopes of a very conſiderable riſe in honour and eſtate; nor were they diſappointed, for a conſiderable part of the Abbey lands were granted out by leaſe, or otherwiſe, *before* the meeting of parliament: and *thus* it was that the miniſter ſecured his ſcheme by *intereſting* many of the nobility and commons in the ſupport of it.'——' What the parliament did, however injurious to public and private right, was marked with legal authority, the conſent of the ſubject being implicitly underſtood, and repreſentatively expreſſed; but every *antecedent* act was arbitrary, oppreſſive, and cruel.' —A *regular* diſſolution of ſuch incorporate bodies could only be by a writ of *quo warranto*, to inquire if they had forfeited their incorporate power, as was the caſe with the Furneſs monks, in the reign of Edward I. or by what warrant they continued to exerciſe the ſame, [after] having forfeited it. ' But nothing of this [ſort] was done: ſome were confiſcated for neglect, or contempt, of arbitrary rules impoſed upon them; others were forfeited for the rebellion of *ſome* of their members; others on different pretexts; and many, with that of Furneſs, ſurrendered their franchiſes into the hands of the king.'—Hence, perhaps, may be formed too juſt an idea of the ſpirit with which theſe affairs were, *at firſt*, conducted; tho', it muſt be owned, they have *ſince* been productive of many, and much greater, events, than were thereby originally intended.

Chap. VI. treats of the ſtate of Furneſs after the diſſolution of the Abbey; which event greatly affected the ſtate of Low-Furneſs, which for the ſpace of 400 years had been improving either by the labour of the monks, or by the encouragement given to their tenants; but to this the diſſolution gave a ſudden check. The large demands for proviſions of all kinds, occaſioned by conſtant hoſpitality, and the frequent concourſe of company reſorting to the Abbey, dropped at once. Thus agriculture received a fatal blow; and the inhabitants turned their views [chiefly] to the breeding of cattle. In this ſtate the country remained, till the advanced price of grain, and great demand for all manner of proviſions from the [now] flouriſhing maritime towns of Lancaſter, Liverpool, and Whitehaven, whither they can eaſily tranſport their ſuperfluous produce, revived anew the ſpirit of induſtry and agriculture.

Mr. W. next examines in what ſtate and condition the parſonage and vicarage of Dalton [in which pariſh the Abbey was ſituated] were left at the time of the diſſolution: in the courſe of which examination he gives an accurate account of the origin of *vicarages*; but rather too long for our inſertion. The rectory, i. e. the tythes, were impropriated to Roger Pyle, late abbot of the diſſolved monaſtery, for life; and afterwards granted away as a lay fee. The vicarage was left nearly on the ſame footing on which it had been put in the reign of Henry VI. and the vicar's ancient ſtipend of 26 marks [17 l. 6 s. 8 d.] is ſtill paid by the lay impropriator.—The ſite of the Abbey remained for ſome time in the crown; but, not very long after the diſſolution, was purchaſed from the truſtees of the crown, by the anceſtors of the Preſton family. Thomas Preſton of Holker, the laſt lineal heir male of the family, left one only daughter and heir, Catharine Preſton, who was married to Sir William Lowther, of Marſk, in Yorkſhire, Bart. whoſe only ſurviving iſſue was Sir Thomas Lowther, Bart. who married (1724) lady Elizabeth Cavendiſh, daughter of William, Duke of Devonſhire, by whom he had an only ſon and heir, Sir William Lowther; who died unmarried 1756, when his title of baronetage became extinct: and, being the laſt of the male line of the Preſtons (by the mother) he left his eſtates, as well in Cartmell as Furneſs, to his couſin, Lord George Cavendiſh, the preſent proprietor of the Abbey.—Next follows a deſcription of the boundaries, with a ſhort review of the liberties, privileges, and immunities of the extenſive lordſhip of Furneſs.

Chap. VII. contains an account of the priory of Coniſhead, which was, in ſome meaſure, dependent on, and paid a rent to, the Abbey of Furneſs.—As a reaſon occurs in this chapter, why ſome *pariſh* churches are, at preſent, only ſtyled *Curacies*, we ſhall extract it, as containing ſomething, perhaps, not generally known. The church and rectory of Ulverſton being appropriated to the priory of Coniſhead, by William de Lancaſter, the founder, and afterwards confirmed by Inſpeximus, including a licence of mortmain; in conſequence hereof the convent became rector, and held the ſaid church and rectory to their own proper uſe; and the *Curate* for the time being was named by the rector, as his ſubſtitute, under a *licence* from the ordinary, *without inſtitution and induction*: nor was the rectory of Ulverſton affected by the ſtat. 15 Richard II. c. 2. [ſhould be c. 6.] or that of 4 Henry IV. c. 12. both of which were made for erecting *perpetual vicarages* in appropriated churches. But as theſe ſtatutes (according to Mr. W.) were intended only for the relief of *injured* or *neglected* pariſhes; and as that of Ulverſton is alleged to have been always regularly ſerved; ſo it never came under the cognizance of the aforenamed *reforming* ſtatutes: nor are there any notices, either in the biſhop's office at York, or Cheſter, concerning it as a vicarage; but it ſtill continues to be ſerved, like many others under the ſame predicament, as a *perpetual curacy* only.

Next follows a ſynopſis of the moſt ancient and remarkable families in Furneſs, in which their ſeveral pedigrees appear to be deduced in an accurate manner: but whatever amuſement, pleaſure, or inſtruction this part of the work may be ſuppoſed to afford to the people of that country; yet, as moſt of our readers may, poſſibly, think ſuch deductions rather too dry for *general* entertainment, we hope to be excuſed from entering any farther into a ſubject of ſo very *local* a nature.

At the end is an APPENDIX, containing copies of many original papers, referred to from ſeveral parts of this learned and entertaining work. Of theſe we ſhall particulariſe only two numbers, *viz.* N°. X. and XIII.

N°. X. contains 1. Copy of a Letter from the Abbot to T. Cromwell, praying Protection againſt the Earl of Weſtmorland.—[In the *Title* it is *Weſtmorland*, but in the body of the *Letter* we find the Earl of *Cumberland* mentioned only.]
2. Richard Layton's Letter to Cromwell, deſiring to be choſen Viſitor under him.
3. Articles of Inquiſition, to which the Religious were to anſwer on the Viſitation of their Houſes.
4. Crimes charged on the Monks of Furneſs.
5. The Earl of Suſſex's Letter to King Henry VIII. relative to the ſurrender of the Abbey of Furneſs.
6. The Abbot's Propoſals for ſurrendering the Abbey.
7. Copy of the Surrender itſelf.—*Here* dated, *XI.* Die Aprilis, but in the *Tranſlation*, at p. 111. the *Ninth* Day of April.]
8. General injunctions to all Monaſteries.
9. The King's Letter for taking the ſurrender of Monaſteries.
10. A Bill *prepared*, to be paſſed into an Act, for keeping Hoſpitality, &c. [but which was never *actually* paſſed.]

N°. XIII. contains an Explanation of the common Seal of the Abbey, with an Engraving of it on Copper, as it appears appendant to the Deed of Surrender in the Augmentation-Office.

CONCLUSION.

'In the courſe of this work, the reader may ſee, on a reduced ſcale, the riſe and progreſs, the eſtabliſhment and ſuppreſſion, of religious houſes in this kingdom. The cauſes of ſuch charges and variations are alſo marked out in the copies given of the ſeveral tranſactions which preceded and accompanied the diſſolution; [which] are ſo arranged as to reflect light on each other. In theſe the compiler has not ventured to anticipate the reader's reflections, to advance his own opinion, or ſentiment; but, where there is any ſpace for reaſonable doubt, or farther inquiry, has left the candid reader in poſſeſſion of his own reflections, judgment, and animadverſions.'

Theſe, though the words of the Author, contain ſo juſt an account of his work (which has afforded us no ſmall ſatisfaction in the peruſal) as may ſave us the trouble of adding any thing more than our hearty approbation of a performance, fraught with ſuch a variety of enlivening and entertaining matter, as is but rarely to be met with in reſearches of this kind.

Art. VII. *A Help to Engliſh Hiſtory*; Containing a Succeſſion of all the Kings of England, the Engliſh, Saxons, and the Britons; the Kings and Princes of Wales; the Kings and Lords of Man; and the Iſle of Wight. Alſo of all the Dukes, Marquiſes, Earls, and Biſhops. With the deſcriptions of the Places from whence they had their titles. Together with the Names and Ranks of the Viſcounts, Barons, and Baronets, of England. By Peter Heylyn, D. D. Prebendary of Weſtminſter. Since his death, continued with great Additions, to the Firſt of November 1773. With the Coats of Arms of the Nobility, accurately Engraved on Copper-plates, and properly Blazoned.—To this Edition are now firſt added, Liſts of the extinct Viſcounts and Barons: alſo, the Prætorian Banner Diſplayed; or, the Arms of all the Lord Mayors of London, accurately Engraved on Copper-plates, and explained by true Blazonry, with a complete Liſt of the ſaid Magiſtrates: now firſt Publiſhed, by Paul Wright, B. D. Fellow of the Society of Antiquaries, London. 8vo. 8 s. ſewed. Bathurſt, &c. 1773.

THE uſefulneſs of this work may appear from the ſatisfaction which the former editions are ſaid to have given to perſons curious in antiquities. This was thought a ſufficient reaſon to juſtify a re-publication of it, with large additions (particularly the marriages of the extinct peers) by the preſent Editor; who has brought down the whole to the time of publication, apparently with as much accuracy, as a work of ſo complicated a nature, can reaſonably be expected to admit. Under the title, however, of Earl Ker of Wakefield, (which was conferred upon the only ſon and heir apparent of the then Duke of Roxburgh, anno 1722,) we meet with this *note*, at p. 381. [" N. B. None of the Scots peers, created Engliſh peers ſince the Union, ſit in parliament, but only as they are choſen of the number of the ſixteen peers."]—This Note is partly right, and in ſome meaſure wrong; but certainly has no buſineſs *here*: for the perſon created Earl Ker of Wakefield in 1722, was not, at *that time*, a peer of Scotland, but ſucceeded to the title of Duke of Roxburgh, on the death of his father, in 1740; *after* which event he continued to ſit in the houſe, as an Engliſh peer, as he had done *before*, and as his ſon the preſent Duke ſtill does.—The Dukes of Argyll, and Montroſe, and the Earl of Kinnoul, all ſit in the houſe, as Engliſh peers, (exactly upon the ſame principle) under the ſeveral titles of Baron Sundridge of Coombank, Kent, ſo created 1766; Earl Graham of Belford Northumberland, 1722; and Baron Hay of Pedwarden Herefordſhire, 31 December 1711. All theſe titles were conferred, *not* upon *Peers*, but upon the *heirs apparent* of Scots peers. Thus the deciſion of the houſe of Lords, 20 December 1711, That no Scots peer could be created an Engliſh one, was plainly evaded.—Engliſh titles have been conferred, ſince the union, upon no more than *two* perſons who were *peers of Scotland* at the *time* of conferring ſuch *Engliſh* titles; viz. the Duke of Queenſberry created Duke of Dover 1708, who ſat (unqueſtioned) as an Engliſh peer, till his death, in July 1711; but on the Duke of Hamilton's being created Duke of Brandon in Suffolk, in September 1711, the matter was in December following, brought before the houſe, and after a ſolemn debate, his new title declared inconſiſtent with the act of Union.—The foregoing *N. B.* therefore, would have ſtood much more properly under the title *Brandon*, at p. 175, than under that of *Wakefield*; to which it has, in fact, no relation whatſoever. It may be farther added, notwithſtanding what is ſaid in the latter part of the *N. B.* alluded to, that no inſtance hath yet occurred of any Duke of Hamilton or Queenſberry having ſat as one of the *ſixteen*, ſince they have looked upon themſelves as *Engliſh* peers.—When the preſent Duke of Queenſberry came to be at age 1719, (which he was not at the time of his father's death) he claimed his ſeat in the houſe of peers, as Duke of Dover; but *his* claim was alſo rejected, for the ſame reaſons which occurred in the Duke of Hamilton's caſe before.

ART. VIII. *The Engliſh Preacher*; or, Sermons on the principal Subjects of Religion and Morality, ſelected, reviſed, and abridged from various Authors. 12mo. 9 Vols. 1 l. 11 s. 6 d. bound Johnſon, 1774.

ARchbiſhop Tillotſon was the firſt, if we are not miſtaken, who publickly recommended the deſign of compiling what is called a *Body of Divinity*, from the ſermons of Engliſh proteſtant preachers. He was of opinion that with ſuch excellent materials, a religious ſyſtem might be formed, ſuperior to whatever could be produced by any church in other parts of the world.

If this appeared to be the caſe in Tillotſon's time, with how much greater advantage may ſuch a deſign be now executed, when the number of rational and pious diſcourſes, from the pulpit, are multiplied, perhaps, an hundred fold;—when the field of divinity blooms with ſo great a variety of the choiceſt flowers, that the difficulty of *rejecting* is the only difficulty in the undertaking.

In purſuance of the good archbiſhop's hint, a work entitled, "A ſyſtem of Divinity and Morality," was publiſhed in 1751, in 5 Vols. 12mo. It conſiſted of ſermons ſelected from the works of the moſt eminent divines of our eſtabliſhed church; and ſuch of the diſcourſes as were deemed too long, or thought to contain ſentiments, or a diſcuſſion of critical points, not eſſential to the great ends of practical religion, were abridged by the Editor.

The compiler of the above mentioned ſyſtem, was one Mr. Nicol, a *layman*, Author of ſome other religious publications; particularly of ſeveral valuable tracts in favour of the *comprehenſion-ſcheme*, with reſpect to the church of England and the Diſſenters. He was a man of abilities; but he choſe not to affix his name to any of his compoſitions: from an apprehenſion that they would be the leſs favourably received by the clergy.

In a few years Mr. Nicol's collection of ſermons becoming ſcarce, and the compiler dying, the late Dr. Ferdinando Warner was employed to reviſe, alter, and republiſh the *Syſtem* &c. which taſk was, accordingly, executed, in 4 vols. 8vo; and the work was well received.

About the ſame time, another collection of ſermons appeared, intitled, *The Proteſtant Syſtem*. This publication conſiſted of diſcourſes ſelected and reprinted without abridgment, from the ſermons of the moſt eminent *Diſſenting* miniſters of Great Britain and Ireland; and was comprehended in 2 vols. 8vo. But altho' the Editor made choice only of the moſt rational and elegant productions of our Non-conformiſt preachers, ſuch as Abernethy, Chandler, Foſter, &c. yet the ſale of this collection was leſs extenſive than that of Mr. Nicol; probably from its being confined within a much narrower circle of readers; the Editor's name did not appear.

In 1762, another collection was formed, on a more comprehenſive plan. It was entitled *The Practical Preacher*. The anonymous but judicious compiler did not, in his choice, confine himſelf to writers of any particular denomination, but took whatever ſeemed moſt fit for his purpoſe (the promotion of *rational* and *manly* piety, and the enforcement of moral and chriſtian virtues by chriſtian motives) wherever he found it; without being ſolicitous, as he expreſſes it, in his preface, 'Whether the Author was a miniſter of the eſtabliſhed church, or a Proteſtant Diſſenter.' Some *forms of devotion* were added by the editor, compoſed in the ſpirit, and often in the very words, of the late celebrated Dr. James Foſter. In this compilement, ſelection alone was attended to; and the ſermons underwent no abridgment.

Dr. Enfield's collection, now before us, is formed with reſpect to the ſelection, on a plan ſimilar to that of *The Practical Preacher*; but the diſcourſes, where neceſſary, are properly and judiciouſly abridged; ſee our ſhort account of the firſt and ſecond volumes, in Rev. Vol. XLIX. p. 77. To what was then ſaid, in commendation of the Editor's deſign, we have, now, only to add, that the work is completed, as above, in 9 volumes.

The compiler of the *Engliſh Preacher* obſerves, in his preface, that the chief materials for ſuch a work as this, muſt of courſe be gathered from writings already well known; but, he adds, in addition to theſe, there are ſome ſelected from volumes little known, and others that have been publiſhed ſingly, and never been generally read, which, beſides their own intrinſic merit, will to many readers have the recommendation of novelty.

The Editor concludes, with expreſſing his hope that this publication may be 'of uſe to PRIVATE FAMILIES, by furniſhing them with a large collection of diſcourſes on the moſt important topics of morality and religion; and to YOUNG PREACHERS, by exhibiting before them, at one view, a great variety of the beſt MODELS for their imitation. And, farther, he very reaſonably preſumes, that a work of this kind cannot fail of contributing ſomewhat toward the ſupport of the intereſts of religion and virtue in the world.'

ART. IX. *The Antiquities of England and Wales.* By Francis Groſe, Eſq. 4to. 2 l. 5 s. unbound. Hooper.

THE ſucceſs of this expenſive work affords a ſtrong proof of the prevailing taſte, in this country, for the elegant arts; at the ſame time that thoſe which chiefly aim at utility are by no means neglected. Let cynics, therefore, and ſour divines, rail as they pleaſe at the "degeneracy of the age," but there never was an æra, or a nation, in which merit, of every kind, was more candidly acknowledged, more eminently diſtinguiſhed, or more liberally requited, than in the preſent times, and in this happy iſland.

Mr. Groſe, in his addreſs to the Public, prefixed to this ſecond * volume of his Antiquities, acknowledges, in grateful terms, the favourable reception with which his work has been honoured; and, at the ſame time, he very properly tenders his thanks to thoſe who have ſo kindly and effectually aſſiſted him in carrying it on. The aids he has met with, he ſays, have greatly exceeded even his moſt ſanguine hopes; particularly in the article of the deſcriptions, in which he has been favoured with the aſſiſtance of gentlemen from whom, at his firſt ſetting out, he had not the ſmalleſt expectations: beſide which, we are told, ſeveral of the moſt eminent artiſts have, with a generoſity peculiar to men of genius, made him a compliment of their drawings. He adds this aſſurance to his ſubſcribers that, from the experience both himſelf and his engravers have acquired, the remainder of the work will be rather *better* executed than the part already finiſhed: and to this, from a view of ſome of the later numbers, publiſhed ſince the completion of the ſecond volume, we are diſpoſed to give entire credit. Warm as we honeſtly were, in commendation of the firſt volume, we are now convinced that, from the beginning, this work, in point of elegance, has continually been in a progreſſive ſtate; and, on this circumſtance, we ſincerely congratulate the ingenious Author.

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* For our account of the firſt volume, ſee Review, vol. xlix. p. 378.

That he may not, however, like the bird in the fable, adorn himſelf with borrowed plumes, Mr. Groſe hath here mentioned the particular contributions which he hath received, both in the deſcriptions and views; and among the very conſiderable number of his benefactors, we ſee the names of Dr. Percy, Mr. Pennant, Lord Newnham, Meſſ. Thomas and Paul Sandby, Mr. Woollet, Dr. Ducarrel, &c. &c. The number of caſtles, priories, cathedrals, churches, abbies, capital manſions, &c. in a volume of this work, is about ninety; with deſcriptions and hiſtorical notes of each.—We ſhall extract the entertaining account of the *Hermitage near Warkworth*, in Northumberland, as a ſpecimen of the entertainment which the mind will receive from a work which is not calculated merely to pleaſe the eye.

‘ So exact an account, ſays Mr. Groſe, of this curious relique of ancient ſolitary devotion, is already publiſhed in the pleaſing ballad of the *Hermit of Warkworth* †, that it might be ſufficient to refer the Reader to that poem, and to the curious appendix ſubjoined to it: but as there has lately fallen into my hands a very minute epiſtolary deſcription of this Hermitage, I ſhall here inſert it as a ſupplement to what has been collected by the Editor of the ballad above-mentioned; at the ſame time aſſuring the Reader, that I can myſelf vouch for the truth of the deſcription given below, having obſerved upon the ſpot all, or moſt of the particulars therein mentioned. F. G.

An Extract of a Letter from Newcaſtle upon Tyne, dated the 6th of September, 1771.

“ As I went from Newcaſtle, I quitted the great northern road at a ſmall village called Felton (which ſtands about midway between Morpeth and Alnwick) and had a moſt romantic ride for the moſt part down a beautiful rocky vale, worne by the current of the river Coquet, which afforded a ſucceſſion of very pictureſque ſcenes.

“ I was much pleaſed with the ſituation of Warkworth itſelf; particularly with the caſtle, which, although in ruins, is a fine monument of ancient grandeur, being one of the proud fortreſſes, which heretofore belonged to the noble houſe of Percy, and from them deſcended to the preſent Duke and Ducheſs of Northumberland; who, together with the princely poſſeſſions, have inherited the generoſity and magnificence of that great family.—

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† ‘ *The Hermit of Warkworth*, a Northumberland ballad, in three Cantos, 1771, 4to. written by the ingenious Dr. Percy, wherein the beautiful ſimplicity of our ancient Engliſh poetry is moſt happily imitated and preſerved.’

"From the caſtle we aſcended not more than half a mile up the river, before we came to the Hermitage; which is probably the beſt preſerved and moſt entire now remaining in theſe kingdoms. It ſtill contains three apartments, all of them hollowed in the ſolid rock, and hanging over the river in the moſt pictureſque manner imaginable, with a covering of ancient hoary trees, reliques of the venerable woods, in which this fine ſolitude was anciently embowered.

"As the Hermitage, with all its ſtriking peculiarities, is exactly deſcribed in the ballad of the *Hermit of Warkworth*, I might be content to tranſcribe the deſcriptive part of that poem; but as you have inſiſted upon my relating to you what I ſaw myſelf, I ſhall endeavour to obey you.

"The cave contains three apartments; which, by way of diſtinction, I will venture to call the chapel, ſacriſty, and antichapel. Of theſe, the chapel is very entire and perfect: but the two others have ſuffered by the falling down of the rock at the weſt end. By this accident a beautiful pillar, which formerly ſtood between theſe two apartments, and gave an elegant finiſhing to this end of the ſacred vaults, was, within the memory of old people, deſtroyed.

"The chapel is not more than eighteen feet long, nor more than ſeven and a half in width and heighth; but is modelled and executed in a very beautiful ſtyle of Gothic architecture. The ſides are ornamented with neat octagon pillars, all cut in the ſolid rock; which branch off into the cieling, and forming little pointed arches, terminate in groins. At the eaſt end is a handſome plain altar, to which the prieſt aſcended by two ſteps: theſe in the courſe of ages, have been much worn away through the ſoft yielding nature of the ſtone. Behind the altar is a little nich, which probably received the crucifix, or the pix. Over this nich is ſtill ſeen the faint outline of a Glory.

"On the north ſide of the altar is a very beautiful Gothic window, executed like all the reſt, in the living rock. This window tranſmitted light from the chapel to the ſacriſty; or what elſe ſhall we call it, being a plain oblong room which ran parallel with the chapel, ſomewhat longer than it, but not ſo wide. At the eaſt end of this apartment are ſtill the remains of an altar, at which maſs was occaſionally ſung, as well as in the chapel. Between it and the chapel is a ſquare perforation, with ſome appearance of bars, or a lattice, through which the Hermit might attend Confeſſion, or behold the elevation of the

Hoſt without entering the chapel. Near this perforation is a neat door-caſe opening into the chapel out of this ſide-room or ſacriſty, which contains a benching cut in the rock, whence is ſeen a moſt beautiful view up the river, finely over-hung with woods. Over the door-caſe, within the chapel, is carved a ſmall neat ſcutcheon, with all the emblems of the Paſſion, ſc. the Croſs, the Crown of Thorns, the Nails, the Spear and the Spunge.

" On the ſouth ſide of the altar is another window, and below it a neat cenotaph, or tomb ornamented with three human figures elegantly cut in the rock. The principal figure repreſents a lady lying along, ſtill very entire and perfect: over her breaſt hovers, what probably was an angel, but much defaced: and at her feet a warrior erect, and perhaps originally in a praying poſture; but he is likewiſe mutilated by time. At her feet is alſo a rude ſculpture of a bull's or ox's head; which the Editor of the ballad not unreaſonably conjectures to have been the lady's creſt. This was, as he obſerves, the creſt of the Widdrington family, whoſe caſtle is but five miles from this Hermitage. It was alſo the ancient creſt of the Nevilles, and of one or two other families in the North.

" On the ſame ſide is another door-caſe, and near it an excavation to contain the holy water. Over both the door-caſes are ſtill ſeen the traces of letters, veſtiges of two ancient inſcriptions; but ſo much defaced as to be at preſent illegible. I muſt refer you to the poem for a further account of them.

" This door opens into a little veſtibule, containing two ſquare niches, in which the Hermit ſat to contemplate; and his view from hence was well calculated to inſpire meditation. He looked down upon the river which waſhes the foot of the Hermitage, and glides away in a conſtant murmuring lapſe; and he might thence have taken occaſion, like the author of the Night Thoughts, to remind ſome young thoughtleſs viſitant,

> " Life glides away, Lorenzo! like a ſtream,
> For ever changing, unperceiv'd the change.
> In the ſame ſtream none ever bath'd him twice;
> To the ſame life none ever twice awoke."

" Over the inner door, within the veſtibule, hangs another ſcutcheon with ſome ſculpture, which we took for the repreſentation of a Gauntlet; perhaps it was the founder's arms or creſt. On the outward face of the rock, near the ſmall veſtibule above-mentioned, is a winding ſtair-caſe cut alſo in the living ſtone, and leading through a neat, arched door-caſe in the ſame, up to the top of the cliff which joins the level of the ancient park; and here was planted the Hermit's orchard. This has long ſince been deſtroyed; but cherry-trees propagated from his plantations are ſtill ſcattered over the neighbouring thicket. His garden was below at the foot of the hill, as we are informed; and indeed ſome ſtraggling flowers and one little ſolitary gooſeberry-buſh, which ſtill grows out of a cleft in the rock, confirm the tradition.

“ As all the apartments above-deſcribed ſeem to have been appropriated to ſacred uſes, you will naturally inquire where was the dwelling of the Hermit, or at leaſt of his ſucceſſors? This was a ſmall ſquare building, erected at the foot of the cliff, that contains the chapel. It conſiſted of one ſingle dwelling-room, with a bed-chamber over it; and a ſmall kitchen adjoining; which is now fallen in and covered with earth; but the ruins of the oven ſtill mark its ſituation, and ſhew that ſome of the inhabitants of this Hermitage did not always diſlike good chear.

“ This little building, erected below the chapel, being compoſed of materials brought together by human hands, has long ſince gone to ruin: whereas the walls of the chapel itſelf, being as old as the world, will, if not purpoſely deſtroyed, probably laſt as long as it, and continue to amuſe the lateſt poſterity. It gave me particular pleaſure to obſerve, that the preſent noble proprietors have thought this curioſity not unworthy their attention, and have therefore beſtowed a proper care to have it kept clean and neat; have cleared the Hermit's path, which was choaked up, by the river's ſide; have reſtored his well (a ſmall bubbling fountain of clear water, which iſſues from the adjoining rock); and have renewed the wood by new plantations at the top of the cliff, where the trees had been thinned or deſtroyed by Time.

“ In this delightful ſolitude, ſo beautiful in itſelf, and ſo venerable for its antiquity, you will judge with what pleaſure I peruſed the very amuſing and intereſting tale of the Hermit of Warkworth: having the whole ſcene before me, and fancying I was preſent at the Hermit's tender relation.

“ And this leads me to your laſt query; What foundation the author of the poem had for his ſtory, which he gives as founded on truth? By all the inquiries I could make in the neighbourhood, it is the received tradition, that the founder of this Hermitage was one of the Bertram family, who were anciently Lords of Bothal Caſtle, and had great poſſeſſions in this county. He is alſo thought to be the ſame Bertram, who having built Brinkburn Abbey, and Brinkſhaugh Chapel higher up the river, at laſt retired to end his life in this ſequeſtered valley. But the editor has given reaſons, why he thinks the Hermitage was founded at a later period than thoſe buildings, by another of the ſame name and family. It is alſo the univerſal tradition, That he impoſed this penance upon himſelf to expiate the murder of his brother. As for the Lady, I could not find that any thing particular is remembered concerning her; but the elegant ſculpture of her figure on the tomb, and the creſt at her feet, ſeem ſufficient to warrant the ſtory of the ballad.

"I ſhall conclude my long, tedious deſcription, with a ſtanza from Spenſer; which, if you will pardon a few alterations, will give you a pretty exact picture of the place.

"A little lonely Hermitage there ſtood
"Down in a dale, hard by a river's ſide,
"Beneath a moſſy cliff, o'erhung with wood;
"And in the living rock, there cloſe beſide,
"A holy chapel, entering we deſcried;
"Wherein the Hermit duly wont to ſay
"His lonely prayers, each morn and even tide:
"Thereby the cryſtal ſtream did gently play,
"Which thro' the woody vale came rolling down away."

Our Readers are not to imagine that *all* the deſcriptions here given of the venerable remains of PASSED TIMES which are to be found in this iſland, are written in the ſame pleaſing ſtrain with the foregoing account of the *Warkworth Hermitage*. *Few* of the ſubjects are ſuſceptible of ſo much embelliſhment. *Many* of them, indeed, will afford matter only to gratify the curioſity of a mere antiquary, in whoſe eſtimation nothing is held ſo dear as ruſt and ruins, and worn-out dates, and half-obliterated inſcriptions: but they are *all* rendered worthy the acceptance of every man of taſte, by the elegant engravings with which they are decorated.—The third volume is nearly finiſhed.

ART. X. *The Hiſtory of Great Britain, from the Reſtoration to the Acceſſion of the Houſe of Hannover.* By James Macpherſon, Eſq. 2 Vols. 4to. 2 l. 2 s. Boards. Cadell. 1775.

SO many hiſtories of England have been publiſhed within theſe few years, that a number of our Readers may poſſibly be ſurpriſed at the appearance of a new one, though it is confined to a particular period. But it ought to be remembered, that the period our Author has fixed upon is peculiarly important; and that no ſmall degree of light has been thrown upon ſeveral parts of it by Sir John Dalrymple's Supplement, and other publications. Mr. Macpherſon has had, likewiſe, extraordinary motives and advantages for undertaking the preſent work. The papers of the family of BRUNSWICK LUNENBURGH, and thoſe of the houſe of STUART, having been placed in his hands, he was encouraged to write the Hiſtory of Great Britain, during the intereſting term of years to which theſe papers relate. The new light thrown on public tranſactions, the diſcoveries made in the ſecret views of parties, the certainty eſtabliſhed with regard to the real characters of particular perſons, and the undeviating juſtice rendered to all, will, he hopes, atone for his defects as a writer, and recommend his work to the Public. Unwilling to advance any matter of fact, without proof, he has printed his materials; and, for their authenticity, he refers the reader to the papers themſelves; of which we ſhall give ſome account in the ſucceeding Article.

In the dates of great events, in facts which fell under public diſcuſſion, in deciſions of importance, in the ſtate of debts, taxes, grants, and ſupplies, Mr. Macpherſon informs us, that he has availed himſelf of the Records and Journals of the two Houſes of Parliament. In the detail of battles, he has followed the beſt military writers; in well known events, the authors who wrote in the times. In deſcribing the ſecret ſprings of action, the private negociations of parties, the intrigues of miniſters, and the motives of ſovereigns, he has followed unerring guides, original papers. In relating the affairs of Great Britain, he has frequently introduced a ſummary of thoſe of Europe. He has conſulted, with the utmoſt attention, the beſt writers of foreign nations; and endeavoured to give a comprehenſive view of the ſtate of other countries, in order to throw a more complete light on our own.

Where the facts are important, and but little known, our Hiſtorian acquaints us, that the authorities have been carefully quoted. Where their truth is univerſally admitted, he has been leſs anxious about the preciſion of his citations. ‘To crowd, ſays he, a margin with the names of different writers, is an eaſy, and perhaps, a harmleſs impoſture. In the minds of the ſuperficial, the expedient might eſtabliſh an opinion of an author's induſtry and knowledge; but it would have little effect on the judicious, from whoſe deciſion he has moſt to hope and to fear.’

Mr. Macpherſon might have informed us of his own conduct with regard to his citations, without the reflections by which his information is accompanied. A copiouſneſs of authorities, and an accuracy in referring to them, is ſo innocent, and ſo uncommon an error, that it may eaſily be pardoned. Some writers, by an entire omiſſion of quotations, have hurt the credit and uſefulneſs of their works, and have rendered them little better than mere matters of amuſement. Others, by making only general references, have contrived to conceal their own negligence and miſtakes; or, at leaſt, have afforded much trouble to thoſe who were willing to examine the originals. A ſolicitude to maintain exactneſs in citations, is a proof of induſtry, at leaſt, if not of knowledge, and can in no degree, with juſtice, be called an impoſture.

In theſe remarks we do not mean to blame our Author's own conduct.—He proceeds to acquaint us, that he has conſulted, on every point, a greater number of printed works than he would chuſe to cite at the bottom of any page; that he has taken no fact, in all its circumſtances, from any one writer; and that his narrative is the general reſult of an intenſe inquiry into what hath been advanced on all ſides.

In recording events, he aſſures us, that every poſſible attention has been paid to the order of time. The dates have been carefully inveſtigated; and, where they are not interwoven with the work, are placed at the bottom of the page. In matters already known and admitted, a comprehenſive brevity has been ſtudied. No circumſtance, however, has been neglected, no fact overlooked, that was thought either material in itſelf, or conducive to throw light on events of real importance. The intrigues of the cabinet have been more minutely recorded than the operations of the field. In the deſcription of battles, ſieges, and naval engagements, Mr. Macpherſon tells us, that he hath endeavoured to be conciſe; but that he has marked the outlines of military operations with a preciſion that brings forward the whole figure diſtinctly to the view.

'Where the tranſactions are moſt important, and leaſt known, continues our Author, the greateſt labour and time have been beſtowed. The intrigues which preceded the Revolution, and were partly the cauſe of that event, are inveſtigated at an early period, and traced through their whole progreſs. The circumſtances of the Revolution itſelf have been examined with the utmoſt care, and the utmoſt undeviating attention to truth. The events that immediately followed the acceſſion of William and Mary, particularly the affairs of Ireland, have employed a great deal of time, as they have hitherto been very imperfectly known. The negociations of King James in France, his ſecret intrigues with his former ſubjects, have been carefully connected with the great line of hiſtory; and their effects on public affairs, as well as on the conduct of particular perſons, have been pointed out, as the circumſtances themſelves aroſe.'

Upon the death of James, and the ſubſequent demiſe of King William, the whole ſyſtem of ſecret intrigues for the throne ſuffered a material change. In the firſt years of Queen Anne, the adherents of the Pretender abroad, fixed their hopes on the ſuppoſed affection of that Princeſs for her brother and family. Thoſe in England who were moſt attached to the hereditary deſcent of the crown, entertained the ſame views. The diſturbances in Scotland, which terminated in the union of the two kingdoms, were ſucceeded by events, which are related with brevity, as they are in ſome meaſure already known. But the change of men and meaſures, which happened in the year 1710, introduced a period of hiſtory that has been hitherto very little underſtood. The four laſt years of Queen Anne, therefore, coſt the Author much time and labour; and if he has not ſucceeded, his want of abilities muſt be blamed, and not his want of information.'

The reign of Charles the Second, our Hiſtorian obſerves, has been much inveſtigated by other writers. 'The cauſes of many of the moſt important events are already ſufficiently known. But the ample extracts from the life of King James the Second, which were placed here in the Author's hands, the acceſs he had, in perſon, at Paris, to the papers of that Prince, together with ſome materials, equally unknown, procured from other ſources, have enabled him to throw a new, and he hopes, a complete light on that period. He was adviſed to prefix only a review of that reign to his work. But he neither liked that imperfect mode of writing hiſtory, nor could he be perſuaded, after he had examined the ſubject, that any of his predeceſſors had occupied the whole ground.'

In his progreſs through his ſubject, Mr. Macpherſon ſays, that he is not conſcious of having once departed from the obvious line of evidence. 'He felt no predilection for any party. He has, ſurely, been biaſſed by none. In his obſervations on the worſt of men, he has made allowances for human paſſions. In commending the beſt, he was forced to remember their frailties. He conſidered himſelf throughout in the light of a judge upon mankind and their actions; and as he had no object but truth, he truſts he has attained his end.' He adds, that he may affirm, without vanity, that the hiſtory of the period he has choſen has been hitherto very IMPERFECTLY KNOWN.

Such is the ſketch that our Author has given of the deſign of the hiſtory before us, and of the manner in which it is conducted: and from this ſketch it will be eaſy to perceive, that no ſmall things are to be expected from it, in point of new and important information.

All that we can farther accompliſh, in the preſent Article, is to lay before our Readers a ſhort ſpecimen or two, from the beginning of the work.

The firſt we ſhall give is the character of the Duke of Glouceſter, third brother to Charles the Second, who died on the 13th of September, 1660.

'Though mankind are apt to exaggerate the virtue of Princes who happen to die in early youth, their praiſes ſeem to have done no more than juſtice to the character of Glouceſter. He joined in himſelf the beſt qualities of both his brothers: the underſtanding and good-nature of Charles, to the induſtry and application of James. The facility of the firſt was, in him, a judicious moderation. The obſtinacy of the latter was, in Glouceſter, a manly firmneſs of mind. Attached to the religion, and a friend to the conſtitution of his country, he was moſt regretted, when his family regarded theſe the leaſt. The vulgar, who crowd with eminent virtues and great actions the years which fate denies to their favourites, foreſaw future miſfortunes in his death; and even the judicious ſuppoſed, that the meaſures of Charles might have derived ſolidity from his judgment and promiſing parts. The King lamented his death with all the vehemence of an affectionate ſorrow. The Duke of York was much affected with the loſs of a brother, whoſe high merit he much admired. "He was a Prince, ſays James, of the greateſt hopes, undaunted courage, admirable parts, and a clear underſtanding. He had a particular talent at languages. Beſides the Latin, he was maſter of the French, the Spaniſh, the Italian, and Low Dutch. He was, in ſhort, poſſeſſed of all the natural qualities, as well as acquired accompliſhments, neceſſary to make a great Prince."

We ſhall add Mr. Macpherſon's character of the Convention Parliament, which was diſſolved on the 29th of December, 1660.

'Thus ended the Convention Parliament, who, in the ſpace of eight months, reſtored to the nation, in a great meaſure, that regularity of government, which the diſturbances and revolutions of twenty years had completely deſtroyed. The people, rendered cautious by a ſucceſſion of public miſeries, had extended their views to a ſettlement in their election of repreſentatives; and party ſpirit being greatly checked, by their fears of a renewal of violence, moderation and prudence became the only recommendations to their choice.—The Preſbyterians, who held the chief influence, had loſt their objections to a limited monarchy, in the injuſtice and tyranny of the Independents. The Lower Houſe conſiſted chiefly of that ſect; and even many of the Lords were prejudiced in favour of principles of eccleſiaſtical government ſo ſuitable to civil liberty. The Commons carried the moderate views of their conſtituents into their public deliberations. Though they cheriſhed the legal rights of the Crown, as being yet in their infancy, they never loſt ſight of the freedom of the ſubject. They ſteered between the limits of prerogative and the borders of popular liberty; rebuilding the breaches of both, as they moved forward through public affairs. Though the King had diſcovered no ſymptoms of a love of arbitrary power, they were willing to keep him, by a limited revenue, in a kind of dependence on Parliament; wiſely judging, that they were no longer neceſſary than they had favours to beſtow. The Convention Parliament, in ſhort, was the happy medium, between the ſtern violence of their predeceſſors, and the implicit complaiſance of their ſucceſſors, in the choice of the nation.'

(To be continued in our next.)

ART. XI. *Original Papers*; containing the ſecret Hiſtory of Great Britain, from the Reſtoration to the Acceſſion of the Houſe of Hanover. To which are prefixed, Extracts from the Life of James the Second, as written by himſelf. The Whole arranged and publiſhed by James Macpherſon, Eſq. 2 Vols. 4to. 2 l. 2 s. Boards. Cadell. 1775.

OF all the ſtate papers that have appeared in this kingdom, and which have ſo greatly contributed to explain and illuſtrate the hiſtory of Britain, the preſent collection will probably be regarded as the moſt curious and intereſting; and we think that it cannot fail of exciting a very general attention. It relates to a period of ſingular importance; on a conſiderable part of which no light has hitherto been derived from materials of the ſame kind with thoſe that are here laid open to the Public. The reigns of Charles the Second and James the Second have, indeed, of late years, been much better underſtood, in conſequence of ſome recent publications. But, for nearly the whole time from the Revolution to the acceſſion of the houſe of Brunſwick-Lunenburgh, we have had no other guides than the common hiſtorians, who were far from being in the ſecret of affairs. At length, however, the veil is drawn aſide, within which many characters and tranſactions have ſo long been concealed.

That our Readers may know the nature, and the ſources, of the hiſtorical information which they may expect from the preſent work, we ſhall lay before them part of the account given by Mr. Macpherſon, in his introduction.

'The late Mr. Thomas Carte, who gave to the Public a hiſtory of England to the end of the year 1654, had been extremely induſtrious in collecting materials for bringing down his work to a much later period. Having obtained an order from Rome for inſpecting ſuch papers, belonging to the family of Stuart, as LAY OPEN in the Scotch College at Paris, he ſpent ſeveral months in that place, making extracts and collecting notes. In particular, he made very large and accurate extracts from the life of James the Second, written in that Prince's own hand. But his moſt valuable acquiſition was the papers of Mr. Nairne, who had ſerved as Under-ſecretary to three ſucceſſive miniſters of King James, during his exile in France, from the Revolution to the year 1701. Upon the death of that Prince, Nairne continued in the ſervice of his ſon; and his collection contains an almoſt uninterrupted ſeries of the correſpondencies and ſecret negociations of the family of Stuart, down to the year 1719.——

'Theſe papers were placed in the Editor's hands, as materials for a hiſtory of this country, from the Revolution till the complete ſettlement of the family of Hanover on the throne. But when he examined them with preciſion, he found that the extracts from the life of James the Second threw a new and ſtriking light on almoſt all the tranſactions of his brother's reign. This circumſtance induced him to begin his hiſtory with the reſtoration of monarchy; and to ſatisfy himſelf, as well as to authenticate his materials to the Public, he went to Paris to make ſtill farther diſcoveries, and, in particular, to make freſh extracts from King James's memoirs.

'During his ſtay in France, he not only had an opportunity to be ſatisfied, concerning the faithfulneſs of Carte's extracts, but even to make many valuable additions of his own. The memoirs left by King James, in his own hand, conſiſt rather of memorandums made for his own uſe, when the tranſactions happened, than a regular narration of events. He frequently lays down, with preciſion, the reaſons which weighed with himſelf, in directing his conduct; and, upon the whole, his papers form very important materials for the hiſtory of Britain, during his own times. In Carte's extracts, as well as in thoſe of the Editor, the language of King James is, in a great meaſure, preſerved. That Prince was not an elegant Writer; and an abridgment muſt, in its nature, be ſtill more ſtiff and dry than an original. Inſtead, therefore, of expecting entertaining reflections, and a well connected detail of tranſactions, the Reader muſt content himſelf with an unadorned narrative of ſuch facts as were the ſecret, and hitherto unknown ſprings of the great events of the times.

'Though the correſpondencies of the houſe of Stuart are highly important, the Editor is very far from deriving his whole information from that ſide. He has received original papers from ſeveral perſons abroad. At home he owes obligations of the ſame kind to a few.'

But it is to Mr. Duane that Mr. Macpherſon is indebted for the greateſt and moſt eſſential obligations. That gentleman, in his literary reſearches, had the good fortune to diſcover, by accident, and to purchaſe, the papers of the houſe of Brunſwick-Lunenburgh, containing their whole correſpondence with Great Britain, from the paſſing of the act of ſettlement till George the Firſt was firmly eſtabliſhed on the throne. This very valuable collection, conſiſting of ten large volumes in quarto, the proprietor, with peculiar condeſcenſion and liberality placed in the hands of our Editor. To Mr. Duane, therefore, the Public is obliged for the new, intereſting, and even complete light, which thoſe papers throw on the whole reign of Queen Anne, eſpecially on the four laſt years of that Princeſs; a period hitherto very imperfectly known.

Our Author did not ſucceed in his applications for acceſs to ſeveral public and private collections, but he does not think that his work has ſuffered much on that account.—In the univerſity of Oxford he found ſome papers which he has here printed. He was aſſiſted in his reſearches by the Rev. Mr. Price, keeper of the Bodleian library, in a manner that demands, he ſays, his warmeſt acknowledgments. He owes favours of the ſame kind, to other gentlemen, in other places. He alſo received papers from perſons whoſe names he is not permitted to mention to the Public. He has, upon the whole, been enabled to fill up, with intereſting letters and memorials, ſuch chaſms in the correſpondences of the houſes of Stuart and Brunſwick, as interrupted the regular ſeries of their reſpective intrigues and ſecret negociations in Britain.

With regard to the arrangement of his materials, Mr. Macpherſon informs us, that the order of time has been throughout followed with exactneſs. The papers themſelves have been illuſtrated by hiſtorical connexions, accounts of their various authors, and uninterrupted alluſions to the leading facts to which they relate. The extracts from the memoirs of King James the Second are given in one continued ſeries. The original papers, arranged with the utmoſt attention under the heads of their reſpective years, begin in the memorable 1688. At the beginning of every year, eſpecially in the reign of Queen Anne, an explanatory introduction is placed; and the events to which the papers refer are briefly ſtated. Nothing, upon the whole, has been omitted, that might contribute to make the collection anſwerable to its title; as it actually comprehends, in the literal ſenſe of the words, the ſecret hiſtory of Great Britain, during the period to which it relates.

Our Author has paid, throughout, the utmoſt attention to the ſatisfaction and convenience of the Public. Nothing, he ſays, is printed, except for mere illuſtration, that ever paſſed before through the preſs; at leaſt, conſiſtently with his knowledge: and his reading, on the period of his hiſtory, has been pretty extenſive. Long memorials are abridged. Where letters are tedious, extracts are only given. But nothing is omitted that could be thought to contribute to throw any new light, either on the events of hiſtory, or on the characters of men. To leſſen the expence to purchaſers, the work is not ſwelled with originals in languages not generally known. Three-fourths of the papers themſelves are in French, Italian, and High Dutch. Theſe were tranſlated under Mr. Macpherſon's eye, with the utmoſt care and fidelity. As the diction of the writers themſelves is ſeldom elegant, more care has been taken to preſerve the ſenſe, than to embelliſh the ſentiment. Though the object of ſuch publications as the preſent, is more to inform than to amuſe the Reader, the Editor acquaints us that he has been at ſome pains to render it agreeable as well as inſtructive.

Such as it is, Mr. Macpherſon delivers the work, with little anxiety, to the Public. The novelty of the facts, continues he, the uninterrupted ſtream of freſh light, if the expreſſion may be uſed, which they throw on the hiſtory of this country, during the period through which they extend, will, he is convinced, recommend the publication to the world. The new turn given to many important events, and the change made in various great characters, will, perhaps, offend ſuch as are bigots, with regard to the ſuppoſed political opinions and views of their forefathers. To theſe the Editor has only to ſay, that he has religiouſly adhered, throughout, to TRUTH; and that it could not be expected he ſhould riſk his OWN reputation, by concealing any facts that came to his knowledge, though they might tend to ſully the fame of THEIR anceſtors.

The extracts from the life of James the Second, which begin at the reſtoration, and end at the year 1698, comprize a conſiderable part of the firſt volume. The character which Mr. Macpherſon gives of the manner in which they are compoſed, is as follows:

'If the memoirs of King James cannot raiſe their author to the rank of a fine writer, they certainly do him credit as a man. There is an air of veracity in all the accounts given by that Prince, that is much more valuable to an intelligent reader, than the choiceſt flowers of rhetoric and beſt turned periods. Indeed, the manner in which the papers, called his Memoirs, were written, precludes every ſuſpicion of unfaithfulneſs on his ſide. His notes were generally made upon the ſpot, and always before there was any neceſſity to palliate the circumſtances of the tranſactions related. Beſides, he was not of a complexion to miſrepreſent. He affected to guide himſelf by principle in all his actions; and to deem the ſlighteſt deviation from truth a crime. In his opinions he is frequently wrong, but very ſeldom in any fact that falls within his own immediate knowledge.'

We ſhall preſent our Readers with the ſecond extract relative to the year 1660; from which it will appear, that Biſhop Burnet and our other hiſtorians have been miſtaken in the circumſtances attending the Duke of York's marriage.

'The Earl of Briſtol had declared himſelf a Roman Catholic ſome months before the Reſtoration, ſo not of the privy council; but he was truſted with all the ſecrets as before. He did not continue long united with Clarendon and Ormond, endeavouring to get more power, and engroſs more into his hands, than the Chancellor cared he ſhould, and that by bye-ways. Beſides, the Earl of Southampton ſtruck up with the Lord Chancellor,

cellor, who never had a good opinion of Briſtol. The Duke of York was ordered by the King to live well with his miniſters.

‘ When his ſiſter, the Princeſs Royal, came to Paris to ſee the Queen Mother, the Duke of York fell in love with Mrs. Anne Hyde, one of her Maids of Honour. Beſides her perſon, ſhe had all the qualities proper to inflame a heart leſs apt to take fire than his; which ſhe managed ſo well, as to bring his paſſion to ſuch an height, as, between the time he firſt ſaw her, and the winter before the King's reſtoration, he reſolved to marry none but her; and promiſed her to do it: and though, at firſt, when the Duke aſked the King his brother, for his leave, he refuſed, and diſſuaded him from it; yet, at laſt, he oppoſed it no more; and the Duke married her preſently, owned it ſome time after, and was *ever after* a true friend to the Chancellor, *for ſeveral years.*

‘ The Chancellor was faulty, in not getting all the deſtructive laws, in the long rebel parliament of Charles the Firſt, repealed; which, moſt were of opinion, might have been done, and ſuch a revenue ſettled on the crown, as would have ſupported the monarchy, and not have expoſed it to the dangers it has ſince run. Whether out of overſight, or fear the monarchy would not need a parliament uncertain; or from fear of the King's bringing in the Roman Catholic religion. The Duke apprehends the laſt. In all other things he ſupported the crown's authority to the height.’

[*To be continued in our next.*]

ART. XII. *Braganza*; a Tragedy: As it is acted at the Theatre-Royal, Drury-Lane. 8vo. 1 s. 6 d. Evans. 1775.

WE cannot agree with the ingenious Author of the Prologue to this tragedy, that the living votaries of the Tragic Muſe are more ſucceſsful in their devotions than the followers of the Comic Siſter. How far ſentiment, and even *pathos*, is admiſſible in comedy, would require a more temperate diſcuſſion than has lately been afforded it by Mr. Cumberland in the choleric dedication to his laſt piece; yet we may ſafely pronounce that, on the whole, the comic productions of the preſent age bid fairer for the applauſes of the next generation, than the cold leſſons of moſt of the late grave profeſſors in the ſchool of Melpomene.

The uncommon expectations of the Public from the tragedy of Braganza, are announced with a kind of confident modeſty, if we may be allowed the expreſſion, in the following lines of the Prologue:

This night a bard (our hopes may riſe too high,
'Tis yours to judge;—'tis yours the cauſe to try)

This night a bard, as yet unknown to fame,
Once more, we hope, will rouſe the genuine flame.
His, no French play;—tame, poliſh'd, dull, by rule!
Vigorous he comes, and warm from Shakeſpeare's ſchool.

We do not wiſh to repreſs the ardour of a young poet, or to extinguiſh the encomiums of his admirers, yet we cannot think that the tragedy of Braganza, in any degree, correſponds to the deſcription here given of the piece or the author:

His, no French play;—tame, poliſh'd, dull, by rule!
Vigorous he comes, and warm from Shakeſpeare's ſchool.

Whatever may be the excellencies of this tragedy, certain it is that *warmth* and *vigour* are not its diſtinguiſhing characteriſtics. The Hibernian adventurer does not come forth like a bridegroom to run his courſe, not glowing with the poetical warmth of a diſciple of Shakeſpeare, but in the tame ſpirit of a diligent *ſchool-boy* endeavouring to give his taſk the higheſt *poliſh* it can poſſibly receive. The free ſpirit, the magnificent ſimplicity, the familiar vigour of Shakeſpeare, Beaumont and Fletcher, Otway and Southerne, which we were taught to expect, are abandoned for a ſtyle, not ill delineated in ſome lines of the Prologue, preceding thoſe above-cited:

Such is her art, weaken'd perhaps at length,
And, while ſhe aims at beauty, loſing ſtrength.
Oh, when reſuming all her native rage,
Shall her true energy alarm the ſtage? PROLOGUE.

The fable of this tragedy is founded on Vertot's well-known hiſtory of the revolutions of Portugal; but the nature of a dramatic action, requiring the theatrical narrative to commence as near as poſſible to the event, involved the poet in ſome difficulties, from which he has not extricated himſelf with much judgment or adroitneſs. The aſſiduity of Pinto Ribiro to gain proſelytes to the cauſe of the Duke of Braganza, his maſter, very aptly finds a place in the hiſtory, but is with no great propriety introduced into the play, which opens when the conſpiracy is already formed and matured, and is indeed on the very eve of being carried into execution. For the ſame reaſon, the frequent meetings of the conſpirators are improper, as well as beyond meaſure tedious and inartificial. The Poet himſelf indeed ſeems originally to have meant to conduct his plot differently, if we may judge from the firſt conference of the confederates, when they determine not to 'ſuſpend the blow beyond to-morrow,' and then ſettle every preliminary circumſtance for the onſet. The counter-deſign of the Spaniſh miniſter on the life of Braganza is much more happily imagined, and though firſt communicated by the dull channel of a cold confidante, produces one of the beſt written ſcenes we remember to have read in modern tragedy; we mean the ſcene between Velaſquez and the Monk, on which the Author may confidently reſt his claim to an honourable diſtinction as a dramatic Writer. The cataſtrophe, though we underſtand it has been much admired, has, we know, very little novelty, and, we think, not much probability, to recommend it.

Neither the characters nor ſentiments can claim any pre-eminence over thoſe of many other modern tragedies; the chief aim of the Author ſeems to have been directed towards poliſhing the diction, which indeed is uncommonly laboured, often with an elegant felicity, yet not unfrequently obſcure, affected, and uncouth. The firſt act will, in one ſcene, afford inſtances of all theſe defects, of which, however, we ſhould not perhaps take ſuch particular notice, if we had not heard the language of this play extolled as a model of the tragic ſtyle.

Obſcure. ———The inſulting Spaniard
Broods over embryo miſchiefs, nor ſuſpects
The wretched worm conceals a mortal ſting
To pierce the haughty heel that tramples him.

One would imagine that *the ſting of the worm* was to be the conſequence of the *embryo miſchiefs*; yet this is not the Poet's meaning.

Affected. [Character of Braganza.]
—O'er the temperate current of his blood
The gentleſt paſſions bruſh their *breezy* wings,
To animate, but not diſturb the ſtream.

Uncouth. [Character of the Dutcheſs.]
That woman was the ſpring that mov'd us all,
She canvaſs'd all our ſtrength, urg'd all our wrongs,
Combin'd our force, and methodiz'd our vengeance.

The reſt of her portrait is not much more happily delineated, inferring—a wonderful diſcovery!—that the means muſt be proportioned to the end, and including a deſcription of fortune attended with the groſſeſt confuſion of ideas.

Taught us that ends which ſeem impoſſible
Are loſt, or compaſs'd, only by the means;
That fortune is a falſe divinity,
But folly worſhips what the wiſe man makes.
She turn'd our cold dejection to device,
And rous'd deſpondency to active valour.

Yet it is evident that the Author has been trained, as the Prologue aſſerts, in the *ſchool of Shakeſpeare*; for the imitations of many paſſages in his work, as well as thoſe of other popular poets, are too numerous to eſcape obſervation, and too ſervile not to deſerve reprehenſion. The writer by no means wants the powers of expreſſion, but is for ever on the ſtrain after metaphor, which ſhould rather appear to be extorted from the ſpeaker by the vehemence of paſſion, than induſtriouſly ſought for or purſued, in which laſt caſe it will ever happen, as in the preſent tragedy, that every character, upon every occaſion, trivial or important, talks the ſame figurative language.

On the whole, notwithſtanding the many imperfections of the tragedy of Braganza, we are inclined to conſider Mr. Jephſon as no mean proficient in his art, though we cannot join in the blind idolatry of his friends and advocates. He is indeed a promiſing pupil, yet we would counſel him to *warm* and *invigorate* his powers ſtill further by ſtudying in that great *ſchool* of Nature, of which Shakeſpeare is confeſſedly the maſter.

ART. XIII. *A Deſcription of the Coronation of the Kings and Queens of France*; with an hiſtorical Account of the Inſtitution of that auguſt Ceremony in France, and in other Kingdoms of Europe. By M. Menin, Counſellor to the Parliament of Metz. A new Edition. 8vo. 6 s. Hooper. 1775.

MR. Menin's hiſtorical and chronological treatiſe of the royal coronations of France, from Clovis to Louis XV. incluſive, is a work well known, and curious in its kind. It was firſt publiſhed in 1722, immediately after the coronation of Louis XV. the numerous and ſplendid ceremonies of which are here very particularly detailed.—The preſent Editor of this tranſlation has announced it to the Public, in the following prefatory advertiſement:

'As the approaching coronation of the King of France will, in all probability, make the following treatiſe much ſought after and conſulted; and it being now extremely ſcarce, a new edition will not, it is preſumed, be deemed an unneceſſary publication.

'When the length of time taken to make preparations for this occaſion is duly conſidered, together with the genius of the French nation, ever fond of parade and ſhow; the veneration with which they behold their Kings, the deſire of promoting their honour, and the fitneſs of their religion to add to the ſolemnity of ſuch a ceremony; one may, without temerity, venture to pronounce, that this ſpectacle will exhibit a greater diſplay of taſte and magnificence than it is probable will ever be again ſeen by the preſent generation.

'To this ſight, doubtleſs, numbers of perſons of fortune, leiſure, and curioſity will repair. For them this publication will be indiſpenſably neceſſary; as by a previous peruſal of it, they will be enabled accurately to obſerve and underſtand the meaning of many parts of the ceremonial which otherwiſe might paſs unnoticed, or at leaſt without their being able to comprehend the reaſon of them. It will, beſides, aſſiſt their recollection in relating what they have ſeen.

‘ Nor will its utility be confined to theſe perſons only: it will likewiſe ſerve thoſe whoſe buſineſs or abilities will not permit them perſonally to indulge their curioſity, by minutely informing them of every circumſtance that will paſs; thereby enabling them to join in what will undoubtedly, for a while, be the topic of converſation in every polite company.

‘ The value of this publication does not end here: the great connection formerly ſubſiſting between England and France, with the ſimilarity of many of our ancient cuſtoms, make it a volume worthy a place in the library of the Engliſh antiquarian, who will there find explanations of many terms and ceremonies which frequently occur in our national hiſtory.

‘ Much more might be ſaid in the praiſe of this work; but its well-known character makes it unneceſſary. A ſketch of the manner in which the Author has treated his ſubject, together with diverſe other particulars, he has himſelf given in his preface.’

This edition is embelliſhed with an engraving of the preſent King of France, the full ſize of the page; and another of the Queen, of the ſame dimenſions. Of the *likeneſs*, thoſe will beſt be enabled to judge, who may have an opportunity of comparing them with the auguſt originals, at the approaching royal and moſt magnificent *cérémonie*.

ART. XIV. *The Will of King Henry the Seventh.* 4to. 3s. 6d. ſewed. Payne, &c. 1775.

FOR the publication before us, we are indebted to the ingenious Thomas Aſtle, Eſq; of the Paper-Office, Fellow of the Royal and Antiquarian Societies, and lately appointed keeper of the records in the Tower; a gentleman well known for his extenſive and accurate acquaintance with the hiſtory and antiquities of this country. In a ſenſible and well written preface, he informs us, that he hath been encouraged by that ſpirit of hiſtorical inquiry which diſtinguiſhes the preſent age, to commit to the preſs the Will of King Henry the Seventh, the original of which is now remaining in the Chapter-Houſe at Weſtminſter. ‘ The great events, ſays the Editor, which marked the reign of this Prince have rendered whatever may relate to it, intereſting to an Engliſh reader. His character too hath been by different authors ſo differently drawn, that a true delineation of even the ſmaller parts of it may be uſeful, becauſe it may contribute to give a more juſt idea of the whole. In truth, the diſtinctive features of the human mind are more clearly viſible in the private than in the public tranſactions of life. Freed from all the falſe and foreign motives which prompt him while on the ſtage, in retirement man is ſeen as he is; actuated by, and therefore expreſſing, his natural emotions only. This is particularly true with regard to teſtamentary diſpoſitions: at the time of making them, the real wiſhes of the heart are ſuffered to appear, becauſe we ſhall be indifferent to the conſequences of them before they can be divulged. We may find too in theſe teſtaments the real judgment which the man forms of his own actions, and may perceive the condemnation which he paſſes upon his faults, in the care which he expreſſes to repair, to expiate, or to cover them, when he is expecting to appear before the Great Tribunal: it is thus that, by a contradiction too common in human characters, we behold this Prince endeavouring to atone for a rapacious avarice which did not ſpare the moſt ſacred poſſeſſions of his people, by an unbounded prodigality in ſuperſtitious legacies.'

Mr. Aſtle goes on to point out a variety of particular obſervations that ariſe on reading the teſtament of King Henry the Seventh; after which he remarks, that, in the piety and ſuperſtition of the Will, and in the prudence and charity which diſpoſed of treaſures amaſſed by cruelty and injuſtice, the Reader will trace the mixed character of the Prince who made it; which ſeems to have deſerved neither all the cenſure, nor all the commendation, it has received. This mixed character of Henry the Seventh is delineated, by our Editor, with a maſterly and judicious hand. Having firſt diſplayed the political errors and the oppreſſive conduct of that monarch, Mr. Aſtle obſerves, that, on the other hand, the deſign of reducing the unconſtitutional and dangerous power of the nobles was wiſe and juſt. In the civil wars, which were terminated by Henry's acceſſion, 'many of theſe powerful ſubjects had periſhed; and the families of almoſt all were much enfeebled. He ſeized this opportunity of laying ſuch reſtraints upon the number of their retainers, as rendered it difficult for them to collect their forces, without being liable to obſervation, prevention, and puniſhment. He gave a ſtill more fatal blow to that formidable body, by the ſtatute paſſed in the 4th year of his reign, by which the ſanction of law was given to that method of barring eſtates-tail, which had hitherto reſted chiefly on the deciſions of lawyers: and, by facilitating the alienation of land, he gave occaſion for the diſperſion of that property which is ever accompanied by power.'

Our Author proceeds to ſhew, that Henry's policy for ſecuring the obedience of his Iriſh ſubjects was equally judicious; and that his lending money to the merchants of his kingdom, without intereſt, merits great commendation. The treaties of commerce which he made with the ſeveral princes and ſtates of Europe, were generally ſo much in favour of his ſubjects, that they are worthy of the attention of a modern negotiator; and the regulation which prohibited the importation of the wines and woads of Gaſcoigny and Languedoc in any but Engliſh bottoms,

toms, proceeded from a commercial knowledge much ſuperior to that of his cotemporaries.

‘ Upon the whole,’ ſays our ingenious Editor, after mentioning ſome farther inſtances of Henry the Seventh's political ſagacity, ‘ we are indebted to him for many excellent laws and regulations in favour of the people; and to his wiſdom, as well as to the great events which happened in the AGE in which he lived, we owe the foundation of our preſent conſtitution. But as he appears even in theſe to have acted rather upon principles of policy than thoſe of juſtice or humanity, we are perhaps indebted more to the effects than to the intentions of his conduct; and if we cannot refuſe him in many inſtances the character of a wiſe ſtateſman, it may however be doubted whether he deſerved the applauſe and gratitude due to a GOOD KING.’

For the particulars of the Will itſelf, which will afford entertainment to the antiquary, and reflection to the philoſopher, we refer our Readers to Mr. Aſtle's publication.

The teſtamentary diſpoſitions of Henry the Seventh, were not executed by his ſon and ſucceſſor.

MONTHLY CATALOGUE,
For MARCH, 1775.

AMERICAN CONTROVERSY.

Art. 15. *Taxation no Tyranny*; an Anſwer to the Reſolutions and Addreſs of the American Congreſs. 8vo. 1 s. 6d. Cadell. 1775.

HUMAN powers and human knowledge are circumſcribed within ſuch narrow limits, that no individual can excell in all undertakings.—The writer to whom we aſcribe the work before us, has on other occaſions by the right application of his talents merited a large ſhare of public approbation; and if his preſent effort has leſs claim to applauſe, it is not becauſe his abilities have been impaired, but becauſe they have been miſapplied. We have before had occaſion to regret that any motive ſhould have influenced him to engage in political controverſy, and we believe his preſent performance will yield no conſiderable addition to his credit, either as a writer, or as an honeſt independent friend to his country; for though he delivers aſſertions with an exceſs of confidence which diſdains the ſupport of any fact or authority, yet he appears from many particulars to have been but imperfectly acquainted with his ſubject, and has indeed done little more than repeated with ſome improvement of ſtyle and manner, doctrines and opinions that have been advanced by numerous writers on the ſame ſide of the diſpute; he has however advanced two fundamental poſitions that are not only erroneous but dangerous; and as they may acquire ſome credit from his great reputation, we ſhall now deſcend to a more particular examination of their nature and tendency than appeared expedient to us on former occaſions.

Our Author's firſt poſition is, ‘ *that the ſupreme power of every community has the right of requiring from all its ſubjects ſuch contributions,*

butions, as are neceſſary to the public ſafety or public proſperity,' and this he repreſents as one of thoſe 'gratuitous truths' which are to be '*felt*' and not '*ſeen.*' The feelings of humanity will however probably afford nothing but contradictory evidence on the preſent ſubject.—Mankind do not acquire the knowledge of taxation until they have made ſome advancement in political ſociety, and in that ſtate the ſentiments of individuals will often differ reſpecting the preſent queſtion; for the laborious part of a community will then have a ſtrong ſenſe of the rights of property hardly acquired, and but a very imperfect conviction of the right of government to deprive them of any part of it without their conſent; whilſt on the contrary the *penſioner* who ſhares in the monies ariſing from public taxes, will have an *acute feeling* of the right of government to levy contributions in which he is allowed to partake. Rejecting therefore all reference to the feelings of individuals reſpecting this factitious poſition, let us bring it to a more deciſive trial.

Our Author's true meaning, as more plainly expreſſed in other places, is, *that* thoſe who hold the powers of government in a ſtate, have a right to exact pecuniary contributions from the people *at pleaſure.*

We are far from thinking that ſuch ſupplies as may be expedient for the public welfare ſhould not be granted; but we contend that it belongs to the people to judge of the expediency of ſuch grants, and that whenever ſupplies are given, they ſhould be conſidered as *free gifts*, proceeding from the choice or benevolence of the people, and not as *exactions* made by the hand of power, and ſubmitted to from neceſſary or ſlaviſh duty: there is an important diſtinction between the right of legiſlation and the right of granting the people's property for national purpoſes, and though they have been commonly joined in the ſame hands, this has not been done *always*, or from neceſſity, but from convenience. Of this we could give abundant evidence had we room to adduce facts from the hiſtories of other ſtates; it is however of more importance to inquire how far this doctrine is conformable to the Engliſh conſtitution.

Had the right of taxation belonged to parliament as a neceſſary part of its legiſlative authority, this right might have been exerciſed with equal juſtice by either houſe, and it would doubtleſs have been equally exerciſed over all thoſe who were ſubject to its legiſlative authority: the Commons, however, have immemorially enjoyed the excluſive privilege of originating and modifying all *Money Bills* allowing the Peers only a bare *negative*; without which they muſt have been in a worſe condition than other *freeholders* as not being like them, repreſented among the Commons. Nor is this the only peculiarity; for it was conſtantly required that a bill of ſupply when aſſented to by the Peers ſhould be returned to the Commons who have enjoyed the privilege of preſenting all money bills by their ſpeaker to the king, and of receiving, in their *repreſentative capacity* the *royal thanks*, which have been always given to the people collectively (whoſe act the grant is ſuppoſed to be) for their *benevolence.*—But if taxation had been a ſimple act of legiſlation, or if it had been true as our author aſſerts, that '*a tax is a payment exacted by authority*, there could have been no pretence for the Commons to claim theſe excluſive privileges, reſpecting money bills; nor is it poſſible to believe the Peers would have ſubmitted to a claim ſo injurious and unreaſonable: neither would the clergy, whilſt ſubject to the legiſlative authority of parliament, have been exempted from the taxes impoſed by parliament, and allowed the excluſive privilege of taxing themſelves, which they enjoyed, until a ſhare in the popular repreſentation was granted them in the reign of Charles II. We find by the roll of the 4th of Richard II. No. 13, 14. that when the Houſe of Commons propoſed to grant an aid, provided the clergy would pay one third of it, as poſſeſſing one third of the realm, the clergy anſwered they were not to grant aids by parliament; and deſired the Commons to do their duty, and leave the clergy to perform theirs. And here we have a ſtrong proof that the powers of legiſlation and taxation are eſſentially diſtinct by the Engliſh conſtitution, becauſe we find that with reſpect to the clergy they could not be exerciſed by the ſame perſons; and if we conſider the peculiar forms attending bills of ſupply, we ſhall have reaſon to believe that thoſe powers were in effect conſidered as not leſs diſtinct when exerciſed over the *laity*; for though the pecuniary grants of the Commons were clothed in the forms of law to authorize their collection, yet the ſame was alſo done to the grants of the clergy which always received the legiſlative aſſent of parliament, though the clergy were confeſſedly exempted from parliamentary taxation.

We are moreover convinced that anciently taxation was no part of the ordinary buſineſs of parliament; the demeſne lands of the crown being ſufficient for the common expences of government;—and when the King by wars or prodigality needed the aſſiſtance of his people, it was always aſked as a *free gift*, ſometimes from the Commons, and ſometimes from the clergy in convocation. Of this we have many proofs in the acts and records preſerved by Rymer, Cotton, &c.—Thus we find the Commons in the reign of Richard II. repreſenting *that if the King's expences were well looked to he ſhould need but little to charge the Commons*; and afterwards we find them requeſting the King *to live within his revenues, and that all* GIFTS *might be employed upon the wars.*—And though by ſucceeding improvident alienations of the royal demeſnes, more conſtant and liberal ſupplies from the people are now become neceſſary, yet this prodigality in the crown could not alter the nature of thoſe ſupplies, or deſtroy the rights of property, or change the principles of our conſtitution, ſo far as to convert thoſe grants which were originally of benevolence or free-will, into *arbitrary exactions* and *ſlaviſh duties.*

That taxes are really to be conſidered as *free gifts*, has been maintained by Bracton, Lord Coke, and many other of the moſt reſpectable law writers; and they have been ſo expreſſed even by parliament itſelf in ſeveral acts and records; and indeed the terms of "*give and grant*," conſtantly uſed in money bills with the preſcribed form of the royal thanks given when ſuch bills are preſented, ſufficiently explain their true nature.

If therefore taxes are *free gifts* of the people, by whom they are paid, it neceſſarily follows that they muſt be *freely given* by that people, or their repreſentatives, who alone can have a right to *give.*

We hope theſe obſervations will not be thought inexpedient, when it is conſidered that the poſition to which they relate, eſſentially affects the rights of property in Great Britain, as well as the queſtion of American taxation, which even our Author would have us examine ‘ with caution proportioned to the event of a deciſion which muſt convict one part of robbery, or the other of rebellion.’

Our Author's other poſition is, that ‘ there muſt in every ſociety be ſome power or other from which there is no appeal, which admits no reſtrictions, which pervades the whole maſs of the community, regulates and adjuſts all ſubordination, enacts laws or repeals them, erects or annuls judicatures, extends or contracts privileges, exempt itſelf from queſtion or control, and bounded only by phyſical neceſſity.’

Similar poſitions have been made the foundation of almoſt every ſyſtem of arguments againſt the claims of the colonies, and yet they can be true only of ſocieties which are governed by *divine authority*; for wherever a ſtate is governed by a *power* delegated from the people, that power muſt have been delegated on certain conditions, and for certain ends, from which thoſe entruſted with it can have no right to depart.—Before a parliament could have been legally conſtituted, certain compacts muſt have been made, certain rights eſtabliſhed, and certain conſtitutions formed, to ſupport and regulate even the exiſtence of *parliament itſelf*; and theſe muſt in reaſon and juſtice be conſidered as ſo many impaſſable boundaries to the authority of parliament, which, however abſolute within ſuch limits, could not extend to the ſubverſion of rights or conſtitutions eſtabliſhed by the whole ſociety collectively, without invalidating the very commiſſion by which the authority of parliament was delegated. Lawyers, indeed, from a conſtant habit of ſubmitting their reaſon to the authority of parliament, have commonly adopted extravagant ideas of its authority. Almoſt all of them however, and particularly Lord Coke, ſpeak of certain acts and certain rights as being more eſpecially *ſacred* and *fundamental.*—And the act of ſettlement declares, according to the ancient doctrine of the common law, that certain eſſential privileges are “ *the* BIRTH-RIGHT *of the people of England,*” which neceſſarily implies, that they cannot juſtly be taken away by any authority. But moreover, parliament itſelf has expreſsly ſet bounds to its own power, and thereby warranted us to conclude that its power is not unlimited: the ſtatute 25th of Edward III. declares that the great charter ſhall be *always* allowed as the common law, and directs ſentence of excommunication to be denounced at ſtated times againſt all thoſe who act or counſel any thing againſt it,—and the ſtatute 42d of Edward III. c. 1. enacts, “ That the great charter and the charter of the forreſt ſhall be holden and kept in all points; and if any *ſtatute ſhall be made to the contrary, that ſhall be holden for none*;” all which does moſt ſtrongly imply that there are certain fundamental rights, and particularly thoſe contained in the charters before mentioned, which no parliament has a right to invade. We have beſides the memorable caſe of two of the judges of England (Sir Richard Epſom and

Edmund Dudley,) who were HANGED for allowing the force of *law* to an act of parliament made in the 11th year of Henry VII. by which the right of trial by jury was abridged, contrary to what Lord Coke ſtyles "*a fundamental law:*" and his Lordſhip (2d Inſt.) obſerves, "*that the fearful end of theſe two oppreſſors ſhould deter others from committing the like*" (that is from enforcing an unconſtitutional act of parliament) "*and ſhould* ADMONISH PARLIAMENTS *that inſtead of this ordinary and precious trial* per Legem Terræ, *they bring not in abſolute and partial trials by diſcretion* [*]."

Theſe facts and authorities will doubtleſs be ſufficient to invalidate our Author's poſition, and to prove that the power of parliament is not (what no human power ought to be) unlimited: there are indeed many acts which the feelings of every honeſt man would determine to be beyond the lawful authority of parliament. *e. g.* Should an act be ever paſſed to annihilate the democratic branch of our legiſlature, ſuch act would not only deſerve reſiſtance, but every one promoting it would deſerve the puniſhment of a traitor, guilty of what Lord *Somers* calls "the firſt and higheſt of treaſons,—that which is committed againſt the conſtitution." Nor would it be much leſs criminal to deprive the *freeholders* of *England* of the right of ſuffrage for repreſentatives in parliament.—But how far it is juſtifiable to impoſe laws and taxes upon the *freeholders* of *America*, without allowing them a repreſentation, we preſume not to decide, though it is a queſtion which may be worthy of conſideration.

We have beſtowed theſe obſervations upon our Author's poſition, not only becauſe great part of his concluſions are deduced from it, but becauſe we think it *pregnant* with danger to the liberties of the people of Great Britain. We do not indeed ſuſpect that any undue connexion has been yet formed between the legiſlative and executive powers of government, or that the modern ſyſtem of governing by parliament reſults from the acquiſition of any unconſtitutional influence therein.—It is however poſſible, that in ſome future reign, the means of corruption belonging to the crown may be ſo employed as that the repreſentatives of the people inſtead of protecting may betray the rights of their conſtituents.—And the Preſident *Monteſquieu* has even predicted, that the conſtitution of England will finally periſh by this ſpecies of perfidy: it is our duty therefore, as friends to the liberties of mankind, and eſpecially of our own countrymen, to diſcourage this prevailing faſhionable doctrine of parliamentary omnipotence; for the *paſſive obedience and nonreſiſtance* which this doctrine comprehends, will not be rendered leſs dangerous, by transferring that unlimited power to a future corrupt *parliament* which ſome wickedly aſcribe to the *King*, during the reigns of the Stuarts.—We mean not to *define*, much leſs to *abridge* the juſt limits of parliamentary authority; but we would oppoſe thoſe who maintain that it has NO *bounds*, and conſequently, that the people have NO *rights* but what depend on the arbitrary will of their delegates; a doctrine tending to prepare us for ſlavery even before we have a corrupt parliament ready to betray us into it.

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[*] Theſe facts operate to prove that the authority of a parliament legally conſtituted has ſome fundamental bounds which it ought not to tranſgreſs,—but parliamentary authority even within thoſe bounds may be *vitiated* if extended over perſons who having a right to be repreſented, have no repreſentative therein.—This appears from the act made for admitting repreſentatives for the County Palatine of Cheſter; which, after reciting that the inhabitants thereof had been bound by acts of Parliament without having "either knight or burgeſs" therein, declares theſe extenſions of parliamentary authority to have been a *grievance*, and *derogatory* to their "moſt ancient juriſdictions, liberties, and privileges." "For remedy whereof, &c." a repreſentation was granted.

To apply the preceding obſervations to particular parts of our Author's work, would require more room than we can beſtow on any ſingle performance, and we muſt therefore content ourſelves with noticing a few of the many other exceptionable paſſages therein; particularly

1ſt, 'He that denies the Engliſh Parliament the right of taxation, denies it likewiſe the right of making any other laws civil or criminal, yet this power over the Colonies was never yet diſputed by themſelves. They have always admitted ſtatutes for the puniſhment of offences, and for the redreſs or prevention of inconveniences; and the reception of any law draws after it by a chain which cannot be broken, the unwelcome neceſſity of ſubmitting to taxation.'

Having before proved that a right to taxation is different from a right of legiſlation, it muſt follow that a denial of the former does not neceſſarily involve a denial of the latter.—Not that we think the people of America, even if exempted from parliamentary taxation, could be ſaid to enjoy the privileges of Britons while ſubject to a legiſlative power in which they have no participation.—The Colonies have indeed conſented to obey ſuch acts of Parliament as are *bona fide* made to regulate their commerce; but it is ungenerous to employ this conſent in ſupporting oppreſſive claims, and every attempt to do it muſt incline them to retract a conceſſion which they find ſo much abuſed.

With regard to our Author's aſſertion that the legiſlative authority of Parliament '*was never yet diſputed*' by the Colonies, it is ſo repugnant to truth, that to acquit him of wilful falſhood, we muſt convict him of great ignorance reſpecting the political hiſtory of the Colonies.—In our Review for November laſt we alleged inſtances in which the right of Parliament to make laws binding in America had been denied by King James I. and his miniſters, and by the people of the Colonies, who for ſeveral years openly diſobeyed the acts of trade and navigation; nor were they at all obſerved in the Colony of Maſſachuſetts until after the General Aſſembly there had paſſed an act profeſſedly to give them that validity of which as acts of parliament they were held to be deſtitute: and we ſhall recite part of the letter which the aſſembly on that occaſion, *viz.* in 1679, wrote to their agent in England, as ſufficient to ſhew what degree of credit is due to our Author's aſſertion. Writing of the acts of trade, &c. the aſſembly declare, " We apprehend them to be an invaſion of the rights, liberties, and properties, of the ſubjects of his Majeſty in this Colony, they *not being repreſented in parliament*;

and according to the uſual ſayings of the learned in the law, the laws of England are bounded within the four ſeas, and do not reach America.

2dly, Concerning the plea of the Congreſs, that by migrating to America they forfeited none of the rights of Engliſh ſubjects, our Author writes, ‘ That they who form a ſettlement by a lawful Charter, having committed no crime, forfeit no privileges, will be readily confeſſed; but what they do not forfeit by any judicial ſentence, they may loſe by natural effects. As man can be but in one place at once, he cannot have the advantages of multiplied reſidence. He that will enjoy the brightneſs of ſunſhine, muſt quit the coolneſs of the ſhade. He who goes voluntarily to America, cannot complain of loſing what he leaves in Europe. He perhaps had a right to vote for a knight or burgeſs: by croſſing the Atlantick he has not nullified his right; for he has made its exertion no longer poſſible. By his own choice he has left a country where he had a vote and little property, for another, where he has great property, but no vote. But as this preference was deliberate and unconſtrained, he is ſtill *concerned in the government of himſelf*; he has reduced himſelf from a voter to one of the innumerable multitude that have no vote. He has truly *ceded his right*, but he ſtill is governed by his own conſent; becauſe he has conſented to throw his atom of intereſt into the general maſs of the community. Of the conſequences of his own act he has no cauſe to complain; he has choſen, or intended to chuſe, the greater good; he is repreſented, as himſelf deſired, in the general repreſentation.’

It is here in effect admitted, that a Coloniſt deprived of a repreſentation is deprived of one of the rights belonging to Engliſhmen, or at leaſt to Engliſh freeholders; but it is alſo pretended, that by emigration he has voluntarily relinquiſhed that right, contrary to the expectation of the emigrants themſelves, and to the ſtrongeſt aſſurances given in their ſeveral charters.—Our Author ſhould have remembered that though a Coloniſt by going to America, might ceaſe to be a freeholder of a particular county in England, yet he acquired by this tranſition another freehold in a particular diſtrict of America, and if after removing to that continent his perſon and his new freehold were ſtill to continue ſubject to the laws and taxes of parliament, every circumſtance which rendered it expedient or deſirable for him to be repreſented while he was an Engliſh freeholder, muſt make it expedient and deſirable that he ſhould enjoy a ſimilar repreſentation as a freeholder of America; and to deprive him of it, is to ſtrip him of the moſt important privilege that belongs to the ſubjects of a free government. So far, however, were the Coloniſts from expecting to ſuffer any abridgment of the rights of Engliſhmen, that as Governor Hutchinſon has mentioned in his hiſtory of the Maſſachuſetts Bay, ‘ The firſt planters of the Maſſachuſetts Colony removed to America, expecting there to enjoy civil and religious liberty in a GREATER DEGREE than their fellow-ſubjects at that time enjoyed it in England.”

3dly, ‘ The reaſon (ſays our Author) why we place any confidence in our repreſentatives is, that they muſt ſhare in the good or evil which their counſels ſhall produce. Their ſhare is indeed commonly conſequential and remote; but it is not often poſſible that any immediate advantage can be extended to ſuch numbers as may prevail againſt it. We are therefore as ſecure againſt intentional depravations of government as human wiſdom can make us, and upon this ſecurity the Americans may venture to repoſe.'

Of the objection to which this is intended for a reply, we gave an account in our Review for December laſt, p. 477. and certainly it has not been invalidated by any thing delivered in this performance; it would, therefore, have been more judicious in our Author had he entirely overlooked the objection.

4thly, 'It is urged (ſays our Author,) that when Wales, Durham, and Cheſter, were diveſted of their particular privileges or ancient government, and reduced to the ſtate of Engliſh counties, they had repreſentatives aſſigned them.

'To thoſe from whom ſomething had been taken, ſomething in return might properly be given. To the Americans their Charters are left as they were, except that of which their ſedition has deprived them. If they were to be repreſented in parliament, ſomething would be granted, though nothing is withdrawn.'

Having no room to enter upon the ſubject of American Charters, or of the ſedition for which one of them is ſaid to have been taken away (though never legally forfeited), we ſhall only obſerve, that nothing was given to the people of Wales, Durham, and Cheſter, when they were brought to the ſtate of Engliſh counties, but the privileges of Engliſh ſubjects, which were by parliament itſelf underſtood neceſſarily to include that of being repreſented.—To the ſame privileges of Engliſh ſubjects the Coloniſts were entitled by *birth right*, and therefore in aſking a repreſentation, they do not aſk the grant of a new favour.

5thly, 'It might be hoped (proceeds our Author) that no Engliſhman could be found, whom the menaces of our own Coloniſts, juſt reſcued from the French, would not move to indignation, like that of the Scythians, who, returning from war, found themſelves excluded from their own houſes by their ſlaves.'

We have heard of a chimney-ſweeper who fancied himſelf aſſociated in the ſovereignty of America, and often aſked '*are not the Americans* OUR *ſubjects?*' But Doctor ——— ſuffers his fancy to *ramble* farther than that of the chimney-ſweeper; for before he can have the ſame cauſe of indignation as the Scythians, he muſt fancy the Coloniſts are not only his *ſubjects* but his *ſlaves*, and that their claim to the benefit of their own houſes, is a *forcible entry* and *ouſter* committed in his own.

6thly, Though we were before told by our Author, that the Coloniſts have never denied the legiſlative authority of parliament, we afterwards find him aſſerting that they 'now queſtion the validity of every act of legiſlation. They conſider themſelves as emancipated from obedience, and as being *no longer the ſubjects of the Britiſh crown*.' We are willing to overlook the contradiction between this and our Author's *former* aſſertion; but to preſerve his veracity from an impeachment even by the former imputation of ignorance ſeems hardly practicable; for *negative ignorance* will not juſtify *poſitive falſehood*; on the contrary, when a writer ſteps forth and deliberately charges three millions of people with having renounced their allegiance to the Britiſh crown, it is not ſufficient that he does not know that his charge is not true; for it is neceſſary that he ſhould know it to be true.—But it is on the contrary notorious, that however the authority of parliament may have been diſputed, the ſovereignty of the crown or of the perſon of the king has not been denied or even queſtioned in a ſingle inſtance, verbally or in writing, by the *wildeſt ſon of liberty* in any Britiſh American Colony.

7thly. Our Author looking forward to the conqueſt of the Colonies, ſays, ‘ When they are reduced to obedience, may that obedience be ſecured by *ſtricter laws* and ſtronger obligations!’ and he afterwards adds the following obſervation, which ſeems intended to promote confiſcations, and other attendant puniſhments, though not as we charitably hope with an expectation of receiving any valuable American forfeiture as the reward of his preſent performance. ‘ Nothing (adds he) can be more noxious to ſociety than that erroneous clemency which, when a rebellion is ſuppreſſed, exacts no forfeiture, and eſtabliſhes no ſecurity, but leaves the rebels in their former ſtate.’

Towards the cloſe of this anſwer, our Author conſents to ‘ interrupt for a while this dream of conqueſt, ſettlement, and ſupremacy,’ and to reflect, that ‘ *we may poſſibly* be checked in our career of reduction: may be reduced to peace on equal terms, or driven from the weſtern continent, and forbidden to violate a ſecond time the happy borders of the land of liberty.’—Should this ever happen, we ſhall have abundant cauſe to reprobate thoſe meaſures and principles for which our Author is a zealous, if not a ſucceſsful advocate.

Art. 16. *Common Senſe*; in Nine Conferences, between a Britiſh Merchant, and a candid Merchant of America, in their private Capacities as Friends; tracing the ſeveral Cauſes of the preſent Conteſts between the Mother Country and her American Subjects; the Fallacy of their Prepoſſeſſions; and the Ingratitude and Danger of them; the reciprocal Benefits of National Friendſhip; and the Moral Obligations of Individuals which enforce it: with various Anecdotes and Reaſons drawn from Facts, tending to conciliate all Differences, and to eſtabliſh a permanent Union, for the common Happineſs and Glory of the Britiſh Empire. 4to. 2 s. Dodſley.

With a very tireſome exertion of our patience, we have peruſed one hundred and twenty-ſeven quarto pages, (cloſely printed) without finding a ſingle new fact or argument of any importance in the diſpute which is here ſo diffuſely agitated We admire indeed the perſevering induſtry of the Author of this “ *Common Senſe*,” but it ſeems neceſſary that his ſentiments ſhould be a little *leſs* common, to intereſt any other than patient Reviewers to give them a reading.—The ‘ *Candid Merchant of America*,’ who is here employed to ſupport nine tedious conferences, and to be *converted* from his opinions, and ſent home to convert his countrymen, appears to have been a greater *booby* than even the letter writer who was brought forward ſome time ſince by a Reverend Dean. This kind of diſputation is eaſily managed, and always terminates according to the predeſtination of the manager. But in the preſent inſtance, the *farce* is ſo unentertaining, that it ſeems very unlikely to engage the public attention, unleſs the Author ſhould employ a *turner* to give extenſion, figure, and ſubſtance to his American and Britiſh *puppets*, and afterwards ſend them to rehearſe their *Nine Conferences* at the *Little Theatre in James-Street*,—and even there they may perhaps prove ſoporiferous.

Art. 17. *Remarks on the New Eſſay of the Penſylvanian Farmer*, and on the Reſolves and Inſtructions prefixed to that Eſſay; by the Author of the Right of the Britiſh Legiſlature Vindicated. 8vo. 1 s. Becket.

The Author of theſe Remarks appears to poſſeſs conſiderable abilities for literary controverſy, and has employed them dextrouſly, (though ſometimes very illiberally) in oppoſition to the Farmer's Eſſay. That Eſſay having been haſtily written, contains ſome inaccuracies of which our Author avails himſelf,—beſides which, he appears ſometimes to evade the force of the Farmer's arguments, and at others to miſtake or miſrepreſent their true meaning; and we not unfrequently find him reaſoning from erroneous poſitions, ſuch for inſtance, as that *the firſt American Coloniſts ſettled on lands previouſly belonging to the Britiſh ſtate*, which we ſlightly controverted in our Review for January laſt, and could eaſily refute by the moſt deciſive facts and authorities.

After due conſideration, we find no cauſe to retract the approbation expreſſed in a former Review *, of *the Eſſay*, which is the ſubject of our Author's Remarks;—at the ſame time we freely acknowledge that his performance is inferior to but few of thoſe which have been lately written on that *ſide of the queſtion*.

We muſt except however that part of our Author's Remarks where, with a view to prove that taxes are not *free gifts*, he injudiciouſly cites a number of facts from Cotton's abridgment of the Records, which clearly prove as he himſelf declares, "That parliamentary grants for many centuries, (not being neceſſary to the ſupport of government by reaſon of the great extent of the Royal domains,) *were mere voluntary gratuities*." Theſe premiſes, which are certainly true, and which he has taken pains to prove, in our opinion, warrant concluſions directly oppoſite to thoſe that he endeavours to draw from them,—for no ſucceeding improvidence in the crown can have altered the nature of thoſe parliamentary grants which having been, to uſe his own words, '*mere voluntary gratuities*,' muſt have been *free gifts*, and muſt have continued to be ſo to the preſent time.—To this part of his anſwer, the lines which he has applied to the Farmer's Eſſay, ſeem applicable, viz.

> "His arguments directly tend
> "Againſt the cauſe he would defend."

Art. 18. *The Annals of Adminiſtration*: containing the genuine Hiſtory of Georgiana the Queen Mother and Prince Coloninus her Son. A Biographical Fragment. Written about the Year 1575. Inſcribed by the Proprietor of the Authentic Papers, to Edmund Burke Eſq; 8vo. 1 s. Bew. 1775.

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* December 1774. p. 390.

This is intended as an allegoric explanation of the origin and progreſs of our American diſputes: the allegory, however, is poorly conducted, and highly deficient in ſentiment and imagination.

Art. 19. *A Dialogue between a Southern Delegate and his Spouſe* on his Return from the Grand Continental Congreſs. A Fragment. Inſcribed to the married Ladies of America, &c. 8vo.

No printer's or publiſher's name appears to this performance, and juſtice requires us to diſmiſs it as beneath all criticiſm.

Art. 20. *The Aſſociation, &c.* of the Delegates of the Colonies at the Grand Congreſs, held at Philadelphia September 1, 1774, verſified and adapted to Muſic; calculated for grave and gay Diſpoſitions, with a ſhort Introduction. By Bob Jingle, Poet Laureat to the Congreſs.

This is an attempt to ridicule the aſſociation, &c. of the late Congreſs, and like the former article appears without the name of any printer or publiſher. If we are not miſtaken, they are *importations* from America.

Art. 21. *The Speech of John Wilkes*, Eſq; Lord-Mayor of the City of London, in the Houſe of Commons, February the 8th 1775, relative to a Motion made by Lord North on the American Taxation Bills. Fol. 3 d. E. Johnſon.

This Speech appears to have been more accurately taken and more correctly printed, than commonly happens to ſuch extemporaneous effuſions.

Art. 22. *What think ye of the Congreſs now?* Or, an Enquiry how far the Americans are bound to abide by and execute the Deciſions of the late Continental Congreſs. With a Plan by Samuel Galloway, Eſq; for a propoſed Union between Great Britain and the Colonies. To which is added, an Alarm to the Legiſlature of the Province of New York, occaſioned by the preſent Political Diſturbances. Addreſſed to the Repreſentatives in General Aſſembly convened. New York. 8vo. 1 s. 6 d. Reprinted for Richardſon and Urquhart, 1775.

This production like ſeveral others which have been formerly noticed by us, (all manufactured in the ſame place) is intended to diſſuade the people of New York from concurring with their ſiſter Colonies in adhering to the aſſociation, &c. of the Congreſs.—The Alarm to the legiſlature of that Province repreſents the meaſures of the Congreſs as an infringement of the legal authority of the aſſembly there, and deſerving of its reſentment. The following extract will ſhow our Author's opinion of meaſures which ought to be purſued by the legiſlature of the Province of New York, viz.

'Let it then be the buſineſs of this ſeſſion, after providing for the immediate exigencies of this province, to do what ought to be done by every province on the continent; that is, to prepare and tranſmit proper addreſſes to the King, Lords, and Commons of Great Britain; decently ſtating your whole claims, and dutifully requeſting that they may ſpeedily be confirmed to you. Addreſſes from your body will be received and regarded; which is a greater honour than could have been allowed to addreſſes from the Congreſs.

'In your addreſſes, declare that you act in behalf of a loyal province, which you conſtitutionally repreſent, and that you have no connection with the late Congreſs. Candidly and generouſly confeſs, that a miſtaken zeal for liberty has produced among us ſome tumultuous and diſorderly proceedings, which are not to be juſtified. Beg that all theſe things may be buried in oblivion, and that there may be no repeating of paſt grievances. Profeſs, in your own names and in ours, loyalty and allegiance to the King in the ſtrongeſt terms; and expreſs our willingneſs to acknowledge the ſupremacy of Great Britain in all caſes excepting thoſe of taxation. Give aſſurances that we dread the very thoughts of an abſolute independency; and that we ſee no proſpect of ſecurity or happineſs, but under the powerful protection and mild ſuperintendency of the mother country.

'In conſideration of our being indulged with the favours requeſted, ſignify your willingneſs to bind yourſelves and your conſtituents to raiſe annually, without any deduction, ſuch a ſum as may be thought equitable, for the general ſupport of government; and promiſe, at the ſame time, that this province will always pay due regard to his Majeſty's farther requiſitions, in caſes of emergency. In ſhort, propoſe and ſay whatever you may think proper; only be careful that your addreſſes be dutiful, your requeſts reaſonable, and your offers generous; and then, I doubt not but this province will be received by the mother country with open arms.'

We ſhall alſo ſubjoin the plan of a propoſed union, &c. which ſeems calculated to give the people of America all the ſecurity of a parliamentary repreſentation, unattended with thoſe difficulties, which would reſult from their ſending repreſentatives acroſs the Atlantic to the Britiſh parliament.—It may perhaps be conſidered as too much to allow the propoſed American grand council a diſtinct negative voice (like either Houſe of Parliament) upon all acts affecting America, but it ought to be remembered, that any ſecurity which the people of America may gain from this diſtinct or ſeparate convention of their repreſentatives, will be counter-balanced by the loſs they muſt ſuffer in not being permitted, like the Scotch repreſentatives, to partake in the authority, making laws to affect the people of England, or of any other part of the Britiſh Empire.

A Plan of a propoſed UNION.

'That a Britiſh and American legiſlature, for regulating the adminiſtration of the general affairs of America, be propoſed and eſtabliſhed in America, including all the ſaid Colonies; within, and under which government, each Colony ſhall retain its preſent conſtitution, and powers of regulating and governing its own internal police, in all caſes whatever.

'That the ſaid government be adminiſtered by a Preſident-General, to be appointed by the King, and a Grand Council to be choſen by the Repreſentatives of the people of the ſeveral Colonies, in their reſpective aſſemblies, once in every three years.

'That the ſeveral aſſemblies ſhall chuſe members for the Grand Council in the following proportions, viz.

New-Hampſhire,
Maſſachuſetts-Bay,
Rhode-Iſland,
Connecticut,
Delaware Counties,
Maryland,
Virginia,
North-Carolina,

New-York, South-Carolina,
New Jerſey, and
Pennſylvania, Georgia :

Who ſhall meet at the city of for the firſt time, being called by the Preſident-General, as ſoon as conveniently may be after his appointment.

'That there ſhall be a new election of members for the Grand Council every three years, and on the death, removal, or reſignation of any member, his place ſhall be ſupplied by a new choice, at the next ſitting of Aſſembly of the Colony he repreſented.

'That the Grand Council ſhall meet once in every year, if they ſhall think it neceſſary, and oftener, if occaſions ſhall require, at ſuch time and place as they ſhall adjourn to, at the laſt preceding meeting, or as they ſhall be called to meet at, by the Preſident-General, on any emergency.

'That the Grand Council ſhall have power to chuſe their ſpeaker, and ſhall hold and exerciſe all the like rights, liberties, and privileges, as are held and exerciſed by and in the Houſe of Commons of Great Britain.

'That the Preſident General ſhall hold his office during the pleaſure of the King, and his aſſent ſhall be requiſite to all acts of the Grand Council, and it ſhall be his office and duty to cauſe them to be carried into execution.

'That the Preſident General, by and with the advice and conſent of the Grand Council, ſhall hold and exerciſe all the legiſlative rights, powers, and authorities, neceſſary for regulating and adminiſtering all the general police and affairs of the Colonies, in which Great Britain and the Colonies, or any of them, the colonies in general, or more than one colony, are in any manner concerned, as well civil and criminal as commercial.

'That the ſaid Preſident-General, and Grand Council, be an inferior and diſtinct branch of the Britiſh legiſlature, united and incorporated with it, for the aforeſaid general purpoſes; and that any of the ſaid general regulations may originate and be formed and digeſted, either in the parliament of Great Britain, or in the ſaid Grand Council, and being prepared, tranſmitted to the other for their approbation or diſſent, and that the aſſent of both ſhall be requiſite to the validity of all ſuch general acts or ſtatutes.

'That in time of war, all bills for granting aids to the Crown, prepared by the Grand Council, and approved by the Preſident-General, ſhall be valid and paſſed into a law without the aſſent of the Britiſh parliament.'

Art. 23. *A Conciliatory Addreſs* to the People of Great Britain, and of the Colonies, on the preſent important Criſis. 8vo. 1 s. Wilkie.

This addreſs appears to have been produced by a benevolent deſire of promoting the re-eſtabliſhment of harmony between Great Britain and the Colonies on equitable terms; for which purpoſe, the Author enumerates ſeveral conceſſions to be made both on the part of Great Britain and of the people of America for their mutual ſecurity and benefit, moſt of which appear to be reaſonable and juſt.—We could wiſh the Author had omitted his *Poſtſcript,* becauſe it is wholly founded on a miſtaken opinion, reſpecting the nature and tendency of the propoſition which ſeems to have occaſioned it.

Art. 24. *A Letter* to thoſe Ladies whoſe Huſbands poſſeſs a Seat in either Houſe of Parliament. 4to. 6 d. Almon. 1775.

The letter-writer compares the conduct of parliament in taxing the Colonies, to the caſe of a huſband depriving his wife of her *pin-money*, without her conſent; and exhorts the ladies to whom his letter is addreſſed, to eſpouſe the cauſe of the people of America, and become advocates in their favour, with their huſbands.

POLITICAL.

Art. 25. *An humble Addreſs to the King*, concerning the Dearneſs of Proviſions, and Emigration; the Cauſes and evil Conſequences thereof; and ſome Propoſals to remedy the ſame. 8vo. 1 s. Wilkie. 1775.

The numerous publications on this very important ſubject (however inadequate the various ſchemes of the ſeveral writers may be, to the deſired end) contain much matter of ſerious fact, and many detached truths, that merit conſideration: but too many of theſe private ſtateſmen, like unſkilful phyſicians, preſcribe to the ſymptoms, without extending their views to cauſes which often lie remote. In the progreſſion of national affairs, events often take place that no laws can prevent; and when this is the caſe, the utmoſt that can be attempted is to regulate their effects with as much uniformity as the caſes will admit. The high prices of the neceſſaries of life appear to be of this nature; and therefore when the Author of this well-meant tract, deſpairing of relief from the legiſlative authority, appeals to the executive, in the prerogatives of the King, he is certainly under a deluſion, of which, after the attention he has beſtowed on this compoſition, it may not be eaſy to convince him. We have repeatedly hinted our thoughts on this ſubject as it came before us, that we might not appear to neglect any writer who intends well to his country; but we cannot enter into long details in every inſtance: eſpecially as opinions in politics are as ſtiffly maintained as thoſe in religion, and from ſimilar cauſes. It is to little purpoſe that our preſent author enters into a compariſon of the variations in price between harveſt and harveſt; as theſe will ever take place *ſubordinate* to a general riſe produced by a decreaſe in the value of money, co-operating with an increaſe of taxation, and the extenſion of luxury. If this Writer has ever directed his thoughts to theſe points, let him pauſe a while, and conſider whether King, Lords, and Commons united, can counter-act their operation! That he ſuſpects ſomething more than has yet been generally known, appears from his adding—' it is therefore obvious to ſee, that ſomething muſt be miſerably wrong within us; and it is to be feared, that the exceſſive dearneſs of proviſions, is the effect of ſome *ſettled general evils* not attended to; and conſequently that the diſeaſe cannot be radically cured, till theſe cauſes are removed.' When a people can be reclaimed from luxury to ſobriety, which hiſtory will not ſuffer us to hope, in the *natural* courſe of things; and when government grows frugal and diſintereſted enough to remit taxation inſtead of enlarging its demands, of which the annals of monarchy afford few if any inſtances, then, and not till then, will ſuch a radical cure take place. ' All other meaſures, as he obſerves, are only ſo many palliatives, ignorantly or deſignedly applied by ſtate phyſicians.'

Among ſuch palliatives, the enormous increaſe of horſes, the conſumption of the diſtillery, and engroſſing of farms, may undoubtedly be diſtinguiſhed as of great importance: and did not government value a growing revenue more than the morals of the people, and connive at public evils, for the gratification of rich individuals, theſe grievances would alſo claim ſome regard from thoſe who would be underſtood to watch over the welfare of the nation.

As to the corn trade, thoſe who read our Review cannot be ignorant of opinions we have ſo frequently found occaſion to offer. This trade, under prudent regulations againſt unfair practices, muſt be left to proceed on the ſame principles that actuate all other branches of traffic: and it may only be added, that no regulations can take due effect in any article of commerce, unleſs the intereſt of individuals is ſo far conſulted as to incline them to co-operate by ſubmitting to them.

This Writer, like many others, who view the diſtreſſes of the poor, and contraſt them with the exceſſes of the rich, recommends a taxation of luxuries, in eaſe of neceſſaries. But alas! no ſuch tranſfer can ever take place, eſpecially under an extravagant ſyſtem of management. Neceſſaries are of certain conſumption, luxuries are variable and not to be relied on as funds; and whether checked or not, would fail in one or other view: but this is too obvious to enter into.

Our Author offers a hint that might prove of temporary ſervice in particular exigences, which, as he writes for public good, he will not be ſorry to ſee more extenſively publiſhed.—' Neither can your Majeſty want the means of procuring relief to your people, ſo long as you have ſo numerous a fleet entirely at your own command; and your treaſury can furniſh the money which may be wanted for a time, on condition of its being returned to the Public without any loſs. It is therefore, with all humility, ſubmitted to your Majeſty, whether ſome of your ſloops of war and frigates might not be fitted up occaſionally, without any great expence to government, or prejudice to the ſhips, to fetch corn from America, and ſuch a number of them employed as to furniſh a ſupply to, and deliver their lading at, different ports of Great Britain or Ireland, at ſuch rates as would to the full repay the expence of purchaſe, loading, and delivery, &c. the ſtate would not hereby commence merchants, but only act for the public good. The ſervice would be no way diſhonourable to the officers; and the men, of which perhaps one half of the ſhip's complement might be ſufficient, would be better trained for ſea, than by lying in a port, or cruiſing in a channel.'

Another ſalutary propoſal appears to be to convert the money beſtowed on the encouragement of race-horſes by what are called King's plates, into premiums to be diſtributed for the encouragement of our coaſt fiſheries. But before ſuch regulations are attended to, we muſt firſt ſee the officers in adminiſtration extend their attention from indirect ſchemes, to ſecure their power, influence, and emoluments, to the welfare of the people at large. Thoſe in power would do well to conſider the two concluding paragraphs of this well-meant addreſs.

‘ A riotous diſpoſition is dangerous, it renders men leſs obſervant of the laws ; and when irreverence for them becomes general, it will be difficult, as well as unpleaſing to humanity, however neceſſary it may be, to reduce them to obedience by ſuch means as are requiſite in the firſt place. And muſt it not be very affecting when men are driven by hunger, or an unreaſonable price of proviſions, to relieve themſelves by taking them by force from thoſe who will not, or cannot ſell, but upon terms, which, through their poverty, they are unable to comply with ? I beg leave to repeat it, muſt it not be very affecting to puniſh men in ſuch circumſtances ?

‘ This is indeed an hard neceſſity, and leaves men the only alternative, either to periſh through want, if they are paſſively ſubmiſſive ; or to be put to death by the laws, if they attempt to relieve themſelves by the only means in their power ; and yet the ſupport of government in ſuch caſe will enforce the latter meaſure. But how unpleaſing muſt that be, even in the idea, to a King of your Majeſty's humanity and tenderneſs ? On the other hand, what joy muſt it adminiſter, to know that your people live in eaſe and abundance, and in a willing ſubjection ? Reſources, it is preſumed, are not wanting ; and it is hoped, nay, we may be confident, that whatever is in your Majeſty's power will not be wanting, both to remove the preſent grievances, and to promote an eaſy plenty of the neceſſary articles of life, and to ſecure the continuance of the ſame, as far as can be, in future, to every part of your dominions. Thus the preſent and riſing generations will deſervedly celebrate your praiſe, and bleſs the name of GEORGE THE THIRD.’

Having the ſame confidence in his Majeſty's perſonal intentions that our Author profeſſes throughout, we cannot conclude this article better than with that petition in our liturgy which prays—“ That it may pleaſe God to endue the Lords of the Council, and all the Nobility, with *grace*, wiſdom, and underſtanding.”

Art. 26. *The Speech of the Right Hon. John Wilkes, Eſq*; Lord-Mayor of the City of London, and Member of Parliament for the County of Middleſex, in the Houſe of Commons, Feb. 22, on his Motion for expunging from the Journals the Reſolutions of the laſt Parliament relative to his being expelled, &c. Folio. 6 d. Carpenter.

The conduct of the late Houſe of Commons in excluding Mr. Wilkes from his ſeat as repreſentative of the county of Middleſex, has been formerly ſo much agitated, that it was ſcarce poſſible for the Author of the preſent Speech to offer new matter of importance, relative to that exhauſted ſubject.—The Speaker has, however, in conciſe, ſpirited, and correct language, ſtated the principal facts, arguments, and authorities againſt his excluſion. The motion was rejected ; but the minority was numerous and reſpectable.

DRAMATIC.

DRAMATIC.

Art. 27. *The Modiſh Wife*; a Comedy, performed with uninfluenced Applauſe at the Theatre Royal, Haymarket. To which is prefixed, a ſummary View of the Stage, as it has been, is, and ought to be. With Biographical Anecdotes, &c. 8vo. 2 s. Evans, &c. Strand.

This comedy, as appears by the preface, is the production of a vagrant *Gentleman* of the ſock; of whoſe fortune it has partaken, having been exhibited four nights by Mr. Whitley's itinerants at Cheſter, and one night in the Haymarket. It is by no means liable to the faſhionable ridicule againſt *ſentimental comedy.* Sentiment is carefully avoided for the ſole purpoſe of being *comical*; to which end the Author has adopted a dapper pertneſs of dialogue, and introduced the hacknied *humours* of a cuckoldy knight, a tarpaulin, and a young lady in breeches, with ſuch other characters and incidents as *experience* had taught him to conſider as the grand *deſiderata* of the comic drama. For our parts, we cannot but confeſs, that notwithſtanding the egotiſm that prevails in the *ſummary View of the Stage*, prefixed to the Modiſh Wife, we received more entertainment from the prefatory diſcourſe, than from the comedy that followed it; whence the Author, as well as ourſelves, may learn, how much eaſier it is to be a *dramatic cenſor*, than an able maſter of the drama.

Art. 28. *Cleonice*; Princeſs of Bithynia: a Tragedy. As it is performed at the Theatre Royal in Covent Garden. By John Hoole. 8vo. 1 s. 6 d. Evans. 1775.

An *operatical* tragedy, *not* founded on Metaſtaſio.

Art. 29. *The Philoſophic Whim*; or Aſtronomy a Farce, &c. &c. By the Author of DRAMATIC GENIUS. 4to. 1 s. 6 d. Kearſly. 1774.

Humour does not conſiſt in a hotch-potch of noiſe and nonſenſe.

Jack Pudding may laugh till he's b———t,
But ſtill Jack Pudding is no wit.

POETICAL.

Art. 30. *Verſes addreſſed to the Queen*, with a New Year's Gift of Iriſh Manufacture. By Lord Clare. 4to 1 s. Dodſley. 1775.

This ingenious Nobleman has here employed his muſe to a much more elegant and more adapted purpoſe, than in his poem, entitled *Faith*[*]. The ſterility of that ſubject defied the powers of Genius; but the ſpirit of the preſent, the vital charm and beauty of the *Amor Patriæ*, and the unconteſted merit of the amiable Perſonage to whom the poem is addreſſed, gave every motive for the exertion of poetical abilities.

The following extract from the addreſs will at once ſhew the merit and the object of the poem:

'And O! might poor IERNE hope,
In ſober Freedom's liberal ſcope,
To ply the loom, to plough the main,
Nor ſee heaven's bounties pour'd in vain,

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[*] See Review, vol. 50. p. 232.

† Where ſtarving hinds, from fens and rocks,
View paſtures rich with herds and flocks;
And only view, forbid to taſte;
Sad tenants of a dreary waſte.
For other hinds our oxen bleed;
‡ Our flocks for happier regions feed,
Their fleece to Gallia's looms reſign,
More rich than the Peruvian mine;
Her fields with barren lilies ſtrown,
Now white with treaſures not her own.
In vain IERNE's piercing cries
Plaintive purſue the golden prize;
While all aghaſt the weaver ſtands,
And drops the ſhuttle from his hands.
Barter accurſt! but mad diſtreſs
To ruin flies from wretchedneſs.
Theirs be the blame, who bar the courſe
Of Commerce from her genuine ſource,
And drive the wretch his thirſt to ſlake
With poiſon, in a ſtagnant lake.
'Hence ports ſecure from ev'ry wind,
For Trade, for Wealth, for Power deſign'd,
Where faithful coaſts and friendly gales
Invite the helm and court the ſails,
A wide deſerted ſpace expand,
Surrounded with uncultur'd land.
§ Thence POVERTY, with haggard eye,
Beholds the Britiſh ſtreamers fly;
Beholds the merchant doom'd to brave
The treacherous ſhoal, and adverſe wave,

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† 'The peaſants of Ireland are driven to inhabit mountains and bogs, in miſerable huts, where they never taſte animal food, while large tracts of as rich land as any in Europe are covered with oxen and ſheep.'

‡ 'Ireland is prohibited from exporting any woollen manufacture, although ſhe might furniſh many foreign markets, now ſupplied by France, particularly Turkey and Portugal, with certain ſpecies of woollen goods, at lower prices than the French can afford to ſell them. This prohibition obliges the Iriſh to carry on a contraband trade with the French, in raw wool ſo neceſſary to their manufactures, that their demand for it raiſes the price in Ireland beyond the reach of the Iriſh manufacturer for home-conſumption.'

§ 'Veſſels, freighted with goods from America, a few ſpecies only excepted, although deſtined for the Iriſh market, and paſſing cloſe to the Iriſh coaſt, are obliged by law to proceed on, and unload in ſome port of Great Britain. Their cargoes, after much riſk, expence, and loſs of time, are there re-ſhipped to return, to the place of their deſtination, through a paſſage more dangerous than that from America to Ireland.'

Conſtrain'd to riſk his precious ſtore,
And ſhun our interdicted ſhore.
|| Thus BRITAIN works a SISTER's woe;
Thus ſtarves a friend, and gluts a foe.
'Yet ſhall this humble gift impart
The tribute of a loyal heart;
And THOU with ſmiles benign receive:
('Tis all that loyal heart can give.)
When on thy robe with mingled rays,
The ruby and the diamond blaze;
Unmindful of GOLCONDA's prize,
THOU mark'ſt our rapture-ſparkling eyes;
Faintly her gems their luſtre prove,
Loſt in the flame of BRITAIN's LOVE.
And when the ruſtic CHORUS ſing
In artleſs notes, GOD SAVE THE KING;
Although, with unmelodious prayer,
In ſtrains like mine THEY rend the air;
THY raviſh'd ears forget the lyre,
E'en while THY HANDS the ſtring inſpire:
Such notes, when grateful crowds rejoice,
Hymn ſweeter than a ſeraph's voice;
And ſuch, along the ſwarming ſhore,
Loud-echo'd to the cannon's roar;
While BRITAIN's glory ſhone diſplay'd,
In all the pride of pomp array'd;
Where ſovereign of the briny flood,
Her GUARDIAN GENIUS ſmiling ſtood.'

On this intereſting view of things, it is impoſſible not to wiſh that the political ſufferings of the ſiſter-kingdom might find redreſs;—but we very much doubt whether an *Engliſh* poet might not exhibit a complaint *altogether* as pathetic, and *almoſt* as well founded. So—

When his Lordſhip doth ſing
GOD SAVE THE KING,
We *larned* Clerks, then,
Forſooth, ſay AMEN!

Art. 31. *Verſes addreſſed to the* —— with a New Year's Gift of Iriſh Potatoes. By Lord knows who. In Imitation of a late Poem. 4to. 1 s. Almon. 1775.

A burleſque on Lord Clare's poem:

'Could a poor Hibernian dare
To emulate the generous C——,
Of ſhining pewter pure and clean,
He'd make a preſent to the Q——.

|| 'The prohibition to export Iriſh woollen goods is far from being the only reſtraint laid upon Ireland, beneficial to the manufactures and trade of France: among many other inſtances, the prohibition of all Iriſh goods from being ſent to the American markets, except linen and proviſions, tempts our coloniſts to admit, in a contraband trade, many foreign articles which might be had cheaper from Ireland.'

On it a new-invented work,
A charming etching with a fork,
In curious ſtyle, and matchleſs goût,
All Herculaneum ſhould outdo;
And as for touches, ſtrokes, and air,
Put Cipriani in deſpair.
There ſhould the royal C——te trace
His Majeſty King G——'s face
In ſuch nice ſtrokes as ſhew it is
The mind illuminates the phyz.
While he ſhould ſhake his ſides to ſee
The likeneſs of her M——ty.'

This is the beginning of the poem, and the end of the wit.

Art. 32. *Poems on different Subjects*; containing a Verſification of ſome Parts of the Pſalms of David, the 'Squire and his Setting-Dogs, a Receipt to make modern Novels, a Riddle, &c. 4to. 1 s. 6 d. Kearſly. 1774.

A curious aſſemblage, ſure, at leaſt! The 'ſquire and his dogs, David's pſalms and a riddle. The two laſt of theſe articles are, however, either too ſacred, or too myſterious for us to meddle with, ſo we ſhall barely reconnoitre the firſt. The verſes are addreſſed to a young nephew of the Author's, whom he calls upon

—— while blooming youth appears,
To ſuck inſtruction in with greedy ears.

And we doubt not but this hopeful youth will improve from ſo *poliſhed* and ſo *elegant* a writer as his uncle.

Art. 33. ΜΟΥΣΙΚΗ-ΙΑΤΡΕΙΑ; *or, a Fiddle the beſt Doctor.* 4to. 1 s. Kearſly. 1774.

This poem, we are told, is a kind of burleſque on a grave Latin epiſtle on the ſame ſubject, publiſhed in the year 1766. And thus the Author ſets off,

Apollo wore in ancient time
As god of *Medicine*, *Song*, and *Rhyme*,
A triple crown——

Now that this (by the bye much abuſed) Apollo wore one crown as god of Medicine, and another crown, as god of Song or of the Lyre, we can eaſily conceive; he aſſerts his claim to theſe:

Inventum medicina meum——
—— *per me concordant carmina nervis.* Ov. Met.

But that he wore one crown as god of *Song*, and another as god of *Rhyme*, was left for this poet to diſcover.

A triple crown, around his brow,
As *modern* Popes of Rome do *now*.

This periſſology is curious. To be ſure, had the Author wrote,

As *ancient* Popes of Rome do now,

it would have been abſolute nonſenſe, but then *modern* preceding *now* is perfectly redundant.

But this is not the only fault of the ſame kind in one ſhort line. *Popes of Rome* is likewiſe a *periſſology*; for, unleſs the Author meant that Apollo ſhould be conſidered as Pope of Delphi, *of Rome* is redundant.

Theſe are inauſpicious beginnings; but let us have patience—poſſibly, by and by, we may brighten up. Alas, no—we are ſoon preſented with another deviation from claſſic orthodoxy. Speaking of the deſcent of Orpheus into the infernal regions to recover his Eurydice, the Author ſays, *ſimply*,

"How great muſt be that man's *compaſſion!*"

The motive of Orpheus is well known.

We have ſometimes met with bad rhymes, occaſioned merely by an affected pronunciation of the letter *a*, and here they are, in numbers, as, *expreſſion, paſſion—afferd, hard—hand, end.*—We ſhould not, however, have noticed this, had we not thought that it *ſtends* us in *bend* to guard better writers againſt affectation of this kind. So now we leave

——— ——the ſubject metter,
To furniſh Relhan with a letter. P. 15.

Art. 34. *The Graces*; a poetical Epiſtle from a Gentleman to his Son. 4to. 1 s. Flexney. 1774.

A burleſque, no doubt, this is meant for, on the *minutiæ* of Lord Cheſterfield's precepts on the ſame ſubject. The piece, however, is of ſo motley a caſt, that it is not at firſt eaſy to diſcover the Author's aim. Through a dozen lines he appears ſenſible and ſerious—then—trump! away goes his ſlammerkin muſe to—the Lady of the Lake.

Art. 35. *A ſhort Eſſay on Charles Churchill*, written in 1764. With Notes and Alterations in 1774. To a Friend. 4to. 1 s. Flexney.

This *untimely* birth is of a heterogeneous nature; a doggrel compoſition of Engliſh, Latin, and Greek rhymes, and not worth a ſtale oyſter.

Art. 36. *Poems on ſeveral Occaſions*, chiefly miſcellaneous; calculated to pleaſe the Admirers of Taſte, and the Lovers of polite Literature. Deſigned both for the Entertainment of the Scholar and the Man of Letters. [What Nonſenſe!] By Robert Hill. 8vo. 5 s. Harriſon. 1775.

No part of this book hath afforded us ſo much entertainment as the *liſt of ſubſcribers*; in which the curious Reader, and '*admirer of Taſte*,' will ſee a goodly group of barbers, bakers, butchers, bricklayers, carpenters, coopers, curriers, hatters, publicans, pawnbrokers, ſhoemakers, taylors, tallowchandlers, glaziers, maſons, millers, ſmiths, poulterers, grocers, paſtrycooks, and cheeſemongers, &c. the three laſt, we ſuppoſe, joined to take off the remainder of the impreſſion, after the other ſubſcribers were ſerved.

Art. 37. *Leonora*; an Elegy on the Death of a young Lady. 4to. 1 s. Davies. 1775.

As ſorrow is a ſacred thing, we ſhall e'en

——— "let this poor lover alone."

Art. 38. *Luſus Poetici.* 4to. 1 s. 6 d. Lewis, Covent-Garden. 1774.

The chief merit of this little miſcellany, which is probably the juvenile offspring of academic leiſure, is the neatneſs and harmony of the compoſition. The pieces are unconnected; ſome of them original, others tranſlations, but all ſhort, and neither on account of the ſubject nor execution very intereſting. One of the beſt is a verſion of the ſong,

When Orpheus went down to the regions below, &c.

MATHEMATICS.

Art. 39. *A Treatiſe on Aſſurances and Annuities on Lives:* With ſeveral *Objections* againſt Dr. Price's Obſervations on the Amicable Society and others. To which is added, a ſhort, eaſy, and more conciſe Method of calculating the Value of Annuities and Aſſurances on Lives, than any heretofore publiſhed. By Charles Brand. 8vo. 3 s. 6 d. Boards. Owen. 1775.

We have been favoured with ſome pertinent and juſt remarks on this publication by an anonymous Correſpondent; but it is hardly neceſſary to trouble our Readers with them: more eſpecially as Mr. B. does not ſeem to be capable of miſleading thoſe who are at all converſant with ſubjects of this nature. Dr. Price prefers the *Equitable* to the *Amicable* Society; our Author, we ſuppoſe, has ſome connexion with the latter; and that this is the reaſon of the preſent publication, from which Dr. P. can derive no injury, nor Mr. B. any great credit. The ſolution of the tenth queſtion in "*Obſervations on Reverſionary Payments, &c.*" is ſtated with ſuch clearneſs and preciſion, that we cannot conceive how Mr. B. ſhould find any difficulty in it: and we are ſtill more aſtoniſhed, that he ſhould alter the ſtate of the queſtion, as propoſed by Mr. De Moivre and Mr. Simpſon, and ſtill more accurately by Dr. Price, and then object to the ſolution which they offer, becauſe it does not agree with his own. The tables and problems in this treatiſe are taken, without the leaſt acknowledgment, from Mr. Simpſon's "*Doctrine of Annuities, &c.*" and Mr. Smart's "*Tables of Intereſt.*" Thoſe from Mr. Smart are needleſsly and erroneouſly altered and abridged: nor has our Author availed himſelf of the more correct rules, for the valuation of annuities, which Mr. Simpſon has publiſhed in his "*Select Exerciſes.*"

NOVELS.

Art. 40. *The Hiſtory of Mademoiſelle de Beleau; or, the New Roxana, the Fortunate Miſtreſs,* afterward Counteſs of Wintſelſheim. Publiſhed by *Daniel De Foe.* And from Papers found ſince his Deceaſe, it appears was greatly altered by himſelf; and from the ſaid Papers the preſent Work is produced. 12mo. 3 s. bound. Noble, &c. 1775.

Few novels are better known than the ſtory of the Lewd Roxana; which, we ſee, is aſcribed to the famous *De Foe.* It is not improbable that this is really one of Daniel's productions; for he wrote books of all kinds, *romantic* as well as *religious*; moral as well as immoral. Hiſtory, politics, poetry; in ſhort, all ſubjects were alike to Daniel. —The verſatility of this man's genius procured him the admiration of the age in which he lived; but the breed of De Foes has ſo much increaſed, of late years, that hundreds of them are to be found in the garrets of Grubſtreet, where they *draw nutrition, propagate,* [novels and pamphlets] *and rot:* and nobody minds them.

Art. 41. *The Modern Fine Gentleman.* 12mo. 2 Vols. 6 s. Lowndes. 1774.

We are often told that, if our modern novels have no other excellence, they have at leaſt ſome negative merit; and are, for the moſt part, ſo moral and ſentimental, that they may be truſted in the hands of young people without any danger of debauching their manners. For our part, we muſt be of a different opinion: and we think that the novel before us, which may be taken as a fair ſpecimen of the too general character of theſe productions, will juſtify our cenſure. Perhaps there are few parents, or guardians, who would not have ſome ſcruple in introducing a child, or ward, to an intimate acquaintance with young men, whoſe avowed principles are in the higheſt degree licentious, and who ſacrifice religion, honour, friendſhip, every thing, at the ſhrine of pleaſure. At the very idea of ſuch a connection, we cannot but ſuppoſe that the virtuous female mind would tremble: and yet (in theſe fictions) among the youngeſt and moſt virtuous of the ſex, ſuch characters are introduced without reſerve, and received without a bluſh.

The principal heroes which here wait at the toilet of the fair reader, are two profeſſed libertines, who, without the leaſt pretenſions to wit or philoſophy, diſavow every principle but the love of pleaſure, in the loweſt meaning of the word; and purſue and execute one ſcheme of baſeneſs and villany after another. One of theſe *Fine Gentlemen* trepans a virtuous woman into an involuntary marriage, by a baſe contrivance to bring her to his bed without her conſent, and thus render it neceſſary, for the ſake of reputation, to become his wife. The other obtains his end by a *clandeſtine* marriage, which he artfully prevails upon the injured fair to conceal. Soon afterward the latter employs every artifice to ſeduce the wife of the former, and, not ſucceeding, at laſt proceeds to violence: at which inſtant *his friend* ruſhes in; a duel enſues; and both fall a ſacrifice. On this, one of the widows retires to a convent; and the other (after having overcome—her grief for her huſband? no—the tender attachment which, from a child, ſhe had *very naturally* entertained for her guardian, who was more than double her age, and whom ſhe now diſcovers to have been her uncle) gives her hand to a new lover.

Charming characters! Edifying ſcenes! What a fund of refined ideas, delicate ſentiments, and elegant manners, for the improvement of young people of both ſexes!

The only apology that can be made by the Author, is, that the Fine Gentlemen, the worthleſs heroes of the piece, are not exhibited for the Reader's *approbation*; that, on the contrary, as they act like ſcoundrels, exemplary juſtice takes place, and they are puniſhed as they ought to be. This is admitted; but, ſtill, we contend, that *ſuch* characters form but a very improper ſort of acquaintance for the young, and unguarded, of either ſex.—We are pleaſed with freedom of opinion, when it is ſupported with manly ſenſe, and a philoſophical ſpirit; we are charmed with tender ſentiments, dictated by a feeling heart; we can allow for many frolics of fancy and excentricities of paſſion, where there is much to admire, or ſomething to love: but where characters are nothing more than a compound of ſcepticiſm and ſtupidity, licentiouſneſs without taſte or generoſity, and the affectation of paſſion with an heart capable of every thing baſe and cruel, we muſt deſpiſe and deteſt them: we cannot think that ſuch characters are proper to be contemplated by young minds, or exhibited before them, even in fiction.

MEDICAL.

Art. 42. *A Chemico-Medical Diſſertation on Mercury, &c. With Obſervations on the Uſe and Abuſe thereof in Venereal Diſorders, &c.* By J. L. L. M. D. 8vo. 2 s. 6 d. Williams. 1774.

Convinced of the danger and uncertainty ariſing from the uſe of mercurial frictions, and of the inconveniencies and diſappointments frequently attending the exhibition of the greater part of the known internal preparations of mercury, the Author very early, and anxiouſly, endeavoured to find out ſome new preparation of that mineral, which might poſſeſs the deſirable qualities of 'activity, incorroſiveneſs, ſolubility, and certainty,' united, 'and be leſs apt to ſalivate.' His labours in this purſuit, we are told, have not been thrown away: but 'a *chain of circumſtances* oblige him to ſuſpend his deſigns, at leaſt for a time,' of laying open his proceſs to the public.

So potent, however, has been our Author's avowed philanthropy, that it has enabled him to break through the aforeſaid *chain*, or at leaſt to ſtretch the links ſo far, as to ſtep forth, and make known ſome of his thoughts on this ſubject; in hopes, notwithſtanding, in the midſt of his reſtraint, of affording other practitioners a few hints, and ſome incitements to aim at procuring a preparation of ſimilar and equal virtues.

Having thus *advertiſed* the Author's ſecret, it is but juſt to add, that, notwithſtanding the empirical complexion of this publication, he does not appear to be deficient in a knowledge of the ſubject of which he treats. He inveſtigates the chemical and medicinal qualities of many of the known mercurial preparations with ſufficient judgment; propoſing an hypotheſis to account for the activity that mercury acquires in ſome of them, which he attributes to its combination with pure *elemental fire*

Art. 43. *Select Caſes in Phyſic, which have been treated at the Waters of Aix la-Chapelle, &c.* By J. Williams. M. D. 8vo. 2 s. 6 d. Becket. 1774.

In our 47th volume [Dec. 1772, page 464] we gave a pretty full account of Dr. Williams's inquiry into the chemical and medicinal qualities of the celebrated waters at Aix-la-Chapelle; and of his reflections on the miſconduct of the phyſicians at that place in diſpenſing them. In the preſent performance he confirms and illuſtrates his former obſervations on theſe ſubjects, by the recital of thirty four caſes; from which he endeavours to ſhew, that the ſalutary effects of the waters are frequently fruſtrated through the inattention and obſtinacy of many of the reſident practitioners; and that, in other inſtances, many dangerous, and often fatal ſymptoms, are produced by the improper, or ill-timed exhibition of them.

Art. 44. *Remarks on Mr. Thomas Henry's improved Method of preparing Magneſia Alba*, &c. By a Phyſician. 8vo. 1 s. 6 d. Bell.

What ſtrange motives ſeem to determine ſome men to publication! —The preſent remarks were, it ſeems, originally intended for the College of Phyſicians; ‘ but my correſpondent near town,’ ſays the Author, ‘ *being greatly out of health*, they were never preſented, *that I heard of*.’ This accident almoſt determined him to drop his deſign of making them public; ‘ had not a *tireſome* controverſy,’ he adds, ‘ between the Oxford and Mancheſter preparers, and venders of this article, very *diſintereſting* to the community in general, peſtered us almoſt inceſſantly from the preſs, I ſhould ſcarce have reſumed the ſubject.’—And thus our Author, very conſequentially, took heart, and haſtened with his papers on Magneſia to the preſs; becauſe truly the public were tired, and had been peſtered with a controverſy on the ſubject, which was very diſintereſting to the community.

After giving us with much unneceſſary parade a teſt, or ‘ proof of the ſimplicity and goodneſs of *Magneſia Alba*, with which every chemiſt is acquainted; and as needleſsly informing us, that the ſame vitriolic acid, combined with different kinds of earth, forms ſaline concretes of different, and even oppoſite qualities, the Author proceeds, with great ſtatelineſs, to propoſe, and to reſolve a ‘ chemical problem, hitherto unreſolved;’—“ to decompoſe Epſom ſalt, and collect the whole of its earthy baſis, free from admixture of the new ſaline concrete, *tartarum* vitriolatum.”

Paſſing over other inſtances of the Author's parade and verboſity, we ſhall only add, that his reſolution of the problem conſiſts principally—in adding to a *dilute* ſolution of *Sal Catharticus* boiling on the fire, a determinate proportion (to be aſcertained by a preliminary experiment) of a *ſaturated* lixivium of pot-aſhes;—in keeping the liquors for ſome time in a ſtate of briſk ebullition, and then throwing them into a large quantity of boiling water;—and, finally, in uſing ſubſequent ablutions of boiling water, in order to diveſt the *magneſia* totally of the neutral ſalt, or vitriolated tartar; to the concreted and undiſſolved molecules of which, he obſerves, magneſia owes the ‘ grittineſs ſo deſervedly complained of,’ and not to ‘ THE powder, as erroneouſly remarked by Mr. Henry’—‘ at the foot of his proceſs.’

MILITARY.

Art. 45. *Obſervations on the prevailing Abuſes in the Britiſh Army*, ariſing from the corruption of Civil Government. With a Propoſal to the Officers toward obtaining an Addition to their Pay. By the Honourable * * *, an Officer. 8vo. 1 s. 6 d. Davies, 1775.

Some honeſt and very ſenſible officer has feelingly repreſented in theſe Obſervations, the hardſhips ſuffered by the ſubalterns in the army, from the ſcantineſs of their pay. It is to be feared, that his manly and ſpirited remonſtrance contains too many ſerious truths, to afford him and his brave brethren any hope for relief, even by the meaſure he is ſo ſanguine to promote, viz. a general ſubſcription of officers toward a memorial to be preſented to the houſe of commons, and a petition to his majeſty. But when every growing farthing of revenue is ſo greedily appropriated to purpoſes of which he is not ignorant; and when the nation finds it ſo difficult, notwithſtanding the glaring opulence of individuals, to bear new impoſitions, the proſpect is melancholy enough to other ranks in the community, as well as to the military. For ſurely, the honeſtly induſtrious, who pay the accumulated and perverted ſupplies to government, feel grievances as ſevere as thoſe who ſuffer by the miſapplication of them. Some reformation, therefore, that may operate for general relief, may be faintly hoped, and muſt be patiently waited for; but an increaſe of expences to any great amount for particular purpoſes, we have already found, in a ſimilar inſtance, not conſiſtent with the preſent ſyſtem of management.

We could, with pleaſure, produce many excellent obſervations from this well-written compoſition, but it is ſo uniformly ſpirited and connected, that it is difficult to detach particular paſſages.

RELIGIOUS and CONTROVERSIAL.

Art. 46. *A groſs Impoſition upon the Public detected*; or, Archbiſhop Cranmer vindicated from the Charge of Pelagianiſm. Being a brief Anſwer to a Pamphlet intituled "A Diſſertation on the Seventeenth Article of the Church of England: Wherein the Sentiments of the Compilers, and other contemporary Reformers, on the Subject of the divine Decrees, are fully deduced from their own Writings." In a Letter to the Diſſertator. By the Author of Pietas Oxonienſis, and of Goliath Slain. 8vo. 6d. Dilly, &c.

The Author of the Diſſertation * on the Seventeenth Article of the Church of England, has endeavoured to prove, that the biſhops Cranmer, Ridley, and Latimer did not give their ſanction to Bradford's book upon predeſtination; and, at the time of reading the Diſſertation, this point appeared to us to be ſupported by very probable arguments. On the contrary, the preſent writer has produced a paſſage from Strype, to evince, that Bradford did obtain Cranmer's, Ridley's, and Latimer's approbation of his treatiſe. On this account, Mr. Hill greatly triumphs over the diſſertator, and repreſents him as having been guilty of a wilful impoſition. But, ſurely, if Dr. Winchester has been miſtaken, which may, perhaps, be doubted, a mere miſtake is the whole that can be charged upon him.

For us, we think that all theſe controverſies, on both ſides, about the ſentiments of the firſt reformers, in matters of doctrine, are inſignificant and needleſs. The inquiry ought to be, what are the dictates of truth and the declarations of ſcripture, and not, what were the opinions of any ſet of men, however venerable, in reſpect of abilities and character.

We have obſerved, in this performance, an attempt to introduce a new diſtinction into eccleſiaſtical language. The author would have the terms *methodiſm* and *methodiſts* applied only to Mr. Weſley's principles and followers; and to thoſe, who, though they differ from him upon the head of ſinleſs perfection, agree with him on the points of free-will, man's merit, conditional works, two-fold juſtification, univerſal redemption, and falling from grace.

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* *The Diſſertation* was mentioned in Rev. vol. xlviii. p. 510.

Art. 47. *A Blow at the Root of all Prieſtly Claims:* Proving from Scripture, that every *Layman* has a right, not only to Preach and Pray in Public, but alſo to adminiſter the Ordinances of Baptiſm and the Lord's Supper; and that thoſe to whom theſe Offices are now committed, derive all their authority from the People who chooſe to attend upon them, and not from *Ordination*, either by a Biſhop or Preſbyters, &c. 8vo. 1 s. 6 d. Johnſon. 1775.

Thoſe who have been much read in the controverſies, concerning epiſcopal and lay ordination, and other eccleſiaſtical claims, will not find many new arguments in this performance; but there are ſome which it will not be eaſy either for our eſtabliſhed or preſbyterian clergy to anſwer.—The author puſhes his point, with great ſeriouſneſs, and in plain, but not vulgar language. His manner is calculated to ſtrike and attract the attention of the laity of every denomination: and to them his pamphlet is particularly addreſſed, He appears, from the account here given of himſelf, to be a preſbyterian miniſter, regularly ordained; but rather of *independent* principles, in the moſt liberal ſenſe of the word; and zealouſly attached to primitive ſcriptural Chriſtianity,—according to his views of ſcripture-meaning. We have before us a proof of the candour of his diſpoſition, in a letter addreſſed to the Reviewers. Our author, in taking notice of the ſuperſtitious and uncharitable opinion maintained by ſome of our high churchmen, of the invalidity of diſſenters' *baptiſm*, among other facts relative to the *conduct* of the clergy, in reſpect of this notion, relates a ſtory of the preſent biſhop of Briſtol having re-baptiſed a lady of a diſſenting family, on her marrying a country curate in Dorſetſhire:—inferring, at the ſame time, that had the lady been a convert from Popery, his lordſhip would, doubtleſs, have thought this trouble unneceſſary. In his private letter, however, he aſſures us, that "he is truly ſorry, that he has related an anecdote concerning the biſhop of Briſtol, of the truth of which he thought himſelf well aſſured,—though he is now informed, that ſo far from his lordſhip's having performed the ceremony of re-baptiſing the lady; it is not certain that he knew any thing of the affair; and if ſo, had no opportunity of expreſſing his approbation, or teſtifying his diſlike to it. Hence the Letter-writer juſtly concludes, that the biſhop deſerves to be cleared from the charge to which ſuch an inſtance of bigotry would have expoſed him:" and he adds, "as the copies of this work (*The Blow at the Root, &c.*) were all printed off before the miſtake was diſcovered, the author cannot think of any more effectual way of expreſſing his concern for it, than by deſiring, as a particular favour, that you would mention it in your Review; and thus the acknowledgment will be much more public than the error itſelf; and you will greatly oblige him who is, &c.

Jan. 16, 1775. The Author of THE BLOW, &c."

This retractation is undoubtedly right, and commendable; but it will not, we apprehend, be deemed ſufficient, unleſs the ſale of the pamphlet be ſtopped, or the leaf cancelled. For copies of the *charge* may fall into the hands of thoſe who may never ſee the *contradiction*, conveyed to the public through another channel; and poſterity may thus be led to credit a falſehood moſt highly injurious to the memory of a prelate to whoſe learning and abilities our author himſelf bears honourable teſtimony.

Art. 48. *Thoughts on Suicide and Duelling.* Addreſſed to all who believe a Divine Revelation. By a Clergyman of the Church of England. 8vo. 1 s. Deveuile.

Such arguments as well become the reverend author's clerical character, are here urged againſt the faſhionable crimes mentioned in the title; but as they are chiefly borrowed from other writers, ancient and modern, we meet with nothing new on either ſubject.

Art. 49. *A Laſh at Enthuſiaſm*; in a Dialogue founded on real Facts, between Mrs. Clinker and Miſs Martha Steady. 8vo. 6 d. Dilly, &c

'So miſs Patty! you have made a fine piece of work on't; I hear our famous new preacher, Mr. *Jewel*, has perſuaded you to turn methodiſt——' Thus the dialogue begins; and Miſs Patty is much too hard for Madam Clinker. The piece, in ſhort, is ably written, in defence of what is ſometimes called the *tabernacle ſcheme*; and it is probably one of Mr. Hill's * productions: there is in it his ſhrewdneſs of argument, and his daſh of pleaſantry.

MISCELLANEOUS.

Art. 50. *The faſhionable Tell-Tale.* Containing a great variety of curious and intereſting Anecdotes.—Interſperſed with occaſional Remarks, &c. 12mo. 2 Vols. 5 s. Noble. 1772.

The ſtories and jeſts in this book, are ſuch as have not been retailed in former *Engliſh* collections; though ſome of them may poſſibly have figured in the *Joe Millers* of France, or other countries; indeed, the greater part of them ſeem to be of foreign manufacture. The author's remarks and obſervations are ſeldom impertinent, or unjuſt; but we are ſorry to ſee him adopting the vulgar and ſilly practice of thoſe witlings, who think to ſeaſon a jeſt or *bon mot* with profaneneſs; as though there could be no wit or ſarcaſm without an oath or execration. A GENTLEMAN would thus relate the following anecdote.—'The late witty Sir W. Y——, who had the misfortune to have a very offenſive breath, was complaining one day, in a coffee-houſe, that he had rode to town that morning, with a bitter cold North wind blowing all the way full in his face. 'Really! Sir,' ſaid Col. ——, who had the misfortune, at that moment, to ſit rather too near Sir W. 'Then, I am ſure, the North wind had the *worſt* of it!'

When the compiler of a jeſt book relates this little ſtory, it will end thus; 'Then, by G—d! Sir William' ſaid Col. Cutwell, 'the North wind had the worſt of it!'—See vol. i. p. 43.—Perhaps the author imagined, that a military officer *could not* be witty without ſwearing.

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* Richard Hill, Eſq; author of *Pietas Oxonienſis*, and of the tracts written in oppoſition to Mr. Fletcher. See alſo No. 46 of the preſent Catalogue.

Art. 51. *A Narrative of an extraordinary Eſcape out of the Hands of the Indians in the Gulph of St. Lawrence*; interſperſed with a Deſcription of the Coaſt, and Remarks on the Cuſtoms and Manners of the Savages there: Alſo a providential Eſcape after a Shipwreck in coming from the Iſland of St. John in ſaid Gulph; with an Account of the Fiſheries round that Iſland. Likewiſe a Plan for reconciling the Differences between Great Britain and her Colonies. By Gamaliel Smethurſt. late Member of the Aſſembly, &c. in the Province of Nova Scotia, Comptroller of his Majeſty's Cuſtoms, &c. 4to. 1 s. 6 d. Bew. 1774.

We find nothing very extraordinary or providential in either of the Author's eſcapes.—His difficulties, however ſevere they may have felt to himſelf, appear to have been ſuch as uſually attend travelling and navigating in a northern climate during the winter.—His plan for reconciling the differences, &c. is favourable to the claims of America, but not likely to be adopted.

Art. 52. *The Hiſtory of Cheſs*, together with ſhort and plain Inſtructions by which any One may eaſily play at it without the Help of a Teacher. By R. Lambe, Vicar of Norham upon Tweed. 8vo. 2 s. 6 d. ſewed. Dilly. 1774.

"Clean girls, backgammon, and the vicar!"

O ſhade of Amnon Pym! Spirit of Obadiah Strong Faith! How would ye be grieved with this untoward and ſinful generation! 'What! (would ye ſay) ſhall the prieſts, the miniſters of the Lord's houſe, join themſelves unto the abomination of Zidon, ſhall they defile their hands with the implements of the wicked one? And thou, vicar of Norham, paſtor of the new covenant, that teacheſt the game of Cheſs! Scarlet Babylonian! Incurable Abaddon! Get thee from amongſt us!'

But, to ſuch a degree has philoſophy triumphed over true puritaniſm, theſe pious remonſtrances would now fall to the ground. It can be no wonder, then, if we Reviewers, whom ſome hold to be Heretics, and others, with leſs charity, call Infidels,—it cannot be ſtrange if we look upon this honeſt VICAR and his book with as little prejudice as we ſhould ſit down to play with him at the game he deſcribes.

If any game can derive reſpect or dignity from high antiquity, or from high example, the game of cheſs may plead peculiar privileges; for it has been an amuſement, or rather a ſchool of military inſtruction, at leaſt ſo far as the diſpoſition of armies is concerned, for princes and commanders, from the firſt eras of ſociety.

Here, however, we can only be expected to obſerve that Mr. Lambe has traced the hiſtory of the game with much learned inquiry; and the directions he has given for playing it are eaſy and obvious.

Art. 53. *Valuable Secrets concerning Arts and Trades*; or approved Directions, from the beſt Artiſts, &c. Containing upwards of One Thouſand Receipts. 12mo. 3 s. ſewed. Hay, 1775.

The preſent work, ſays the preface, is a faithful compilation of various ſecrets and diſcoveries in the *refined* arts and trades: diſcoveries noway unworthy an Engliſhman's attention, as they ſpring from the firſt artiſts in France, Italy, and Germany.' Again, 'the following approved receipts are faithfully tranſlated from the French, by a celebrated ſoreigner; and ſeveral eminent artiſts here have given great aſſiſtance,' &c. *Puff!*

Perhaps it would have been more advantageous to this work if the 'celebrated *foreigner*' (without a name) had been otherwiſe employed, and had left the tranſlation of theſe rare ſecrets to an Engliſhman. As it is, there are many things in the book, which the mere Engliſh reader will not be able to underſtand. The language is, moreover, every where wretchedly vulgar, as well as incorrect. The firſt receipt * on which we happened to caſt our eyes, preſented us with a direction to 'take a *diſcretionable* quantity of rye-bran;' and the next tells us to melt the materials for compoſing 'a metal of a gold colour' *into* a crucible †.—Here, Boy! take it away.

Art. 54. *The Mirror of Human Nature*, wherein are exhibited analytical Definitions of the natural and moral Faculties, Affections and Paſſions, whence all Actions originate, with Maxims for the Regulation thereof. To which is ſubjoined a ſyſtematical view of Human Knowledge. 12mo. 1 s. Bew. 1775.

Below the notice of the learned, and calculated to miſlead the unlearned.

'Admiration ſhews itſelf, ſays the Author, by fixing a perſon for a time like a ſtatue.' He ſhould have ſaid, 'Aſtoniſhment, &c.' But of his errors there is no end.

Art. 55. *A ſhort chronological Abſtract of the Riſe of the Reformation and Proteſtant Succeſſion*: to which are added a few Theological, Hiſtorical, Claſſical and Poetical Amuſements for young Gentlemen. 8vo. 1 s. Leacroft. 1774.

'Great Jove! how little trouble ſhould we know,
If thou to all men wouldſt their genius ſhew!'

The above lines are among the poetical amuſements at the end of this pamphlet, and from woeful experience we feel their truth. Had JOVE done this favour to the Author, we ſhould never have ſeen his book.

SCHOOL BOOKS.

Art. 56. *A new Geographical Grammar; containing a comprehenſive* Syſtem of modern Geography, after a new and curious method. The whole laid down in a manner ſo eaſy and natural, by way of Dialogue between a Maſter and his Scholar, as to be underſtood by the meaneſt capacities. Illuſtrated with Maps and Copper Plates. Addreſſed to the young Ladies and Gentlemen of Great Britain, by Charles Vyſe, Teacher of the Mathematics, and Author of the Tutor's Guide, &c. 12mo. 4s. Robinſon, 1774.

We are told geography is here treated 'after a new and *curious* method;" but inſtructing by dialogue is neither new nor very curious: queſtions and anſwers are fit only for children, and it may be thought, for children too young to apply to geographical ſtudies.

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* *To make tin*, p. 10.

† P. 11.

We have once before, on a ſimilar occaſion, remarked, that whoever takes up a book to read, tacitly aſks all the information the author can give him; but to read particular queſtions propoſed on every article treated of, is not only diſguſting, but ſwells the book to no uſeful purpoſe. The author, however, juſtifies himſelf by adding, that it is calculated for 'the meaneſt capacities:' here then we drop the argument, as ſuch capacities may receive a variety of uſeful inſtruction from Mr. Vyſe, without feeling the leaſt propenſity to object to his mode of communicating it.

Art. 57. *The manner of declining the Latin Nouns and Verbs:* Printed at length, for the Uſe of Beginners, at the Grammar-School at Hertford. 12mo, 8d. Longman.

It is unneceſſary for us to ſay any thing more of this little publication than what is contained in the author's ſhort and modeſt advertiſement. 'No honour can be derived from the publication of a book, which every School-maſter is able to write in a winter's evening. But, without the praiſe of uncommon talents, which are ſometimes made miſchievous, it is very eaſy to have the pleaſure of being uſeful. Thoſe who are engaged in the difficult buſineſs of education, will hardly be unfavourable to the humbleſt attempt to facilitate their taſk: as they muſt know, by experience, that young beginners are puzzled with the contracted manner in which the nouns and verbs are commonly printed, they will perhaps allow, that this may be found a plain and uſeful introduction to almoſt any of the Latin grammars, not one of which it is intended to preclude. When the learner is perfect in the formation of theſe nouns and verbs, he may lay them aſide, and begin his new grammar with courage.'

Art. 58. *A plain Grammar of the Hebrew Language*, adapted to the Uſe of Schools, with biblical Examples. By the Rev. W. H. Barker, A. B. Maſter of the Grammar School, Carmarthen. 8vo. 1s. 6d. Carmarthen; Printed for the Author.

This grammar was drawn up by the author for the uſe of his pupils, and it comes recommended to us under the ſanction of experience, which he ſays has convinced him of its utility. 'The rules and obſervations are ſelected from ſuch writers as ſeem beſt deſerving of attention, particularly the learned Mr. Parkhurſt; many ſuperfluities are ſtruck out, and whatever was thought eſſentially neceſſary ſupplied. Diveſted of *maſorétic* trammels, the naked ſtructure of the language only is regarded, and ſuch a method adopted, as may facilitate the ſtudy of the Hebrew, even to ſuch as are ſtrangers to the principles of all grammar.'——It is very properly added—'To the gay and diſſipated, the ſtudy of language and the labour of the gramarian may ſeem futile; but to the ſerious and reflecting they appear far otherwiſe.'

Art. 59. *A ſhort Introduction to Latin Grammar*, for the Uſe of Holt School. By J. Smith. 8vo. 1s. 6d. Norwich; Printed by Chaſe.

We have abounded of late years with publications of this kind. Almoſt every ſchool-maſter, who is attentive to his employment, has ſomewhat peculiar to his own method, which he finds, or thinks he finds, more eaſy to himſelf and his ſcholars; but it does not always happen that ſuch peculiarities prove more eaſy or beneficial to other perſons: and yet it may be of uſe to have a variety of methods pointed out, from attending to which, a tutor may poſſibly reap ſome advantage.

SERMONS.

I. Before the Lords Spiritual and Temporal, in the Abbey Church Weſtminſter, January 30, 1775: being the Day appointed to be obſerved as the Day of the Martyrdom of King Charles the Firſt. By Brownlow Lord Biſhop of Worceſter. 4to. 1 s. Robſon.

This diſcourſe is nearly of the ſame kind with thoſe which have appeared of late years on the ſame ſubject; though with rather a ſtronger mixture of toryiſm than hath been found in ſome of the compoſitions of the Right Reverend Bench. The Biſhop delivers it as a general obſervation, that the doctrines of the independents are ill calculated to render us good ſubjects. But we apprehend, that the independents of the preſent times are in no degree diſtinguiſhed, by their political ſentiments, from the reſt of the Diſſenters; and that very few, if any of them, are republicans. His Lordſhip of Worceſter aſſerts likewiſe, that the memorable Act of Toleration hath removed the unhappy ground of diviſions with regard to religion; reconciling *the moſt perfect freedom in religious opinions*, with the ancient and venerable form of our eſtabliſhment. This aſſertion, we confeſs, hath ſurpriſed us. We ſhould have thought that the good Biſhop muſt have heard of the late applications of the proteſting Diſſenting clergy to parliament; and even have ſeen the caſe preſented by them to the members of both Houſes. But it is impoſſible to ſay, how far perſons of an elevated rank in life may be ignorant of the condition and concerns of thoſe who are placed in ſtations ſo much below them.

II. Preached before the Univerſity of Cambridge, November 5, 1774. To which are added, Two others on the Nature of Malevolent Sentiments, preached before the ſame Audience in the ſame Year. By John Hey, B. D. Fellow of Sidney Suſſex College, and one of the Preachers at his Majeſty's Chapel at Whitehall. 8vo. 1 s. Beectoft, &c.

The firſt of theſe ſhort diſcourſes is a plea for liberty. Every conſiſtent Proteſtant will unite with the Preacher, in wiſhing full liberty of conſcience to all men, as far as the peace and welfare of public communities can poſſibly allow it. Mr. Hey's argument is directed, principally, in favour of the Roman Catholics. He may poſſibly have the Quebec-Bill in his eye: but his reaſoning, though valid, ſo far as it goes, does not, we apprehend, at all reach to the objections which are made againſt that reſolution of the Britiſh Senate.—The other two Sermons are more philoſophical: they are intended as an anſwer to thoſe who may object to the implanting of the unkind affections, as they are termed, in human nature. Theſe affections may be conſidered as locks and bars to guard the habitation from hoſtile attacks. The natural paſſions under due regulation are no doubt beneficial, though utterly unjuſtifiable in their exceſs. In their proper exertions they ariſe from good principles; but, by indulgence, ſoon degenerate into vice. Emulation, for inſtance, is, in a proper degree, a uſeful affection, but if it amounts to envy, it becomes vicious, and ought to be controlled: and it appears to us, therefore, that *envy*, which is generally ſpoken of in a bad ſenſe, is rather to be conſidered as the over-growth and *abuſe* of a good natural principle, than as itſelf *a natural affection*.—This thought, perhaps, may be applied to ſome other parts of theſe ſermons; but we have only room to ſay, farther, concerning them, that they are ſenſible, ingenious, and well written diſcourſes.

III. *A Sermon on Chriſtmas-Day*, almoſt Fourteen Hundred Years old, of that famous Father of the Greek Church, St. Chryſoſtom; never before publiſhed in our Language. To which is prefixed the Life of the Author. By the Revd. William Scott, A. M. late Scholar of Eton, and Trinity College, Cambridge. 8vo. 1 s. Crowder, &c. 1775.

Two of St. Chryſoſtom's ſermons, in his commentary on St. Paul's Epiſtle to the Romans, were tranſlated and publiſhed two or three years ago *, by the Revd. Mr. Lewis of Waterſtock, Oxfordſhire; who alſo gave a brief account of this Father's life. As far as we can recollect, thoſe ſermons were preferable to that which now makes its appearance. It is collected from four others on Chriſtmas-Day, which are to be found in the 5th and 7th volumes of Chryſoſtom's works. It is curious as a piece of Chriſtian antiquity; but, in other reſpects, it has nothing to recommend it to our regard. The reader who can peruſe it in the original Greek, will diſcover moſt of its beauty. This eminent Father, had once formed the deſign of retiring from the world, to paſs the remainder of his days in a deſert; the ſpeech which his mother made to diſſuade him from executing ſuch a purpoſe, is here tranſlated, and is indeed very pathetic and affectionate. But we ſhall only farther remark, that it will not follow from St. Chryſoſtom's ſermons on Chriſtmas-Day, or from the obſervation of the twenty-fifth of December, in earlier times as the ſeaſon of our Lord's Nativity, either that the birth of Chriſt was on that day, or that Chriſtians are obliged to fix on any *one* particular *day* in the year for the commemoration of ſo great an event.

IV. *The Preſervation of Moſes in the Ark of Bulruſhes*, ſymbolically explained,—at Chriſt's Church, Middleſex, September 25, 1774. By George Marriott, Rector of Alphamſtone, in Eſſex. 1 s. Flexney.

V. At the Funeral of Mr. Abraham Donn, Teacher of Writing, Arithmetic, Aſtronomy, and Navigation, in Biddeford, Devon. By the late pious and ingenious James Hervey, A. M. Rector of Weſton Favel, Northamptonſhire, and Author of the Meditations and Contemplations. 6 d. Law.

. This is ſaid to be printed from a MS. preſented by the Author to Mr. George Donn, father to the deceaſed.

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* See Review December 1772, p. 480.

VI. *The Succeſs of the Goſpel, through the Miniſtration of weak and ſinful Men, a Proof of the Power, Wiſdom, and Goodneſs of* GOD.—Before the Scots Church, London-Wall, December 22, 1774, at the Ordination of the Revd. Charles Nicholſon, A. M. one of the Miniſters of the Britiſh Reformed Church at Amſterdam. By Henry Hunter, D. D. To which is added, *The Charge*, by the Revd. George Turnbull. 8vo. 1 s. Buckland.

*** *The remainder of the Sermons in our next.*

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

'UPON looking into your Review for July laſt, a few days ago, I met with, what appears to me, an error which I did not perceive before; among the explanations of ſome obſolete words and expreſſions, in Warton's Hiſtory of Engliſh Poetry. The word "faucon," p. 57, which is there intrepreted a bird, I apprehend muſt *certainly* mean a falchion, or broad, crooked kind of ſword. I dare ſay, upon re-examining the paſſage, you will be of my opinion. I am, Gentlemen, with much entertainment,

Your conſtant Reader,

Jan. 14, 1775. CANDIDUS.'

We have attended to the paſſage referred to by this Correſpondent, and are obliged to him for favouring us with his opinion, though *certainly* wrong; the paſſage runs thus:

A faucon brode in hond he bare
For he thoght he wolde thare
Have ſlayne Richarde with treaſowne
Whan his colte ſholde knele downe
As a colte ſholde ſouk his dame,
And he was ware of that ſhame.

The ſoldan carried a falcon in his hand, that Richard's horſe, having been accuſtomed ſo to do in hawking, might kneel down at the ſight of the bird, and give him an advantage over his rider. But Richard was aware of the ſham. *Brode* for *brood*; the kind, or poſſibly a young falcon, the horſe being taught to kneel to take ſuch upon hand in training. The Hiſtorian's interpretation is evidently right.

In anſwer to our Correſpondent from Portſmouth, it will be ſufficient to obſerve, that we have faithfully related the fact to which he refers*, as Dr. *Irving* has ſtated it; and we do not apprehend that his account is at all obſcure or imperfect; much leſs that we are chargeable with negligence in ſuffering it to paſs unnoticed. Had Dr. *I.* any where affirmed, that the mercury in a thermometer plunged into the water at the ſurface of an *unagitated* ſea roſe higher than in the ambient air, the objection of our Correſpondent might have ſome force; but as the reverſe appears from our extracts in the page to which he alludes, he ſeems to have taken needleſs pains. Chemical experiments, whatever may be their reſult, cannot be fairly adduced to determine this queſtion; for our Correſpondent muſt well know, that to argue, with certainty, from analogy, the caſe and circumſtances ſhould be preciſely ſimilar. We are however obliged to any of our Readers, who remark on any *real* inaccuracies that may eſcape us in the hurry of tranſcribing or of printing; but we think they ſhould clearly aſcertain the miſtake, before they give themſelves the trouble to convict us of it, or lay us under a neceſſity of making a reply. We ſhall always be attentive to remarks or objections of importance; but our time will not allow us to take notice of thoſe that are imaginary or frivolous: and it ſhould be remembered, that our province is, not ſo much to vindicate or expoſe the obſervations and reaſoning of particular writers, as to furniſh our Readers with the means of judging for themſelves. We are only accountable for our own remarks on publications that paſs under our notice; but not for any experiments or concluſions which they contain, or which we may extract from them, for the information of our Readers: we muſt leave authors themſelves to anſwer for theſe, and make our appeal to the Public only for ourſelves.

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* See our laſt, p. 129, in the account of Capt. Phipps's voyage.

The diſpaſſionate expoſtulation of J. D. claims ſome acknowledgment, although it might be thought that the laſt paragraph of the offenſive article [ſee Review for laſt month, p. 120] would have excuſed us from any farther explanation. Our Correſpondent pleads the ability and reputation of the late Preſident *Edwards*, of *New Jerſey*, as intitling him to reſpect; and adds, that "as long as his *Inquiry into the Liberty of the Will*, is read, ſo long will it be thought, by all unprejudiced perſons, the author of it hath done honour to his ſubject." All this may be allowed, without relaxing a tittle from what was ſaid of his *Hiſtory of the Work of Redemption*; and it may be farther obſerved, that J. D. hath not offered one word in juſtification of the laſt-mentioned performance. We, indeed, proceeded in the direct contrary way; for, in conſidering the work then before us, we concerned ourſelves no farther with Mr. Edwards, than as the author of *that poſthumous work*;—a method, certainly, the leaſt likely to ſubject a reader to any undue bias: and *there* all the abilities that appeared, were found to have been exceedingly miſapplied.—If J. D. really thinks that *Hiſtory*, &c. is not the product of an enthuſiaſtic imagination, we have nothing more to offer to his conſideration on the ſubject; but if he grants that it may be juſtly viewed in that light, we muſt repeat, as our honeſt opinion, that ſuch publications cannot but operate very perniciouſly on weak underſtandings; and that the more ability a writer poſſeſſes, when his mind takes a fanatical turn, the more miſchief he is capable of doing; eſpecially when his previouſly acquired credit ſtamps a ſuppoſed value on all that he may ſubſequently produce.—If theſe conſiderations induced us, as friends to RATIONAL RELIGION, to uſe any epithet which J. D. may think harſh, the occaſion muſt acquit or condemn us: and our Correſpondent will do well to reflect that the importance of a ſubject affords no ſanction to a ridiculous mode of treating it.

We ſhall enquire after Dr. Gill's Diſſertation on the Baptiſm of Jewiſh Proſelytes, which J. D. recommends to our notice.

☞ Mr. *Dunn's Aſtronomy* is under conſideration.

⁂ In anſwer to our Correſpondent, *Anti-Duelliſt*, all we can ſay is, that there was an *argumentative* pamphlet on the ſubject under his preſent conſideration, publiſhed about a year ago, by Baldwin in Paternoſter-row, which, if he has not ſeen, ſhould not be overlooked. Whether any thing more of that kind is wanted, himſelf can beſt determine, from a knowledge of the nature of what he has to offer: but it has hitherto been found that the principles of reaſon are very little attended to by men who are actuated by the *current* principles of honour. In certain caſes it is eaſy to convince any body except the parties we labour to convince; and hence there is a ſaying that ſome men are not to be argued with: perhaps thoſe who are led by *faſhion*, may be of this claſs; and it were therefore to be wiſhed that *ſuch* men were *properly* led in their own manner.

The *General Index* which our Correſpondent wants, has often been the object of our own wiſhes; but mere wiſhing will not execute taſk that grows every day more difficult to undertake: though w would not be underſtood to have totally renounced the execution of it.

††† The Letter relating to Salmon's, Hoppus's, and Green's books, on the prices of builder's work, is more proper for a *Magazine*, than a Literary Review.—We know nothing of the work entitled, *A Key to Civil Architecture*, by *Thomas Skaife*; nor whether it be a recent or an old publication.

To our READERS.

The *number*, *importance*, and *temporary* nature of the publications relative to our preſent Controverſy with the *Colonies*, obliges us to poſtpone many other Articles; all of which, however, will be inſerted, as opportunity, and the limits of our work, may permit.

Notable ERRATA in laſt month's Review.

P. 104, par. 4, for *decads*, read *duads*. The word, thus miſtaken, by the printer, occurs four times in this paragraph.

P. 187, Art. 42, for ' to a principal,' r. ' to *be* a principal.'

THE

MONTHLY REVIEW,

For APRIL, 1775.

ART. I. *An Examination of* Dr. Reid's Inquiry into the Human Mind, on the Principles of Common Senſe; Dr. Beattie's Eſſay on the Nature and Immutability of Truth, and Dr. Oſwald's Appeal to Common Senſe in behalf of Religion. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 6 s. bound. Johnſon.

THIS examination is dedicated to Dr. Reid, Dr. Beattie, and Dr. Oſwald.

'Gentlemen, ſays Dr. Prieſtley, I take the liberty to preſent each of you with a copy of my Remarks on your writings, requeſting that you would give them that attention which, according to your own ideas, the ſubject deſerves.

'You cannot be juſtly offended at me for treating you with the ſame freedom with which you have treated others. If the public voice, which has hitherto ſeemed to incline to your ſide, ſhould, notwithſtanding, finally determine in my favour, you will be conſidered as bold and inſolent innovators in what has hitherto been the received doctrine concerning *human nature*, and in the fundamental principles of *truth* and *reaſon*. But if your tenets be admitted, and my objections to them be deemed frivolous, I muſt be content to cover my head with infamy, and fall under the indelible diſgrace of a weak or wicked oppoſer of new and important truth.'

We are ſorry to ſee ſuch language from the pen of Dr. Prieſtley, of whom it is altogether unworthy. In the name of *common ſenſe*, are Dr. Reid, Dr. Beattie, &c. to be ſtigmatized with the opprobrious title of INSOLENT INNOVATORS only for departing from received doctrines and opinions? and, on the other hand, Why ſhould Dr. Prieſtley cover his head with infamy, merely for being miſtaken? Has not Dr. Reid, or any other perſon, a right, or rather is it not his duty, to inveſtigate truth, and examine commonly received opinions; and if he ſees, or thinks he ſees, ſufficient reaſons for not admitting them, muſt he be charged with inſolence for rejecting them? Beſides, if *innovating* in philoſophical, theological, or political ſubjects, be ſo very criminal a thing, Dr. Prieſtley, ſurely, is not without his ſhare of the guilt, and conſequently, ought to have ſome compaſſion on his *brethren in iniquity.*—But enough of the *Dedication*; we now proceed to the *Preface*, which the Doctor introduces with telling his readers what thoſe who are acquainted with him or his multifarious writings will very readily believe,—that *nothing could be more unexpected by him, but a very few months ago, than this publication.* After mentioning the reaſons which induced him to publiſh, he proceeds:

'Thinking farther upon this ſubject, it occurred to me, that the moſt effectual method to divert the attention of the more ſenſible part of the public from ſuch an incoherent ſcheme as that of Dr. Reid, and to eſtabliſh the true ſcience of human nature, would be to facilitate the ſtudy of *Dr. Hartley*'s *Theory.* I therefore communicated my deſign to the ſon of that extraordinary man, who was pleaſed to approve of my undertaking. Accordingly I have now in the preſs an edition of ſo much of the *Obſervations on Man* as relate to the doctrine of aſſociation of ideas, leaving out the doctrine of *vibrations*, and ſome other things which might diſcourage many readers; and introducing it with ſome diſſertations of my own.

'Alſo, to ſhow the great importance and extenſive uſe of this excellent theory of the mind, I thought it might be of ſervice to give ſome ſpecimens of the application of Dr. Hartley's doctrine to ſuch ſubjects of inquiry as it had a near relation to, and to which I had had occaſion to give particular attention. And as I had, on other accounts, been frequently requeſted to publiſh the *Lectures on Philoſophical Criticiſm*, which I compoſed when I was tutor in the Belles Lettres at the academy at Warrington, this was another inducement to the publication. For it appears to me that the ſubject of criticiſm admits of the happieſt illuſtration from Dr. Hartley's principles; and accordingly, in the compoſition of thoſe lectures, I kept them continually in view.

'But the moſt important application of Dr. Hartley's doctrine of the aſſociation of ideas is to *the conduct of human life*, and eſpecially the buſineſs of *education.* I therefore propoſe to publiſh ſome obſervations on this ſubject, perhaps pretty ſoon; and I ſhall reſerve for a time of more leiſure, and more advanced age, the throwing together and ſyſtematizing the obſervations that I am from time to time making on the general conduct of *human life* and *happineſs*, and on the natural *progreſs and perfection of intellectual beings.*

'This work, if I be able, in any tolerable meaſure, to accompliſh my deſign, will contain not merely *illuſtrations*, and the moſt important *applications* of Hartley's Theory, but may contribute in ſome meaſure to the *improvement* and *extenſion* of it. Speculations of this kind contribute to my own entertainment and happineſs almoſt every day of my life; and were philoſophers in general to attend to them, they would find in them an inexhauſtible fund of diſquiſition, abounding with the moſt excellent practical uſes; more eſpecially inſpiring the greateſt elevation of thought, continually leading the mind to views beyond the narrow limits of the preſent ſtate, and filling it with the pureſt ſentiments of benevolence and devotion.

'I am fully aware how exceedingly unpopular ſome of the opinions advanced in this work will be, not with the vulgar only, but alſo with many ingenious and excellent perſons, for whom I have the higheſt eſteem, and who are diſpoſed to think favourably of my other publications. But as they have not diſapproved of my uſual freedom in avowing and defending opinions in which they concur with me; I hope they will bear with the ſame *uniform freedom*, and love of truth, though it ſhould lead me to adopt and aſſert opinions in which they cannot give me their concurrence.

'As to the doctrine of *Neceſſity*, to which I now principally refer, it may poſſibly ſave ſome perſons, who will think that I would not ſpeak at random, not a little trouble, if I here give it as my opinion, that unleſs they apply themſelves to the ſtudy of this queſtion pretty early in life, and in a regular ſtudy of Pneumatology and Ethics, they will never truly underſtand the ſubject; but will always be liable to be impoſed upon, ſtaggered, confounded, and terrified, by the repreſentations of the generality of writers, who, how ſpeciouſly ſoever they declaim, in reality know no more about it than themſelves.——

'Thoſe who are not fond of much cloſe thinking, which is neceſſarily the caſe with the generality of readers, and ſome writers, will not thank me for endeavouring to introduce into more public notice ſuch a theory of the human mind as that of Dr. Hartley. His is not a book that a man can read over in a few evenings, ſo as to be ready to give a ſatisfactory account of it to any of his friends who may happen to aſk him what there is in it, and expect an anſwer in a few ſentences. In fact, it contains a new and moſt extenſive *ſcience*, and requires a vaſt fund of preparatory knowledge to enter upon the ſtudy of it with any proſpect of ſucceſs.

'But, in return, I will promiſe any perſon who ſhall apply to this work, with proper furniture, that the ſtudy of it will abundantly reward his labour. It will be like entering upon *a new world*, afford inexhauſtible matter for curious and uſeful ſpeculation, and be of unſpeakable advantage in almoſt every purſuit, and even in things to which it ſeems, at firſt ſight, to bear no ſort of relation. For my own part, I can almoſt ſay, that I think myſelf more indebted to this one treatiſe, than to all the books I ever read beſide; the ſcriptures excepted.'

It muſt naturally occur to every attentive reader of the above Extracts, that Dr. Prieſtley, as he intended to facilitate the ſtudy of *Dr. Hartley*'s *Theory*, by publiſhing part of his *Obſervations on Man*, introducing it with diſſertations of his own, &c. might have ſaved himſelf the trouble of the preſent publication. But the *examination* now before us was not perhaps intended for the more ſenſible but the *leſs ſenſible* part of the public; if ſo, the Doctor might have thrown it into a more commodious and leſs expenſive form, as he has done ſome other of his pieces, of equal if not ſuperior importance. Be this, however, as it may, the *more ſenſible part of the public* muſt neceſſarily be impatient to ſee the *true ſcience of human nature eſtabliſhed*, the ſtudy of *Dr. Hartley*'s *Theory* facilitated, and, yet more, the *Theory itſelf improved and extended*; eſpecially when we are told, (ſee Remarks on Dr. Reid's Theory, p. 2.) that Dr. Hartley has thrown more uſeful light upon the theory of the mind, than Newton did upon the theory of the natural world.

Towards the cloſe of his preface, Dr. Prieſtley thinks proper to apologize for the *freedom* wherewith he treats the Scotch Doctors: hear what he ſays.

'I have a ſlight apology to make to thoſe perſons who have not read the writings on which I have animadverted, for the *freedom* with which I have ſometimes treated them. Thoſe who have read them, and have obſerved the airs of ſelf-ſufficiency, arrogance, and contempt of all others who have treated, or touched upon, theſe ſubjects before them, and the frightful conſequences which they perpetually aſcribe to the opinions they controvert (and which are generally my own favourite opinions) will think me to have been very temperate in the uſe that I have made of ſuch a mode of writing, as tends to render metaphyſical ſpeculation not quite tedious, inſipid, and diſguſting. At moſt I have treated them as they have treated others, far ſuperior to themſelves.

'As to Dr. Oſwald, whom I have treated with the leaſt ceremony, the diſguſt his writings gave me was ſo great, that I could not poſſibly ſhew him more reſpect. Indeed I think him in general not intitled to a grave anſwer; and accordingly have for the moſt part contented myſelf with *exhibiting* his ſentiments, without *replying* to them at all.'

This is a *ſlight* apology indeed, and far from being ſatisfactory. If Dr. Reid, Dr. Beattie, &c. have given themſelves airs of ſelf-ſufficiency and arrogance, there was no reaſon, ſurely, why Dr. Prieſtley ſhould imitate them; nay, there was an obvious reaſon why he ſhould not imitate them. He has ſtrongly condemned their manner of treating their adverſaries, and thoſe who differ from them; he ſhould certainly, therefore, not have practiſed himſelf what he diſapproved and condemned in others; and it muſt ſeem ſtrange to every impartial reader, that he ſhould look upon their example as any juſtification of his own conduct. Thoſe, however, who have read the works of the Scotch Doctors, will, he ſuppoſes, think him very temperate in the uſe he has made of ſuch a mode of writing as tends to render metaphyſical ſpeculation not quite tedious, inſipid, and diſguſting. In this we can aſſure him he is much miſtaken; ſome of his warmeſt friends and admirers, perſons, of whoſe abilities and virtues he is known to entertain the higheſt opinion, inſtead of thinking him very *temperate*, we know with certainty, think him very *intemperate*, and have expreſſed their diſſatisfaction with his manner of writing, in the ſtrongeſt terms. As for us, we have a ſincere reſpect for Dr. Prieſtley's abilities, we admire his genius, but cannot help ſaying upon the preſent occaſion, and hope he will impute it to no other motives but thoſe of friendſhip, that the petulant, illiberal, and contemptuous manner, in which he treats his adverſaries in the work now before us, is diſgraceful to him as a gentleman, as a philoſopher, and as a chriſtian.

Thoſe who read his *Examination* will clearly perceive that he flatters himſelf he has obtained a complete victory over the Scotch philoſophers; if ſo, what pity he ſhould make, what occaſion for making, ſo diſhonourable an uſe of it, by treating the vanquiſhed in ſo ungenerous and inſulting a manner! If what he tells us, indeed, be true, there was little merit, and, conſequently, very little glory in a victory over ſuch adverſaries. Dr. Reid's ignorance, he ſays, is ſo groſs, that it is diſgraceful to himſelf, and to the univerſity of Glaſgow.

'That our Author, ſays Dr. Prieſtley, is extremely ignorant of what has been written by others on the ſubject of the human mind, is evident, not only from his total ſilence concerning Dr. Hartley, (whoſe name, however, appears to have reached Scotland; for his work is quoted with ſome degree of reſpect by Dr Beattie) but from his groſs miſtake concerning the hints that Newton and others have dropped on the ſubject.'

"About the time of Dr. Briggs," he ſays, p. 278, "the ſyſtem of the nerves was thought to be a ſtringed inſtrument, compoſed of vibrating chords, each of which had its proper tenſion and tone." 'I ſhall not explain to our Author what kind of vibration was ſuppoſed to affect the nerves, that I may give him an opportunity of getting a little more knowledge of his ſubject by looking into Newton or Hartley himſelf. But this I will venture to ſay, that ſuch groſs ignorance in a profeſſor of this very ſubject, in ſo conſiderable an univerſity, which has hitherto been diſtinguiſhed for the real eminence of its profeſſors in that department, is diſgraceful to himſelf and to the univerſity. I will even venture to call upon Dr. Reid to name any writer (that has ever had the leaſt ſhadow of reputation) who ſeriouſly maintained that the ſyſtem of the nerves does reſemble *a ſtringed inſtrument, compoſed of vibrating chords*. If any ſuch hypotheſis was ever advanced, I own, it has eſcaped my notice.

'To treat with contempt, as Dr. Reid does, every hypotheſis that has been propoſed, and to offer another ſtill more abſurd, merely to laugh at it, and to turn the whole ſubject into ridicule, certainly does not become a philoſopher, who means to promote an inquiry into the powers of nature. I can compare Dr. Reid's conduct in this caſe to nothing but that of the dog in the manger; for he manifeſtly has no knowledge of the ſubject himſelf, and does every thing in his power to prevent others from knowing any thing about it, or inquiring into it.'

Our Author goes on to give his readers a ſpecimen of Dr. Reid's talent for irony, and after quoting a paſſage or two from the Doctor's work, concerning the uſe of the nerves, he tells us, *that ſuch a mode of writing ought to be treated with indignation and contempt.*

It is obvious, ſurely, that if Dr. Reid's ignorance of the ſubject he writes upon be ſo very groſs, it was unworthy of Dr. PRIESTLEY to contend with ſuch an adverſary, with ſo puny a philoſopher, with a mere metaphyſical mite. A maſtiff never ſtoops to fight with a lap-dog.

As Dr. Prieſtley intended to *eſtabliſh the true ſcience of human nature*, by facilitating the ſtudy of *Dr. Hartley*'s *Theory*, by *improving* and *extending it*, &c. was it not unworthy the dignity and eminence of his philoſophic character to take ſo much notice of ſo very abſurd and incoherent a ſcheme as that of Dr. Reid?

Our readers, having ſo flattering a proſpect before them as that of ſeeing, and ſo very ſoon too, the *true ſcience of human nature eſtabliſhed*, will, we doubt not, readily excuſe us for not detaining them with a particular account of what Dr. Prieſtley has ſaid in anſwer to Dr. Reid's Inquiry into the Human Mind. His *liberal* manner of writing, and the ſpirit wherewith his anſwer is animated, will appear very clearly from the extracts we have already given.

As to Dr. Beattie's performance, our Author introduces his obſervations on the *Eſſay on Truth*, in the following manner:

'Having animadverted ſo largely upon Dr. Reid's performance, I ſhall have the leſs to ſay with reſpect to that of Dr. Beattie, who adopts his general ſyſtem of *inſtinctive principles of truth*, and diſcovers too much of his ſpirit and manner, which is exceedingly deciſive, and inſolent to thoſe who think differently from himſelf; and he even exceeds Dr. Reid in throwing an odium upon thoſe whoſe ſentiments he is willing to decry, by aſcribing to them dangerous and frightful conſequences, with which they are far from being juſtly chargeable.

'I believe, however, that Dr. Beattie wrote his *Eſſay on the Nature and Immutability of Truth* with the very beſt intention in the world; and that it was nothing but his zeal in the moſt excellent cauſe, that of religion, which has betrayed him into theſe raſh cenſures, and into a mode of reaſoning which I cannot help thinking to be very prejudicial to the cauſe of that very *truth* which he means to ſupport, and favouring that very *ſcepticiſm* which he imagined he was overthrowing.

'I believe farther, and I moſt ſincerely rejoice in it, that Dr. Beattie's treatiſe has done a great deal of good to the cauſe of religion; and I hope it will ſtill continue to do ſo, with a great majority of thoſe who are moſt in danger of being ſeduced by the ſophiſtry of Mr. Hume, and other modern unbelievers; I mean with *ſuperficial thinkers*, who are ſatisfied with ſeeing ſuperficial objections anſwered in a lively, though a ſuperficial manner. Beſides, I do think that, in ſeveral reſpects, Dr. Beattie's ſtrictures on Mr. Hume are juſt; and therefore that they will be an uſeful antidote to the miſchief that might be apprehended from his writings.

'But there is danger leſt other perſons, of greater penetration, finding that Dr. Beattie argues on fallacious unphiloſophical principles, ſhould reject at once, and without farther examination, all that he has built upon them. With reſpect to ſuch perſons, it may be of importance to ſhow that religion, though aſſailed from ſo many quarters as it has been of late, is under no neceſſity of taking refuge in ſuch untenable fortreſſes as Dr. Reid, Dr. Beattie, and Dr. Oſwald have provided for her; but that ſhe may ſafely face the enemy on his own ground, oppoſing argument to argument, and ſilencing ſophiſtry by rational diſcuſſion.

'In this opinion I am by no means ſingular. Many judicious perſons, excellent ſcholars and divines, and whoſe metaphyſical ſyſtem is very different from mine, think Dr. Beattie's book by no means calculated to ſerve the cauſe of truth with philoſophical and thinking men; and that it will be doing ſervice to truth and religion to point out the faults and defects of it.'

Dr. *Beattie's Eſſay* then, in the opinion of Dr. *Prieſtley*, is a *ſuperficial* performance, and can be of little uſe but to *ſuperficial thinkers*. Are all thoſe, therefore, who have approved and warmly recommended Dr. *Beattie*'s *Eſſay*, *ſuperficial thinkers?* Are there no *philoſophical* and *thinking* men, in the very numerous and reſpectable claſs of his admirers? If this be the caſe, how happy was it for the unenlightened world, that our meek and patient Author was not, like Moſes of old, provoked to daſh the torch of Wiſdom on the ground, and leave a generation ſo ſtupid, purblind, and perverſe, to grope and blunder on, in the darkneſs which they ſeem to love, rather than the light?

There is danger, we are told, leſt perſons of penetration, finding that Dr. *Beattie*'s principles are fallacious and unphiloſophical ſhould reject, at once, all that he has built upon them. But may it not be fairly preſumed that ſuch perſons as have penetration enough to ſee the fallacy of Dr. *Beattie*'s principles, ſhould likewiſe have penetration enough to diſcover the *real* foundations of truth, and be able, of themſelves, without Dr. *Prieſtley*'s aſſiſtance, to *ſilence ſophiſtry by rational diſcuſſion?* If this preſumption be well founded, there was little occaſion for our Author's remarks on Dr. *Beattie*. If there are no grounds for ſuch preſumption, we can only ſay, that we ſhall moſt ſincerely rejoice to find that *philoſophical* and *thinking* perſons can diſcover no fallacy in Dr. *Prieſtley's* principles, and are fully convinced by the arguments he employs in ſupport of truth and religion.

In regard to Dr. *Oſwald*'s *Appeal*, though our Author's ſtrictures upon it take up more room than his remarks upon Dr.

Reid or Dr. Beattie, yet he acknowledges that he does little more than ſelect and arrange a number of paſſages which he has collected from the *Appeal.*

'For I muſt acknowledge, ſays he, that if the Doctor has embarraſſed me, and taken up my time in the diſpoſition of my materials, he has made me amends by ſaving me the trouble of making many obſervations. In fact, I ſhall have occaſion to do little more than let our Author ſpeak for himſelf, only putting his words a little nearer together than he would have done.'

But it is time to conclude this Article, which we ſhall do by obſerving that our Author's zeal for the cauſe of truth and religion, which we are perſuaded is warm and ſincere, does him great honour: that many of his remarks are acute and pertinent; that he is well acquainted with the points in controverſy; but that his manner of treating his antagoniſts is (as we have ſeen) extremely arrogant, contemptuous, and illiberal.

ART. II. *The Speaker, or Miſcellaneous Pieces, ſelected from the beſt Engliſh Writers, and diſpoſed under proper Heads, with a View to facilitate the Improvement of Youth in Reading and Speaking.* To which is prefixed, an Eſſay on Elocution. By William Enfield, LL. D. Lecturer on the Belles Lettres, in the Academy at Warrington. 8vo. 6 s. bound. Johnſon. 1775.

IF we were as curious in cultivating the *Arts* as we are in tracing the *Remains* of antiquity, that of elocution would be in a higher and more improved ſtate than it can at preſent boaſt. For, among the ancients, it was ſtudied and purſued as an object of the greateſt importance. It was even placed and conſidered under the patronage of the Muſes—

———*Graiis dedit Ore rotundo*
MUSA *loqui*———

and its powers, if we may allow them upon the faith of hiſtory, were equal to the divinity of its inſtitution.

It is recorded of *Hegeſias*[*], the Cyrenian philoſopher, that when he declaimed on the miſeries of human life, many of his hearers were diſpoſed to put an end to their exiſtence. Such was the amazing energy and power of his elocution; a power which Ptolemy thought it prudent to ſuppreſs! *Ideoque a Rege Ptolemæo ulterius hac de re diſſerere prohibitus eſt.*

But how are we to attain this wonderful art, ſince *Cleanthes* and *Chryſippus*, who laid down the principles of it, are no more? Can we awaken thoſe preceptors from their ſlumber of two thouſand years? or, had we preceptors equal to thoſe, could they give us the natural advantages of the orators ſo famed through antiquity? could they communicate to us the *acumen oculorum acerrimum*, the *terribile vultus pondus* of Demoſthenes? By no means. Yet are theſe nothing more than the queſtions of idleneſs and inactivity; for there are certainly practical advantages to be derived from the ſtudy and diſcipline of Elocution, and thoſe very great.

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[*] Laert. Ariſtip.—Cic. Tuſc. 1.———Val. Max. l. viii. c. 9.

Good reading, Biſhop Sprat has juſtly obſerved, is half a comment; we may add that, good ſpeaking is half an argument. If the ſpeaker would be heard with pleaſure, nay if he would be heard at all, if he would even be underſtood, he muſt cultivate elocution. Without a pure and harmonious utterance, an eaſy and commanded cadence, a duly varied inflexion, a voice reſtrained within its natural compaſs, capable, at pleaſure, of elevation or depreſſion;—without being practiſed and inſtructed in theſe (and theſe can never be acquired, at leaſt not in any perfect and unexceptionable manner, without practice and inſtruction) a man may bawl, or whine, or chatter, but he will hardly ſpeak.

Previous to the large collection of leſſons for the exerciſe of this art, Dr. Enfield preſents us with an eſſay on elocution. This eſſay is a kind of comment on the following general rules, each rule being at the head of the obſervations that follow it.

I. Let your Articulation be diſtinct and deliberate.
II. Let your Pronunciation be bold and forcible.
III. Acquire a Compaſs and Variety in the height of your Voice.
IV. Pronounce your Words with Propriety and Elegance.
V. Pronounce every Word conſiſting of more than one Syllable with its proper Accent.
VI. In every Sentence diſtinguiſh the more ſignificant Words by a natural, forcible, and varied Emphaſis.
VII. Acquire a juſt variety of Pauſe and Cadence.
VIII. Accompany the Emotions and Paſſions which your Words expreſs, by correſpondent Tones, Looks and Geſtures.

The Author's obſervations on the laſt rule, with his concluding precepts, are as follows:

'There is the language of emotions and paſſions, as well as of ideas. To expreſs the *former* is the peculiar province of words; to expreſs the *latter*, nature teaches us to make uſe of tones, looks, and geſtures. When anger, fear, joy, grief, love, or any other active paſſion ariſes in our minds, we naturally diſcover it by the particular manner in which we utter our words; by the features of the countenance, and by other well known ſigns. And even when we ſpeak without any of the more violent emotions, ſome kind of feeling uſually accompanies our words, and this, whatever it be, hath its proper external expreſſion. Expreſſion hath indeed been ſo little ſtudied in public ſpeaking, that we ſeem almoſt to have forgotten the language of Nature, and are ready to conſider every attempt to recover it, as the laboured and affected effort of Art. But Nature is always the ſame; and every judicious imitation of it, will always be pleaſing. Nor can any one deſerve the appellation of a good ſpeaker, much leſs of a complete orator, till to diſtinct articulation, a good command of voice, and juſt emphaſis, he is able to add the various expreſſions of emotion and paſſion.

'To enumerate theſe expreſſions, and deſcribe them in all their variations, is impracticable. Attempts have been made with ſome ſucceſs to analize the language of ideas; but the language of ſentiment and emotion has never yet been analized; and perhaps it is not within the reach of human ability, to write a Philoſophical Grammar of the Paſſions. Or, if it were poſſible in any degree to execute this deſign, I cannot think, that from ſuch a grammar it would be poſſible for any one to inſtruct himſelf in the uſe of the language. All endeavours therefore to make men Orators by deſcribing to them in words the manner in which their voice, countenance, and hands are to be employed, in expreſſing the paſſions, muſt, in my apprehenſion, be weak and ineffectual. And, perhaps, the only inſtruction which can be given with advantage on this head, is this general one: Obſerve in what manner the ſeveral emotions or paſſions are expreſſed in real life, or by thoſe who have with great labour and taſte acquired a power of imitating nature; and accuſtom yourſelf either to follow the great original itſelf, or the beſt copies you meet with, always however, "with this ſpecial obſervance, that you O'ERSTEP NOT THE MODESTY OF NATURE."

'In the application of theſe rules to practice, in order to acquire a juſt and graceful elocution, it will be neceſſary to go through a regular courſe of exerciſes; beginning with ſuch as are moſt eaſy, and proceeding by ſlow ſteps to ſuch as are more difficult. In the choice of theſe, the practitioner ſhould pay a particular attention to his prevailing defects, whether they regard articulation, command of voice, emphaſis, or cadence; and he ſhould content himſelf with reading and ſpeaking with an immediate view to the correcting of his fundamental faults, before he aims at any thing higher. This may be irkſome and diſagreeable; it may require much patience and reſolution; but it is the only way to ſucceed. For, if a man cannot read ſimple ſentences, or plain narrative or didactic pieces, with diſtinct articulation, juſt emphaſis, and proper tones, how can he expect to do juſtice to the ſublime deſcriptions of poetry, or the animated language of the paſſions?

'In performing theſe exerciſes, the learner ſhould daily read aloud by himſelf, and, as often as he has opportunity, under the correction of an Inſtructor or Friend. He ſhould alſo frequently recite compoſitions *memoriter*. This method has ſeveral advantages: it obliges the ſpeaker to dwell upon the ideas which he is to expreſs, and hereby enables him to diſcern their particular meaning and force, and gives him a previous knowledge of the ſeveral inflexions, *emphaſes*, and tones which the words require. And by taking off his eye from the book, it in part relieves him from the influence of the ſchool-boy habit of reading in a different key and tone from that of converſation; and gives him greater liberty to attempt the expreſſion of the countenance and geſture.

‘It were much to be wiſhed, that all public ſpeakers would deliver their thoughts and ſentiments, either from memory or immediate conception: for, beſides that there is an artificial uniformity which almoſt always diſtinguiſhes reading from ſpeaking, the fixed poſture, and the bending of the head which reading requires, are inconſiſtent with the freedom, eaſe, and variety of juſt elocution. But, if this is too much to be expected, eſpecially from Preachers, who have ſo much to compoſe, and are ſo often called upon to ſpeak in public; it is however extremely deſirable, that they ſhould make themſelves ſo well acquainted with their diſcourſe as to be able with a ſingle glance of the eye, to take in ſeveral clauſes, or the whole, of a ſentence.

‘I have only to add, that after the utmoſt pains have been taken to acquire a juſt elocution, and this with the greateſt ſucceſs; there is ſome difficulty in carrying the art of ſpeaking out of the ſchool, or chamber, to the bar, the ſenate, or the pulpit. A young man, who has been accuſtomed to perform frequent exerciſes in this art in private, cannot eaſily perſuade himſelf, when he appears before the public, to conſider the buſineſs he has to perform in any other light, than as a trial of ſkill, and a diſplay of oratory. Hence it is, that the character of an Orator has of late often been treated with ridicule, ſometimes with contempt. We are pleaſed with the eaſy and graceful movements which the true gentleman has acquired by having learned to dance; but we are offended by the coxcomb, who is always exhibiting his formal dancing-bow, and minuet-ſtep. So, we admire the manly eloquence and noble ardour of a Britiſh Legiſlator, riſing up in defence of the rights of his country; the quick recollection, the forcible reaſoning, and the ready utterance of the accompliſhed Barriſter; and the ſublime devotion, genuine dignity, and unaffected earneſtneſs of the ſacred Orator: but when a man, in either of theſe capacities, ſo far forgets the ends and degrades the conſequence of his profeſſion, as to ſet himſelf forth to public view under the character of a Spouter, and to parade it in the ears of the vulgar with all the pomp of artificial eloquence, though the unſkilful may gaze and applaud, the judicious cannot but be grieved and diſguſted. Avail yourſelf, then, of your ſkill in the Art of Speaking, but always employ your powers of elocution with caution and modeſty; remembering,

bering, that though it be deſirable to be admired as an eminent Orator, it is of much more importance to be reſpected, as a wiſe Stateſman, an able Lawyer, or a uſeful Preacher.'

There is an error in the ſecond ſentence, probably of the preſs, where *former* is put for *latter*, and *vice verſa*.

The leſſons for exerciſe are taken from our beſt writers; and, as they are well choſen, the book, excluſive of its primary intention, is a valuable Miſcellany.

ART. III. *An Inquiry into the real and imaginary Obſtructions to the Acquiſition of the Arts in England.* By James Barry, Royal Academician, and Member of the Clementine Academy of Bologna. 8vo. 4s. Becket. 1775.

THE right remedy of every evil, moral or natural, muſt neceſſarily be ſought by inveſtigating the cauſe. Every complaint in ſociety is thus to be redreſſed. Every obſtruction to the proſperity of the natural or political body is to be removed only by tracing it to its ſource; and ſo, of courſe, it fares with the progreſs of the arts.

But who is he to whom this firſt and moſt important taſk of inveſtigation ſhall be aſſigned? If here we err, we are fundamentally unfortunate; for it is not merely the loſs of light and labour we have to bewail: while we are led by a fallacious diſquiſition to a miſtaken cauſe, and are exerting idle efforts for the removal of *that*, the evil we complain of is ſuffered to increaſe. Whoever, therefore, takes upon himſelf an inquiry of this nature, ought to be maſter of the whole œconomy of his ſubject; and, in this view, we have reaſon to be ſatisfied with this attempt of Mr. Barry.

The Artiſt opens his ſubject with a view of the opinions that have been entertained with reſpect to the capacity of the Engliſh for the polite arts: and here he certainly ſtarts from the right goal; for if that capacity ſhould be found defective, to inquire into other obſtructions were ſuperfluous.

' Abbé du Bos, Preſident Monteſquieu, and Abbé Wincleman, have followed one another in aſſigning limits to the genius of the Engliſh; they pretend to point out a certain character of heavineſs and want of fancy, which they deduce from phyſical cauſes. They have either wilfully taken advantage of, or they have been ignorantly deceived by, certain impediments which happened accidentally to prevent or retard us in keeping pace with other nations, in an acquiſition of ſome of the fine arts: becauſe we have not hitherto done it, they chuſe to find out that the thing is impoſſible to us; and that we are eternally incapacitated by the clouds that hang over our heads, the nervous ſyſtem of our bodies, our ſoil, our food. They ſay that we can have no imagination, taſte, or ſenſibility: that we are cold and unfeeling to the powers of muſic: that we can ſucceed in nothing that requires genius; that if ever we are worth admiring, it is for the hand and execution of the workman, and not for the deſign of the artiſt: that our climate is ſo diſtempered, that we diſreliſh every thing, nay even life itſelf; that we are naturally and conſtitutionally addicted to ſuicide; that it is a conſequence of the filtration of our nervous juices; that it is in conſequence of a north eaſt wind, that our poets cannot arrive at that particular kind of delicacy that ſprings from taſte; that they cannot arrive at any true imagery; that they ſtrike the ear with a great noiſe, and preſent nothing to the mind; and that our natural capacity for the fine arts, amounts to very little, to nothing at all.

'Such is the picture that, in the writings of theſe philoſophiſing men, is ſhewn about as the exact portrait of the genius of our iſlands. Had it been exhibited by a quack or mountebank, there would have been nothing ſurpriſing in it; we might be inclined to laugh at the impoſition, and its want of reſemblance: but coming as it does from ſuch reſpectable names as the Abbé du Bos, and the Preſident Monteſquieu, we muſt be more ſerious; they have a very deſerved reputation in ſome branches of real knowledge; and even Abbé Wincleman had undoubtedly a very extenſive reading. It is indeed a humiliating conſideration, that learning, inſtead of contributing to make us think and judge more wiſely, does often but furniſh us with materials for errors and abſurdities that are below the reaſonings and concluſions of common illiterate people: but let us not blame learning for that which may be more juſtly aſcribed to the miſuſe of it; theſe writers before us were men of too much enterprize; they imprudently ventured upon difficulties, the ſolution of which happened to lie out of their way. The nature and extent of their inquiries did not qualify them to enter minutely into the number of little ſucceſſional ſtudies and reſearches, upon which the growth and the ſpecies of arts depend; being, therefore, unequal to the taſk of following the natural order of this inquiry, they have (perhaps purpoſely) wandered into philoſophical and metaphyſical ſubtleties, which are calculated rather to perplex the ſubject, and plauſibly to conceal the writer's ignorance, than to elucidate and to ſatisfy the mind of the reader. It is then no wonder, if their out-of-the-way ſyſtems and diſcourſes ſhould ſometimes meet with the ſame noted cenſure that Hannibal paſſed upon a famous orator, upon almoſt a ſimilar occaſion: Cicero, in chap. xviii. confer. 2. of his Orator, tells us, that when Hannibal was in his exile at Epheſus, he was perſuaded to go to hear Phormio, the Peripatetic, diſcourſe upon the duties of a general, and upon the whole ſyſtem of military affairs, which he did for ſeveral hours with great fluency. The reſt of the audience, who ſeemed to be quite raviſhed, aſked Hannibal what he thought of the philoſopher; the Carthaginian general (who did not perhaps ſpeak good Greek, though he ſpoke good ſenſe) ſaid that he had occaſionally ſeen many fooliſh people, but that a greater dotard than that ſame Phormio he had never met with before.'

Here we have ſeen a formidable charge, and ſuch an anſwer to it, as, in our opinion, it deſerved. Such, certainly, has been the rage of ſpeculation among the modern philoſophiſing critics, and ſuch the falſe inductions which, led by an affectation of ſingularity or of peculiar penetration, they have created, that public opinion on matters of ſcience and the arts has been infected by them to a degree of *delirium*. In proof of this we need only take a view of the miſerable condition of moral ſcience among us, for the true and ſimple principles of which we have been preſented with ſhadows. And, with regard to the arts, what critical intruders have we met with, ſtrangers to their practice, their power and œconomy, from the dignified critic, who, in pruning Cowley *, ſtripped him of ſome of his fineſt branches, to all the ſubaltern dealers in French ſophiſtry and refinement. Yet it is, ſurely, a prepoſterous vanity in theſe critics, that leads them to betray their ignorance on ſubjects of which they cannot be maſters. Thus the editor of Cowley ſpeaks in terms of the higheſt admiration of the poet's peculiar happineſs in the following line,

"I love the homely littleneſs of eaſe."

He might have ſpared his praiſe, had he known that the line did not belong to Cowley but *literally* to Martial,

Sordida et in parvis otia rebus amo.

And as theſe blunders will unavoidably fall to the ſhare of *unpoetical* critics in poetry, ſo will they ever attend an undiſciplined connoiſſeurſhip in painting. Conſequently, what writers of this ſtamp have advanced with regard to the capacity of the Engliſh for the Arts, is not of the leaſt importance.

In his ſecond chapter Mr. Barry obſerves that the Hiſtory of the Arts furniſheth the beſt view of the cauſe of their riſe and perfection; and in the third he gives an extract to that purpoſe, from Vaſari's proem to his Lives of the Painters. This extract is exceedingly curious, and abounds with information; but it is too long for us to adopt, and would ſuffer by abridgment.

The fourth chapter ſhews that the different ſtyles of art in the different ſchools were not owing to climate but to moral or accidental cauſes. This ſubject affords the Author a ſtrong collateral argument in ſupport of his general idea, and thus he purſues it:

'Art was conſiderably advanced in Italy before any difference was viſible in the purſuits and ſtyles of the different ſchools, and then the difference was owing to accident. The firſt painters of Florence, Venice, &c. were all of them of the ſame leaven; although there be better and worſe amongſt them, yet the ſtyle is the ſame, they ſet out from the ſame point, and were in the ſame road; their pictures appear the work of the ſame people, and to be taken from the ſame objects; they are dry, cold, meagre, and wooden: they improved as they went on, ſome faſter, ſome ſlower, according as their education and other advantages furniſhed them with opportunities.

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* See Review, vol. xlviii. p. 10.

Andrea of Piſa, who flouriſhed ſo early as 1337, ſtudied the baſſo relievo of Meleager and Atalanta, and other antiques, which the people of Piſa had brought from Greece. Afterwards Ghiberti, the Florentine, poſſeſſed many caſts from the antique. Squarcione, of Padua, alſo had amaſſed, in his travels through Greece and other places, a good collection of antique ſtatues, relievos, &c. upon which his pupils, of whom he had one hundred and thirty ſeven, had formed their taſte and practice. It is hard to ſay what became of all theſe ſcholars, but many of them muſt ſurely have diſſeminated what they knew about Lombardy; and Andrea Mantagna, one of them, had in all Italy, at that time, no competitor who was ſo well ſtudied in the antique. On the other hand Maſſaccio, the Florentine, born in 1417, was (independent of his other excellencies) the beſt colouriſt and moſt natural painter of the time he lived in. L. da Vinci, and Fra. Bartolomeo, alſo were both Florentines; the former was a moſt excellent colouriſt and the actual diſcoverer of that fine manner of relievo and colouring, which afterwards diſtinguiſhed the Venetian ſchool; and Fra. Bartolomeo's colouring is very little inferior to Titian himſelf. But the Florentines, by their very general application to ſtatuary, have been more particularly led into the ſtudy of form, anatomy, and ſuch parts of the art as were common to painting and ſculpture: and M. Angelo, whoſe ſuperior ſkill and power in all the parts of drawing and knowledge of the figure, had fixed the ſtyle and taſte of his countrymen, was, as all the world knows, a ſculptor, and had never made colouring an object of his ſtudy.

‘ The Venetian painters who fixed the ſtyle of their countrymen were Giorgione and Titian. Giorgione took the hint of that fine manner of colouring which (as we obſerved before became the diſtinguiſhing characteriſtic of the Venetian ſchool) from L. da Vinci, the Florentine; and Titian carried it to the greateſt poſſible perfection: but as Titian adopted this ſearch into colouring at an early period of his life (and, comparatively ſpeaking) knew but little of any thing elſe that might tempt him into other purſuits; he gave up almoſt his whole time in improving colouring to the utmoſt perfection it was capable of receiving: therefore, if Titian is more remarkable as a colouriſt than as a draftſman, the climate has nothing to do in it. And M. Angelo, like the great and judicious artiſt that he was, did not aſcribe Titian's excellence at colouring, or his defects in the other parts, to any particular direction of genius which might enable him to ſucceed in any one part of the art more than in the others: no, he well knew that the acquiſition of art, in the whole together, or in the particular parts and diviſions of it, will always, in the hands of a man properly qualified, bear a juſt proportion to the application made, and to the advantages of ſtudy enjoyed. After praiſing Titian's colouring, his remark upon him is: “ It is a misfortune that the painters of Venice have not a better manner of ſtudy, and that they are not early initiated in the principles of ſound drawing, for if this man was as much aſſiſted by art and by the principles of deſign, as he is by nature, no body could go further or do better, being poſſeſſed, as he is, with the fineſt ſpirit, and with a manner very eaſy, beautiful, and full of life.”

'This alone, without any raking up of climates, is fully ſufficient to account for the merits, demerits, and particular ſtyles of individual artiſts; and alſo of the collective and national bodies of them.——

'There is then no occaſion to ſuppoſe that the Venetian painters were impelled to the purſuit of colouring by their air, climate, or their food, or by any particular texture in the fibres of their eyes; or, abſurdly to imagine, that the Bologneſe artiſts were influenced at one and the ſame time by the different climates and mediums of air of Rome, Florence, Venice, and Parma: a je-ne-ſçai-quoi would come badly out of the mouth of a philoſopher, who it is ſuppoſed muſt and can give reaſons for all things; therefore it is that theſe notions of climate, however vague and looſe, come in very opportunely to raiſe a learned miſt before the eyes of the reader, when the writer's knowledge and information comes ſhort of the inquiry; which muſt, as we have obſerved before, be often the caſe, as, generally ſpeaking, there is nothing more remote from the inveſtigations of our modiſh philoſophers than the labyrinths of practical art, and the manner and meaſure of its migration from one place to another.'

In the enſuing chapter, the Author makes it ſtrongly evident againſt the opinion and aſſertion of Du Bos, that the improficiency of the Engliſh in the arts, after Hans Holbein and other painters had given them an opportunity of improvement, by viſiting and reſiding in their country, was not owing to any defect of genius, but to religious prejudices, which, at the time of the Reformation, proſcribed every Popiſh monument of art.

After this, are pointed out ſome abuſes, which have crept in under the miſtaken notion of introducing the arts; and here it is obſerved, that our importations and numerous ſales of pictures can hardly be conſidered in any other light, than as a common cloaca and ſink, through which all the refuſe and filth of Europe is emptied into this country.

The ſeventh chapter, which conſiſts of an argument, that the ſuperior ſtyle of the Grecian and Italian art, is not owing to any natural ſuperiority in the bodily ſtructure of thoſe people, is ſpirited and ingenious, but leſs adapted to the general ſubject. We muſt, moreover, enter our proteſt againſt the Author's idea, where he obſerves, that 'the colour of our people ſeems to be in a ſort of mediate proportion between the Hollanders and Germans, and the greateſt part of the people of Italy and the ſouthern parts of France,' and that 'we are ſomewhat between the chalky, fiſhy whiteneſs of the one, and the tawny unvariegated hue of the others.' The painter has in this place, if we may be allowed to judge, by no means been happy in mixing his colours. The coalition of the chalky whiteneſs with the tawny hue, would but ill exhibit the peachy bloom of an Engliſh beauty.

The ſucceeding chapters are appropriated to the following ſubjects:

Chap. VIII. That the Engliſh Imagination and Judgment are capable of the greateſt Exertions, exemplified in their Poets.
IX. The Diſadvantage to ſuperior Art in England, in not having been taken up whilſt the Nation was forming its Character.
X. The Diſadvantage to the ſmaller Branches in being diſjoined from the great Stock of hiſtorical Art.
XI. Of the public Encouragement.
XII. Some Errors in the preſent State of Connoiſſeurſhip.
XIII. Temperate Climates the peculiar Theatre of moral Influence.
XIV. On national Taſte, Character, and Manners, and their Changes in temperate Climates.
XV. The Changes in the Taſte and Character of the Italians, not to be accounted for by the ſuppoſed Changes of Climate.
XVI. The Error of the Notion about the Influence of Climates, exemplified by an Analyſis of the different Styles of Art.
XVII. The State of Education furniſhes the Solution of all thoſe difficulties, which many Writers have found ſo perplexing.
XVIII. The ſame Subject continued.
XIX. Some Obſervations on Religion, ſo far as it is connected with the mental Powers.

We ſhall lay before our Readers the concluding Chapter, which ſerves as a corollary to the whole, and from which they will obtain a clear idea of the book:

'From the whole of what has appeared in this inquiry, it is evident, that the riſe and perfection of the arts in Italy and Greece, was owing to the co-operation of thoſe cauſes which are called moral, as contradiſtinguiſhed to natural. And that theſe moral cauſes not concurring, was the true reaſon why the genius of the ancient Romans did not, to any degree, exert itſelf in the arts. We have ſeen that the introduction and perfection of the arts in France was owing to the concurrence of thoſe cauſes, and that this ſame concurrence of fortunate circumſtances was prevented taking effect in England at the ſame time, by reaſon of the accidental religious confuſions, and the change that was then brought about. We have alſo ſeen that many ages of Greece, Italy, and France, have appeared barren in mental abilities, when thoſe moral cauſes were wanting: and that the different taſtes of the ſeveral ages of art in the ſame country have ever reſulted from the different ways in which theſe moral cauſes have been combined, being either good, or bad; limited, or extended; pure or corrupt; according to the temporary modification of this maſs. We are then at no loſs for good and ſufficient reaſons why the people of England have been hitherto ſo very backward in the fine arts; and why the Greeks, the Italians, and the French, have been ſo much more ſucceſsful: the cauſes of it lie fairly before us; they are clear, indiſputable, and adequate facts, furniſhed by the hiſtories of thoſe countries and of thoſe arts; and would, had they been properly conſulted, have ſaved ingenious men the trouble and the ſhame of bewildering themſelves in the mazes of metaphyſics and in abſtract, ſubtle, uncertain ſpeculations on climates and ſoils.

‘ It has been ſhewn that the ſyſtem about the influence of climates was, from the extreme complication and fluctuation of things in temperate countries, a kind of knowledge impoſſible to be obtained: and that even when it was admitted in argument it has been found conſtantly at variance with facts, and to be as contradictory as it was nugatory and uncertain. We have ſeen alſo, by what our poets have done, that the Engliſh imagination and judgment, when permitted to exert themſelves, are at leaſt of ſuch good materials and fine contexture as to have no reaſon to ſhrink from a parallel with the beſt productions of our neighbours on the continent. This alone, if there was nothing elſe, is proof ſufficient that the climate of our iſlands has nothing hoſtile to genius: our climate is equally out of the queſtion, whether we ſhall be permitted and encouraged to employ this imagination and judgment in the arts of painting and ſculpture, ſo as to rival the great ages of Leo X. and Lewis XIV. or whether we have unfortunately taken up theſe arts at too late and corrupt a period of our manners, and are likely to remain where we are, for the moſt part miſpending our time on trifles and things of no exertion. I know very well that many of our artiſts have, in the leſſer branches, arrived at conſiderable excellence; I could name four or five landſcape painters, the ſame or a greater number of portrait-painters, and I could point out a good many painters of hiſtory amongſt us, who, if they were properly and wiſely employed, would do honour to the country. It would be ſaying little to affirm that our artiſts have at preſent more abilities than thoſe of other countries; we can receive no honour by it, as the arts of Italy, France, and Flanders, have been long ſince decaying and corrupting, and are (generally ſpeaking) at preſent arrived at ſuch a criſis, that there is but little remaining of the vigorous ſound principles and good practice of former times. But it muſt be ſaid that theſe abilities of our people might be more nobly employed, upon great works and great ſubjects, which would put genius and knowledge to their utmoſt ſtretch; and if they were, they would (I am certain) meet with no obſtructions in the climate, which, if it was fairly examined, has as few natural diſadvantages as any under heaven; perhaps even fewer than Italy itſelf; for any man that has experienced the intenſe heats and *ſirocco* * of that country, and has ſeen the laſſitude, ſleep, and idleneſs it produces in the natives, will have no doubt but that our ſummer is the more eligible of the two. Our inconveniencies ariſing from cold are not greater than their inconveniencies from the heat; but we have no remarkable degree of cold: our winter, moderated by the warm ſea air, is much more tolerable than it is at Bologna, Parma, and other places, where the Appennines, to all the purpoſes of feeling, give them a ſituation far north of our iſlands.

‘ As to our changeable weather, rainy weather, north eaſt or any other winds, their effects (if they have any) are not worth attending to; we ſhall leave them for the amuſement of idleneſs and affectation, of gamblers and other diſſipated unhappy people, who have often great occaſion for ſomething to find fault with. Man was made to act, and our inquiry is of climates as they are formed for action, and not for idleneſs. In England we can work without doors in the winter, and the ſummer ſun never unfits us for action, or drives us to ſeek the ſhade. There is then no country in which labour of mind or body is leſs interrupted by the extremes of heat or cold; and let it be always remembered, that it is from the vigorous, continued, and ſucceſſional exertions of this mental and bodily labour, that every thing is to receive its perfection.'

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* For an account of theſe hateful winds, ſee Rev. vol. xlix. p. 24.

Thus have the ignorant and impertinent obſervations of foreigners, with reſpect to ſome eſſential parts of our national character, been confuted by a ſyſtem of clear and manly argument; and we have only to wiſh that the ingenious Author had been a little more ſparing of thoſe exotic words and expreſſions, which are ſo apt to fall from travelled writers, and are the peſt of our language.

ART. IV. *For Learners of French and Engliſh, above* 500 *Proverbs, or Proverbial Expreſſions, which may be found in the beſt Dictionaries, alſo a Liſt of above a Thouſand Words, the Number againſt them of the Times repeated, &c. &c.* Small 4to. 6 d. Broke. 1774.

NO longer need, no longer heed, is a proverb, and applicable to the preſent ſtate of thoſe pithy compendiums of knowledge. After the invention of printing, they fell into diſuſe, and from diſuſe into diſreputation; were left to the province of *Sanchos* and *Simons*, conſidered as the reſources of ignorance and poverty, to whom the larger and more liberal fields of learning were denied.

Not ſo their ancient ſtate. When the expenſive toil of multiplying manuſcripts rendered oral learning a reſource of common uſe, proverbs were the repoſitories of moral ſcience, and the tablets of life.

Hence, we trace their exiſtence as high as human inquiry can extend; through periods when the art of letters diſburdened the memory of tradition, and regiſtered her rude ſtores of *moral* and *natural* knowledge. The latter of theſe were, probably for the more eaſy preſervation, found, for the moſt part, embodied in allegory, while the former were conveyed chiefly in ſhort documental expreſſions, impreſſed upon the mind by ſome familiarity of metaphor, or accommodated to the ear by ſome coincidence of ſound.

Thus, we find that the moral and philoſophical writings of the remoteſt antiquity are a kind of aſſemblage of thoſe oral treaſures, which had paſſed from voice to voice, and from memory to memory, acquired from the accumulative obſervation, and preſerved through the ſucceſſion of ages.

Inſtances of this we meet with in that very ancient poem, the ΕΡΓΑ ϗ ʽΗΜΕΡΑΙ of Heſiod. How natural is that proverbial expreſſion of relaxation from labour,

—— πηδαλιον μεν ὑπερ καπνȣ καταθεῖο.

‘ Hang your plough-beam o’er the hearth,’ and the ſimilarity of ſound, occaſioned by the two laſt words beginning with the ſame letter, is evidently calculated to make it familiar to the ear.

Again,

Πλειη μεν γαρ γαια κακων, πλειη δε θαλασσα,

is a proverbial verſe.

And

—— Δικη ὑπερ ὑβριος ισχει.

And

—— Παθων δε τε νηπιος εγνω,

are plain proverbs.

The proverb, *Nothing better than a good wife or worſe than a bad one*, is of great antiquity, and may be found among the remains of Simonides, the Iambic poet, who wrote about four centuries after the Trojan war. It is as follows:

Γυναικος ȣδεν χρημ’ ανηρ ληιζεται
Εσθλης αμεινον, ȣδε ριγιον κακης.

Literally as above: and this, amongſt many other matters, ſerves to ſhew that the common manners and maxims of all ages and nations have been much the ſame.

That proverbial compoſition was anciently under the patronage of the Muſes, we have the authority of two poems, ſtill extant, to teſtify. The former is ſaid to have been written by Solomon, King of Iſrael, and is called משלי that is, Parabolical Expreſſions, which poem we have canonized under the name of the *Book of Proverbs*. The latter, written by *Phocylides*, is much of the ſame nature, and entitled ποιημα νȣθετικον, or, Monitory Verſes. There is a great ſimilarity of manner and ſentiment between the Hebrew and the Greek poet. But, what is ſomewhat extraordinary, the uncanonized poem contains ſtronger and clearer declarations on behalf of the immortality of the ſoul than the ſacred book.

Ψυχη δ’αθανατος, ϗ αγηρως ζη δια παντος.
Phoc. Mon. Car. v. 110.

‘ The ſoul is immortal, and, incapable of ſeneſcence, lives for ever.’

And again,

Ψυχαι γαρ μιμνȣσιν ακηριοι εν φθιμενοισι
Πνευμα γαρ εϛι Θεȣ χρησις θνητοισι ϗ εικων. Phoc. 16.

‘ Souls remain uncorrupt in the midſt of corruption, for the ſpirit of man is the gift and image of God.’

This language is perfectly apoſtolical. Marked alſo with the proverbial ſtyle are many of the dramatic writings of ancient Greece, particularly thoſe of Euripides, from whom the Apoſtle literally quotes that obvious adage, ‘ Evil communications corrupt good manners.’ There is no doubt but the following proverb had exiſted ages before he wrote his Medea, and, probably, in the ſame form of words:

Πενια φευγει πας τις εκποδων φιλος.

There is in it, likewiſe, that alliterative coincidence above-mentioned, calculated for the aid of memory.

And the verſe, in the ſame play, is proverbial; where Medea ſays to Jaſon—

Κακȣ γαρ ανδρος δωρ᾽ ονησιν ȣκ εχει.
‘ A wicked giver, and a worthleſs gift!’

In ſhort, as we have before obſerved, numbers of unwritten and traditionary maxims, or proverbs, neceſſarily entered into the ancient compoſitions, when memory and tradition gave up their treaſures to the pen.

How far it may be worth while to cultivate this ſmall ware of ſcience, under the preſent diffuſion of letters, will bear a queſtion. If that great luminary ERASMUS could employ himſelf in collecting folios of proverbial ſentences and expreſſions [*], the reſpect due to his wiſdom ſhould incline us to think worthily of his labours.

There is certainly a department of ſociety in which the propagation of this aphoriſtic learning may be of the greateſt uſe, and that is where labour and poverty have ſhut up other fountains of knowledge. A department, which, as it is filled with the greateſt numbers, ſtands in the greateſt need of moral reſtraints. In ſuch a ſphere, a proverb that teaches œconomy teaches virtue. A maxim in favour of temperance, content, or patience, is equivalent to the legiſlative moral of Confucius, or to the refined ſeverity of Seneca.

It is obſervable, as if Nature had ſuggeſted the neceſſity of ſome kind of moral information, that, among the lower claſſes of people, this ſpecies of inſtruction is ſtill retained, and that family axioms deſcend from father to ſon, as a kind of hereditary creed. And, indeed, in our opinion, a proverbial catechiſm, containing clear maxims of humanity, temperance, prudence, and œconomy, would be no unuſeful fund of knowledge for common life. Men of ſuperior intelligence have not thought it unworthy of their underſtanding to retain and be led by theſe. ‘ I knew, ſays the great Lord *Bacon*, a *wiſe man* that had it for a bye-word, when he ſaw men haſten to a concluſion, *ſtay a little that we may make an end the ſooner.*’—This made an article of his proverbial catechiſm; ſuch as we have now dropped ſome idea of;—an idea which, if it fall into the way of ſome induſtrious author, or more induſtrious bookſeller, may not poſſibly be loſt.

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[*] See that large work *Eraſmi Adagia.*

As to the little whimſical collection before us, it is a trifle below all notice; and the ſubject being new in our hands, alone, on that account, attracted our attention.

ART. V. *An Hiſtory of the Earth, and animated Nature.* By Oliver Goldſmith. 8vo. 8 Vols. 2 l. 8 s. Boards. Nourſe. 1774.

THE reputation which our Author had acquired by his former productions, and particularly by thoſe of the poetical claſs, will acquire no addition from the performance under conſideration; for however well qualified he was to excel in works of *imagination*, his talents appear to have been ill ſuited to thoſe of *Science*.—Natural hiſtory, eſpecially, from the number and variety of its objects, requires a much more extenſive knowledge than appears to have been poſſeſſed by this Writer.

Several of the moſt eminent modern naturaliſts, particularly Linnæus, Klein, Briſſon, Artedi, Willoughby and Ray, have employed themſelves chiefly in naming and arranging the various animal, vegetable, and foſſil productions, and in deſcribing conciſely thoſe characteriſtic peculiarities of ſtructure which diſtinguiſh each of them, reſpectively, from all others, diſregarding, in a great degree, their manners, habits, inſtincts, properties, and uſes, which conſtitute the moſt pleaſing, and perhaps the moſt important, part of natural knowledge.

From an accurate ſyſtematic arrangement of natural objects, we acquire *general conceptions* of all the individuals compoſing the ſyſtem, and of their relations and diverſities in thoſe particulars on which ſuch arrangement is made to depend. But theſe conceptions muſt neceſſarily be, in many reſpects, factitious and imperfect; for the connexions and variations of the ſeveral productions of Nature, are, if we may be allowed the expreſſion, ſo *reticulated*, that by whatever peculiarities a natural hiſtorian may chuſe to diſtinguiſh and arrange them, yet the artificial ſeparations and combinations which conſtitute his claſſes, &c. will neceſſarily break through many of the relations naturally ſubſiſting between different objects, and change their original poſitions with reſpect to each other.—Such diſadvantages are indeed ſufficiently compenſated, by the readineſs with which theſe diſtributions enable us to aſcertain the particular ſpecies of every known object, and the greater facility with which the imagination will contain and the memory call forth *ideas, ſyſtematically arranged*, and *connected* to each other.—Our Author has however adopted no methodical arrangement worthy of notice; and his deſcriptions, negligent of thoſe diſtinguiſhing peculiarities of ſtructure, which enable us to diſcover the name and ſpecies of each individual, are almoſt wholly employed upon their more amuſing properties and relations.—His work indeed, collectively, is to be conſidered as a *compilation* of but very indifferent though unequal merit; for being almoſt wholly unacquainted with his ſubject, and conſequently unable to diſcriminate between the merits and defects of his authorities, he frequently adopts and repeats errors that have been exploded by later diſcoveries; of which indeed he appears to have been ſurpriſingly ignorant, conſidering the acceſſions of knowledge that muſt obtrude themſelves upon every man of literary character, reſiding in this metropolis, and engaged in the ordinary intercourſes of ſociety. Of this we could produce numerous inſtances: a few, however, ſelected only from the firſt volume (which is confined to the inanimated parts of Nature) will be ſufficient to juſtify a cenſure that has been ſome time delayed, and is now delivered, only from a ſenſe of our duty to the Public.

1ſt, In Chap. VIII. treating ' Of Mines, *Damps*, and *Mineral Vapours*,' he appears wholly ignorant of the late diſcoveries reſpecting the different kinds of air, and eſpecially of thoſe made by Drs. Hales, Prieſtley, Brownrigg, and Black, Mr. Cavendiſh, &c. and therefore in conſidering the effects of the *Grotto di Cani* near Naples, and of what is called the *Stith* or Choak Damp in mines, (and which we now certainly know to reſult only from the action of *mephitic* or *fixable air)* and alſo in conſidering the exploſions and other phenomena in mines, (which we alſo know are produced from the *inflammable air)* he repeats many *vague*, *erroneous*, and exploded opinions, explanations, and conjectures.

2dly, In Chap. XV. treating ' Of the Ocean in general, and its Saltneſs,' he ſays (page 237) ' On the other hand, there have been many who have conſidered the ſubject in a different light, and have tried every endeavour to make ſalt water freſh, ſo as to ſupply the wants of mariners in long voyages, or when exhauſted of their ordinary ſtores. At firſt it was ſuppoſed ſimple diſtillation would do; but it was ſoon found that the bitter part of the water ſtill kept mixed. It was then tried by uniting ſalt of tartar with ſea-water, and diſtilling both: but here the expence was greater than the advantage. Calcined bones were next thought of; but an hogſhead of calcined bones, carried to ſea, would take up as much room as an hogſhead of water, and was more hard to be obtained. In this ſtate, therefore, have the attempts to ſweeten ſea-water reſted; the chemiſt ſatisfied with the reality of his invention; and the mariner convinced of its being uſeleſs.'

The preceding paſſage will prove our Author to have been ignorant even of a diſcovery which has been attended with circumſtances of uncommon notoriety; for after all that had been believed of a bituminous ſubſtance and a ſpirit of ſea-ſalt riſing in the diſtillation of ſea-water, Dr. *James Lind*, Phyſician to the hoſpital at *Haſlar*, ſo long ago as the year 1761, publickly demonſtrated by ſeveral trials and experiments made at the Royal Academy at Portſmouth, in the preſence of Mr. Hughes, reſident Commiſſioner of the Navy there, and others, '*that a ſimple diſtillation, rendered ſea-water* perfectly freſh, pure, and wholeſome:' and in the month of May 1762, an account of this diſcovery was read to a numerous audience of the Royal Society; and ſoon after a book containing the ſame was publiſhed by the authority of the Lords Commiſſioners of the Admiralty; and early in the year 1772, a parliamentary reward of 5000 l. was granted to Mr. Irvine, for a *ſuppoſed* improvement in the apparatus for executing Dr. Lind's diſcovery.—After all which, it is not a little ſurpriſing that our Author ſhould miſlead himſelf or the Public with an opinion that ſalt of tartar, or *calcined bones*, are neceſſary to render ſea-water freſh by diſtillation.

3dly. In the ſame chapter, at page 247, he ſays, 'I will conclude this chapter with one effect more, produced by the ſaltneſs of the ſea; which is, the luminous appearance of its waves in the night. All who have been ſpectators of a ſea by night, a little ruffled with winds, ſeldom fail of obſerving its fiery brightneſs. In ſome places it ſhines as far as the eye can reach; at other times, only when the waves boom againſt the ſide of the veſſel, or the oar daſhes into the water. Some ſeas ſhine often; others more ſeldom; ſome, ever when particular winds blow; and others, within a narrow compaſs; a long tract of light being ſeen along the ſurface, whilſt all the reſt is hid in total darkneſs. It is not eaſy to account for theſe extraordinary appearances: ſome have ſuppoſed that a number of luminous inſects produced the effect, and this is in reality ſometimes the caſe; in general, however, they have every reſemblance to that light produced by electricity; and, probably, ariſe from the agitation and daſhing of the ſaline particles of the fluid againſt each other. But the manner in which this is done, for we can produce nothing ſimilar, by any experiments hitherto made, remains for ſome happier accident to diſcover.'

It had been long obſerved that vegetables were rendered *luminous* by putrefaction, as in the well-known inſtance of *rotten wood*; later experiments had alſo proved that animal matters, left to putrify in water, gave it a luminous fiery appearance; and this diſcovery has been ſome years publickly applied to explain the phenomena under conſideration, nor have we ever heard that any perſon has diſputed the juſtice of this explanation.

4thly, Chap. XIX. is ſtyled ‘ An Eſſay on the Natural Hiſtory of the Air,’ which, from what we obſerved on the ſubject of *Mines*, our Readers will juſtly expect to find very imperfect. Indeed our Author appears to have had no knowledge of any difference in the kinds of air, except what was known in the time of Mr. Boyle, who had obſerved that what he calls *factitious air*, extracted from apples, cherries, amber, hartſhorn, &c. proved noxious when inſpired by animals, and our Author, not underſtanding this to be a diſtinct ſpecies of air, concludes that *wholeſome reſpirable air* conſiſts only of the *effluvia* of different kinds of matter, and that noxious effects happen from inſpiring the effluvium of *one* ſubſtance *only*. ‘ In order (ſays he, page 320) that air ſhould be wholeſome, it is neceſſary, as we have ſeen, that it ſhould *not be of one kind, but the compound of ſeveral ſubſtances*; and the more various the compoſition, to all appearance, the more ſalubrious.’

5thly, In the ſame chapter, at page 333, obſerving that ‘ a candle quickly goes out in an exhauſted receiver,’ he adds, ‘ wood alſo ſet on fire immediately goes out, and its flame ceaſes upon removing the air, for ſomething is then wanting to *preſs the body of the fire againſt that of the fuel*, and to prevent the too ſpeedy diffuſion of the flame.’—By this explanation our Author diſcovers a total ignorance of the *nature of fire*, or rather of the *proceſs of burning*, which takes place with inflammable ſubſtances, and which is no more than a *chemical combination* of *reſpirable air*, and the principle of inflammability or phlogiſton, which, like many other mixtures and ſolutions, produces heat.—This proceſs, however, neceſſarily ceaſes whenever the air, applied to the burning ſubſtance, is fully *ſaturated*, and incapable of uniting with any more of the inflammable principle: and an extinction of fire will then happen, not from any want of *preſſure*, but becauſe the *combination* from which *it reſults*, can no longer take place when one of the combining ſubſtances becomes wanting.—We could, without quitting our Author's firſt volume, cite many inſtances of the like nature, which however we ſhall overlook, only obſerving that he is not always ſatisfied with repeating the opinions of others; for we occaſionally find him attempting to reaſon with an unbecoming temerity, even in oppoſition to what is apparently the truth: of this an inſtance occurs in page 370, where, after noticing and rejecting Dr. Hamilton's opinion that *evaporation* is produced from a ſolution of water by the atmoſpherical air, he delivers a theory of his own on that ſubject, viz. ‘ We know that a repelling power prevails in Nature, not leſs than an attractive one. This repulſion prevails ſtrongly between the body of fire and that of water. If I plunge the end of a red hot bar of iron into a veſſel of water, the fluid riſes, and large drops of it fly up in all manner of directions, every part bubbling and ſteaming until the iron be cold. Why may we not, for a moment, compare the rays of the ſun, darted directly upon the ſurface of the water, to ſo many bars of red hot iron; each bar, indeed, infinitely ſmall, but not the leſs powerful? In this caſe, whereever a ray of fire darts, the water, from its repulſive quality, will be driven on all ſides; and, of conſequence, as in the caſe of the bar of iron, a part of it will riſe. The parts thus riſing, however, will be extremely ſmall; as the ray that darts is extremely ſo. The aſſemblage of the rays darting upon the water in this manner, will cauſe it to riſe in a light thin ſteam above the ſurface; and as the parts of this ſteam are extremely minute, they will be lighter than air, and, conſequently, float upon it. There is no need for ſuppoſing them bubbles of water, filled with fire; for any ſubſtance, even gold itſelf, will float on air, if its parts be made ſmall enough; or, in other words, if its ſurface be ſufficiently encreaſed. This water, thus diſengaged from the general maſs, will be ſtill farther attenuated and broken by the reflected rays, and, conſequently, more adapted for aſcending.'

We are however perſuaded that every man who is qualified to reaſon properly on this ſubject, and who conſiders the facts and arguments that have been advanced, particularly by Lord Kaims, to prove that evaporation is the effect of a ſolution of water by air, will conclude that our Author might have ſpared himſelf the trouble of converting *the rays of the ſun into red hot bars of iron*, thereby to explain the proceſs in queſtion.

The ſecond, third, and fourth volumes comprehend the natural hiſtory of *mankind* and of quadrupeds; and theſe, as well as the firſt volume, are chiefly borrowed from Buffon's diffuſed writings, from which he tranſcribes many errors; even that which (as a Brother Critic has juſtly remarked) was long the jeſt of naturaliſts,—we mean the aſſertion that *cows*, when three years old, ſhed their horns, and that new ones riſe in their ſtead.

His deſcriptions of birds are extremely looſe and ſuperficial, and they do not extend to one-fifth of the ſpecies which have been deſcribed by Linnæus. Neither are his accounts of fiſhes, inſects, &c. much leſs faulty: indeed the four laſt volumes are particularly defective, probably becauſe in compoſing them, he no longer derived any aſſiſtance from the writings of Buffon, whoſe volumes on birds he does not appear to have ſeen. It is however but juſtice to obſerve, that notwithſtanding the faults of our Author's performance, the manner and ſtyle in which it is written are generally pleaſing, and the entertainment which it affords is occaſionally increaſed by the interpoſition of pertinent ſpeculative reflections.

ART.

ART. VI. *Obſervations on the Poor Laws, on the preſent State of the Poor, and on Houſes of Induſtry.* 8vo. 1 s. 6 d. Wilkie. 1775.

THE firſt object of legiſlation is to provide for the happineſs and ſecurity of thoſe who have no moral means of providing for it themſelves. This was one great end of ſocial compact; that man might find a remedy, in his connexion with his fellow-creatures, againſt the changeable condition of his being; and if that remedy, ſo far at leaſt as his preſervation and ſubſiſtence are concerned, be uncertain, there muſt be a defect of the firſt conſequence in the adminiſtration of that ſociety in which he bears a part.

That this is the caſe particularly of our poor laws, no man whoſe buſineſs or whoſe humanity has led him to view the allotments of indigence, will diſpute. The laws are, indeed, defective, and what makes the complaint of more melancholy import, is that the reſources which ſupplied that defect, are daily declining. The general deſertion of the country gentlemen, who, for the diſſipation of the metropolis, abandon the care of their eſtates and of their poor to bailiffs and farmers, has left impotent poverty in a ſituation the moſt deplorable. The magiſtrate who is accuſtomed to the pauper's complaint (for, as yet, *here* and *there* may be found a magiſtrate [*]) is no ſtranger either to his miſerable condition, or to the difficulty wherewith he obtains redreſs. Urged by the laſt extremity of want, he applies to the overſeer for relief, the overſeer refers him to the pariſh veſtry, which is held once a month; unable to wait longer for ſupport, he carries his complaint to the juſtice, is interrogated, whether he has applied to the veſtry—No;—to two overſeers, No—then he cannot properly have a warrant from the juſtice—But the veſtry will not meet theſe three weeks—But one of the overſeers is gone into Wales to buy cattle, or to London to ſell them—At length, when the poor wretch is half periſhed, the abſent overſeer returns—The two officers are ſummoned before the magiſtrate, he reproves them for their inhumanity, and makes an order of weekly ſupport for the pauper. The overſeers, one an eminent grazier, the other an eminent tallow-chandler, are offended at the reproof of the juſtice, call a veſtry, and it is agreed to appeal againſt his order at the quarter ſeſſions, and, till the deciſion of that court, to refuſe relief to the pauper, who poſſibly, however, before that time, finds the laſt relief of the wretched.

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[*] The epidemical rage of running to the metropolis has likewiſe left the country almoſt deſtitute of magiſtrates. We are acquainted with a diſtrict in one populous county, which contains thirty-nine pariſhes, and in which there lives but one acting juſtice. And how are the impotent poor, ſick, feeble, decrepit with age, to travel fifteen or twenty miles to lay their grievances before him?—But the preſent inſufficiency of the poor laws appears in almoſt every point of view.

Such is the lamentable ſtate of the poor laws in a nation diſtinguiſhed for humanity, adorned with ſpacious edifices for the reception of indigence, and filled with infirmaries and hoſpitals for the ſick!

For a view of the progreſs and preſent condition of theſe laws we need go no farther back than the ſtatute of the 43d of Elizabeth, that being the fundamental law by which the poor have been ordered, and to which only a few caſual proviſions have ſince been annexed.

'By the 43d Eliz. ſays Mr. Potter, the churchwardens, and four, three, or two ſubſtantial houſeholders in each pariſh, ſhall be nominated yearly under the hand and ſeal of two or more juſtices of the peace, and ſhall be called overſeers of the poor of the ſame pariſh. Theſe ſhall take order, by and with the conſent of two or more ſuch juſtices, for ſetting to work the children of the poor, and all ſuch perſons as having no means to maintain themſelves uſe no ordinary and daily trade to get their living by; alſo to raiſe by taxation a convenient ſtock of materials to ſet the poor on work; to raiſe competent ſums of money towards the neceſſary relief of the old and infirm, and to apprentice the children of the poor. And the ſaid juſtices, or any one of them, to ſend to the houſe of correction, or common gaol, ſuch as ſhall not employ themſelves to work, being appointed thereunto as aforeſaid. Such pariſh officers are empowered to contract with the lords of the manors, and upon waſte or common ground within their pariſh, to build convenient houſes of dwelling for the impotent poor; and to place more families than one in one cottage or houſe. And ſufficient powers are given to aſſeſs and levy ſuch ſums of money.

'Such is this celebrated act. But the great names of Cecil and Walſingham, their known abilities, and the acknowledged excellence of their plan, ought not to dazzle our eyes ſo far as to make us blind to our own neceſſities. It were next to a miracle if no defect were found in ſo comprehenſive a ſcheme, though formed by the wiſeſt and greateſt of mankind; the extenſiveneſs of commerce, the wonderful improvements in manufactures and agriculture, the increaſe of wealth, the change of manners, muſt have created neceſſities for which they could not provide; and the experience of nearly two centuries may have pointed out to us the proper remedies for them. An inveſtigation then of theſe laws through their operations and effects, ought not to be conſidered as an affront to the wiſdom of our anceſtors, but as a prudent attention to the exigencies of the preſent times.

'The cuſtom of former times, and the voice of former laws, had joined the parſon, vicar, or curate, with the churchwardens, in the duty of relieving the poor, which indeed originally was ſolely an eccleſiaſtical matter: this ſtatute has divorced from the office the man, whoſe education tends to give him a more liberal and ingenuous turn of mind, whoſe holy calling makes him the natural guardian of the poor, whoſe rank and character muſt give him a proper weight in the little counſels of his pariſh; it has committed the power to the churchwardens, and two or more overſeers. The churchwarden thinks himſelf exempted from the trouble; and the overſeer, having received the ſanction of the juſtices, enters upon and exerciſes his brief authority for half the year, and then reſigns it to his colleague: this is the practice of almoſt every pariſh in the kingdom, and however wrong *communis error facit jus.* Mean time the perſons, the liberties, the lives of all the poor within his diſtrict, whoſe unhappy circumſtances compel them to aſk for relief, are at the ſole arbitrement of this petty dictator. The ſtatute indeed provides that he ſhall be a ſubſtantial houſeholder; but this ſubſtantial houſeholder may be ignorant, inattentive, avaritious, and inhuman; and under the moſt barbarous oppreſſion, the poor, by this act, have no power of appeal. This muſt be conſidered as a fundamental defect.

'These officers have a power to ſet the poor on work, and to provide materials for ſuch purpoſe. This is in the true ſpirit of good policy: but no power is given the magiſtrate to compel the overſeers, if they neglect it, to ſet the poor on work, or provide materials for the purpoſe; no power is given for hiring or erecting a common houſe for ſuch work, which in all reſpects is uſeful, in ſome reſpects is neceſſary. Where the able poor man is not ſkilled in works of flax, hemp, wool, thread, iron, &c. in ſhort, the unemployed labourer in huſbandry, of whom the village poor moſtly conſiſt, has no proviſion in his favour; he ſhall not be relieved becauſe he is able; no one is compelled to employ him, therefore he muſt beg, or ſteal, or ſtarve. This ſurely is a great defect.

'Such as ſhall not employ themſelves to work, being ſo appointed, the juſtices may ſend to the houſe of correction, or the common gaol of the county; and this, I preſume, on the complaint of the overſeer. The complaint may be partial, may be aggravated; if it be juſt, the puniſhment is diſproportionate to the offence; it is the puniſhment of felons. This cannot be right.

'No proviſion is made for educating the children of the poor, and training them up in habits of induſtry, and the principles of religion, till they ſhall be of age to be apprenticed. This is a radical defect. Such children ſhall be bound to be apprentices, the man-child till he ſhall come to the age of twenty-four years, the woman-child to the age of twenty-one years, or to the time of her marriage. The Maiden Queen was here properly attentive to the intereſts and the delicacy of her maiden ſubjects; but this long ſervitude of the males is cruel, impolitic, and pregnant with evils.

'But let it be conſidered that laws will neceſſarily derive their temper from the temper of the times in which they are enacted. The integrity of manners, and gracious ſimplicity of Elizabeth's golden days could not admit the thought that any men, to whom the care and management of the poor ſhould be committed, could ever, by an ill-timed parſimony and an unfeeling ſelfiſhneſs, abuſe their truſt to the oppreſſion of the poor. The ſpirit of manufacturing, lately introduced and warmly cheriſhed, engaged the whole attention of government to the neglect of agriculture. And induſtry was ſo ſevere, that no mercy was ſhewn to the idle. This reflection accounts for the ſpirit of this law, and its defects.

‘ But in good time experience diſcovered a melancholy truth which had eſcaped the ſagacity of Elizabeth's wiſe and able miniſters. The ſtatute of 3 William and Mary, found cauſe to complain of many inconveniencies that daily aroſe by reaſon of the unlimited power of churchwardens and overſeers, who frequently, upon frivolous pretences, but chiefly for their own private ends, give relief to what perſons and number they think fit, the occaſion or pretence of their receiving collection being oftentimes ceaſed. It alſo found cauſe to complain that ſuch officers were often capable of miſpending, and applying to their own uſe, the collections for the poor, and other public monies relating to their churches and pariſhes, to the great prejudice of ſuch pariſhes, and the poor. And it made proviſions to puniſh and prevent ſuch enormities.

‘ But this ſtatute ſeems to be the great charter of the poor man's right of appeal; not expreſſed indeed in the ſtatute, probably not intended; but under colour of the proviſo in the ſaid act, it ſeems they took occaſion frequently to apply to the juſtices, and from their humanity were frequently relieved in diſtreſſes, which the obdurate overſeer could not be moved to pity. This was thought to have been carried to exceſs; to remedy which it was enacted by 9 G. c. 7. that no juſtice of peace ſhall order relief to any poor perſon, until oath ſhall be made of ſome matter which he ſhall judge to be a reaſonable cauſe of relief, and that the perſon had by himſelf, herſelf, or ſome other, applied for relief at ſome veſtry or other public meeting of the pariſhioners, or to two of the overſeers, and was by them refuſed to be relieved, and until ſuch juſtice hath ſummoned them to ſhow cauſe why ſuch relief ſhould not be given, and the perſon ſo ſummoned hath been heard, or made default to appear. But notwithſtanding this reſtriction, the magiſtrate by this act was conſtituted the friend, the advocate, the patron, the protector of the poor; he heard their complaints, he adjudged them relief, his power was diſcretionary, and his award final; and every honeſt and good man rejoiced to ſee the common cauſe of humanity ſupported by ſo reſpectable an authority. But this authority ſoon received a check that weakened its influence, and well nigh annihilated its benefit to the poor, by 17 G. 2. c. 38. which enacts, that if any perſon ſhall be aggrieved by any thing done by any of his Majeſty's juſtices of the peace, he may appeal to the next quarter ſeſſions.

‘ Thus then by our preſent laws the matter ſtands. The churchwardens and overſeers are the legal guardians of the poor; ſhould theſe be cruel, oppreſſive, and dead to pity, the poor may apply to a veſtry;—but in moſt pariſhes ſuch meeting is held but once in the month, in many but twice in the year:—they may apply to the two overſeers;—but theſe may live at a diſtance, may be difficult to be found, may refuſe the poor acceſs to their preſence: mean time hunger becomes more clamorous and importunate every hour, and ſickneſs continues its ravages with uncontrouled fury; what then is periſhing miſery to do?—But ſuppoſe them found, ſuppoſe them ſummoned, ſuppoſe them ordered to relieve: the delinquents themſelves to execute that order; they ſet the order at defiance; they appeal quarter ſeſſions; that may be three months diſtant; muſt the poor man and his diſtreſſed family continue ſtarving all that time?—Alas, there is no remedy!—See the caſe in Burn's Hiſt. of the Poor Laws, p. 284.

‘But on this head there is another circumſtance which merits conſideration. Great diſtreſſes are ſilent; penury depreſſes the ſpirits, as it emaciates the body; the modeſty of fearful poverty is unwilling to accuſe; and who can ſay what numbers have ſunk in uncomplaining ſilence to an untimely grave? Often have I ſeen the eloquent tear ſtand trembling in the eye of injured indigence, whilſt the tongue made no complaint, and a ſmile of content has forced itſelf upon the pallid countenance. It is the ruder ſpirit that dares be guilty of the unpardonable offence of ſummoning the acting officer before the magiſtrate; and often, as he tells his ſtory, his ſurly diſcontent, his ſaucy and audacious tongue may occaſion him to be rebuked and ſent away unrelieved, as neither wanting nor deſerving aſſiſtance.’

On this affecting view of things, to ſuppoſe that the legiſlature would be ſupine, or inadvertent, would, we hope, be injurious both to its wiſdom, and its virtue. There are many circumſtances of needful redreſs that eſcape the eyes of individuals, but which, when preſſed upon the attention of a body of men, muſt challenge their regard and their activity. We flatter ourſelves that we have not a ſingle reader in the honourable Houſe of Commons who will think this intereſting ſubject unworthy of his notice, or be unwilling to move the Houſe for the better regulation of the poor laws.

Untried ſchemes are uncertain, and the love of ſpeculation is deluſive; but the following eaſy regulations might take place, poſſibly, without hazard:

1. That the miniſter of the pariſh ſhall have a power in the ordering and ſupport of the poor, equivalent to that of the overſeer.
2. That the pauper, after application to two overſeers, or to one overſeer and the miniſter of the pariſh, being refuſed relief, may apply for the ſame to a juſtice.
3. That if the juſtice ſhall think fiting to make an order for his ſupport, ſuch order ſhall be obeyed notwithſtanding notice of appeal, until the iſſue be tried at the quarter ſeſſions.
4. That the pauper, upon trial at the quarter ſeſſions, being incapable of retaining counſel, and the juſtice who made the order in his favour, under no reaſonable obligation of taking further trouble, the chairman ſhall, at his diſcretion, call upon one or more of the ſenior counſel to be counſel for the pauper.

Theſe little regulations would, we apprehend, render the condition of the poor leſs miſerable than it is at preſent. Mr. Potter's object is chiefly to recommend houſes of induſtry, upon the plan of thoſe already eſtabliſhed in ſome parts of Norfolk and Suffolk. Concerning theſe he has laid before us ſeveral circumſtances. But it were to be wiſhed that he had given a complete plan and detail, with the entire œconomy, of any one of them.

Theſe houſes of induſtry are inſtituted by a community of pariſhes within a certain diſtrict or diviſion, incorporated by act of parliament for the purpoſe of maintaining their reſpective poor conjunctively.

The houſe is erected on ſome airy and healthy ſpot, for convenience, we will ſuppoſe, as near as may be to the center of the conjoining pariſhes; the ſize of it proportioned to the probable number of its future inhabitants. That at Bulcamp in Norfolk coſt 10,000 l. How ſuch an extraordinary ſum ſhould be raiſed on the ſcanty ſtock of public virtue will, to moſt men, appear problematical; and the following mode mentioned by Mr. Potter will have but little credit with the hungry and thirſty generation of churchwardens and overſeers:

‘ The firſt idea of difficulty to the common mind may poſſibly ariſe from his deſire of knowing how the monies, neceſſary for building and furniſhing ſuch houſe, are to be raiſed, without levying an additional tax on the reſpective pariſhes, or withdrawing from the poor any part of their preſent ſcanty allowance. I ſhall endeavour to explain the mode. Firſt then, the poor are to continue under the government and management of the churchwardens and overſeers of the ſeveral pariſhes reſpectively, in the ſame manner they now are, till the houſe be built and fitted up for their reception. The yearly accounts of each pariſh for ſeven years paſt ſhall be examined, and from them ſhall be deducted all charges that have been expended on account of journies on the poors account, rates making, nomination warrants, pariſh meetings, appeals to poors rates, or in defence of ſuch appeals; and alſo every ſum of money, which ſhall appear to the major part of the directors and acting guardians to be improperly and unneceſſarily expended with reſpect to the poor: this will make a conſiderable deduction from the yearly accounts of each pariſh. Then the aſſeſſment in each incorporated pariſh will be according to the medium, average, or ſeventh part of ſeven years expences of the pariſh for the maintenance of its poor; and ſuch aſſeſſment will be diſtinct and ſeparate in each pariſh, independent of, and unconnected with the expences of any other pariſh: and this average aſſeſſment will make another conſiderable deduction immediately from the yearly account of each pariſh: and ſuch monies will be collected quarterly by the reſpective overſeers, and paid to a treaſurer.—The mode of raiſing the money for building and furniſhing the houſe will be by mortgage of theſe rates, or any part of them. The whole ſum wanted will not be borrowed at once, but as the occaſions for carrying on the building ſhall require; and the intereſt will be paid out of the ſubſequent ſums borrowed; which therefore cannot poſſibly affect the poor, or any occupier of lands within the hundreds.—The overplus of the aſſeſſments, after maintenance of the poor, expences of the houſe, and payment of the intereſt, will be annually applied to the diſcharge of the ſums borrowed, whereby the debt and intereſt will be annually reduced, till the whole be diſcharged; and then the aſſeſſment of each pariſh will be proportionably leſſened.—Suppoſe, for inſtance, the average aſſeſſment of the pariſhes within the hundreds of Mitford and Launditch ſhould amount only to 3500 l. and that, from a judgment founded on the accounts and experience of the houſes in Suffolk and Norfolk, the expences of maintaining all the poor within the hundreds of Mitford and Launditch, in and out of the houſe of induſtry, ſhould one year with another amount to 2600 l. and ſuppoſe the ſums borrowed ſhould amount to 12,000 l. the intereſt of that ſum at 4 per cent. is 480 l. which added to the 2600 l. makes 3080 l. per ann. The overplus then will be 420 l. excluſive of the profits of the work of ſome of the poor in the houſe.—To ſhow that this is not mere ſpeculation, the expences of building and furniſhing the houſe at Bulcamp amounted to 10,000 l. the annual income of the houſe is 1086 l. the houſe was fitted up for the reception of the poor at Michaelmas 1766; it has ſaved and paid off 3000 l. Hence it appears that, though the poors rates of the kingdom have in theſe years advanced nearly 1 s. 9 d. in the pound, the pariſhes in the hundred of Blything have not only not advanced, but have ſaved nearly 2 s. 5 d. in the pound, which together amount to 4 s. 2 d. in the pound by the land tax aſſeſſment, without reckoning the reduction of the rates by the average aſſeſſment.'

Here the advantages of theſe inſtitutions are extremely obvious, yet we may venture to conclude that they afford no motives forcible enough to make them univerſally adopted. That adoption muſt depend upon local contingencies; where a ſpirit of this kind, with unanimity, prevails among the neighbouring gentlemen. Innovations, of whatever tendency, are ſtartling to the lower claſs of people; and hardly any idea of future advantage, if it lie beyond the common line of practice, can induce them to a preſent expence. Much leſs are they to be appealed to on principles of humanity; yet it is chiefly on thoſe principles that ſuch eſtabliſhments as theſe muſt depend for their exiſtence.

ART. VII. *New Tranſlation of the Adelphi of Terence into Blank Verſe, with Notes by the Tranſlator.* 8vo. 1 s. 6 d. Dodſley, &c.

HAVING on a former occaſion delivered our opinion much in favour of Mr. Colman's tranſlation of the Comedies of Terence, we may perhaps be ſuppoſed to ſit down with ſome prejudice to the peruſal of a work, which ſeems intended to ſuperſede the verſion of the former tranſlator. To obviate, therefore, any ſuſpicion of partiality, we ſhall wave all remarks on the ſeveral excellencies or defects of the reſpective tranſlations, and content ourſelves with ſubmitting parallel extracts of the ſame paſſages from each verſion, leaving it to our Readers to make that compariſon which the laſt tranſlator, by the very nature of his performance, has challenged from the Public.

COLMAN's TRANSLATION.

ACT I. SCENE I.

MICIO.

Ho, Storax!—No reply?—Then Æſchinus
Never return'd, it ſeems, laſt night from [ſupper;
Nor any of the ſlaves, who went to meet him.
—'Tis commonly,—and oh how truly!—[ſaid,
If you are abſent, or delay, 'twere beſt
That ſhould befal you, which your wife declares,
Or which in anger ſhe ſuppoſes of you,
Than that which kindeſt parents fear.—Your wife,
If you delay, ſuſpects that you're engag'd
In ſome intrigue, debauch, or entertainment;
Conſulting your own happineſs abroad,
While ſhe, poor ſoul! is left to pine at home.
—But what a world of fears poſſeſs me now!
How many ills I figure to myſelf,
As cauſes that my ſon is not return'd!
Leſt he have taken cold, or had a fall,
Or broke a limb!—Good heavens! that a man
Should doat ſo much, or ſuffer any one
To wind himſelf ſo cloſe about his heart,
As to grow dearer to him than himſelf!
And yet he is not *my* ſon, but my brother's,
Whoſe bent of mind is wholly different.
I, from youth upward even to this day,
Have led a quiet, and ſerene, town-life;
And, as ſome reckon fortunate, ne'er married.
He, in all points the oppoſite of this,
Has paſt his days entirely in the country
With thrift, and labour; married; had two ſons.
The elder boy is by adoption mine;
I've brought him up; kept; lov'd him as my own;
Made him my joy, and all my ſoul holds [dear,
Striving to make myſelf as dear to him.
I give, o'erlook, nor think it requiſite
That all his deeds ſhould be controul'd by me,
Giving him ſcope to act as of himſelf;
So that the pranks of youth, which other children
Hide from their fathers, I have us'd my [ſon
Not to conceal from me. For whoſoe'er
Hath won upon himſelf to play the falſe one,
And practiſe impoſitions on a father,
Will do the ſame with leſs remorſe to others;
And 'tis, in my opinion, better far
To bind your children to you by the ties
Of gentleneſs and modeſty, than fear.
And yet my brother don't accord in this,

Nor

NEW TRANSLATION.

ACT I. SCENE I.

MICIO.

Storax! Not yet is Æſchinus return'd
From laſt night's ſupper! not one of the ſlaves
Who went to ſeek him! 'tis indeed moſt [true,
That if you ſtay out late, or chance to play
The truant any where, 'twere better far
That all an angry wife may in her paſſion
Say, or imagine ſhould befal you, than
What a fond anxious parent apprehends
In th' abſence of a child. A wife, whene'er
You ſtay from her, perſuades herſelf another
Hath won and holds you from her; or that wine
Or company prevail; and you meantime
Are happy, and enjoy yourſelf abroad,
Though ſhe's alone and miſerable. I, now,
When that my ſon is not come home, what [thoughts
What apprehenſions am I tortur'd with?
Should he have ſhiver'd in the cold night [air!
Or fallen any where!
Or broken any thing!
Ah! ſhould a man have that to ſet his heart on
Which may be dearer to him than himſelf?
This too no child of mine; but of my brother's,
Whoſe courſe has been to mine moſt oppoſite.
I from my youth have liv'd politely here,
And at my eaſe in town; what men of pleaſure
Think lucky too, have never had a wife.
My brother's life has been quite contrary
In all theſe points, to mine; he turn'd himſelf
To country life and buſineſs, indulg'd
In no expence, was married, had two ſons;
The eldeſt I adopted, brought him up,
Conſider'd, and have lov'd him as my own:
In him I place my happineſs, he's all
That's dear to me: and my whole ſtudy is
That he ſhould cheriſh the ſame love for me.
I give, forgive, nor hold it neceſſary
To carry every point in right of father:
And for the common faults of youth, which other
Young men make ſecrets of to fathers, theſe
Have I moſt carefully accuſtom'd mine
Never to hide from me; for he who learns
A habit of deceiving, or can once
Dare to deceive a father, will the more
Practiſe on others: better to reſtrain,
I think, our children by the principles
Of ſhame and generoſity than fear.
Theſe are opinions which by no means ſuit

My

COLMAN's TRANSLATION.

Nor do theſe notions, nor this conduct
pleaſe him, [now, Micio ?
Oft he comes open-mouth'd—" Why how
" Why do you ruin this young lad of our's?
" Why does he wench ? why drink ? and
why do you
" Allow him money to afford all this ?
" You let him dreſs too fine. 'Tis idle in
you." [reaſon,
—'Tis hard in *him*, unjuſt, and out of
And he, I think, deceives himſelf indeed,
Who fancies that authority more firm
Founded on force, than what is built on
friendſhip;
For thus I reaſon, thus perſuade myſelf:
He who performs his duty, driv'n to't
By fear of puniſhment, while he believes
His actions are obſerv'd, ſo long he's wary;
But if he hopes for ſecrecy, returns
To his own ways again: but he whom
kindneſs,
Him alſo inclination makes your own:
He burns to make a due return, and acts,
Preſent or abſent, evermore the ſame.
'Tis this then is the duty of a father,
To make a ſon embrace a life of virtue,
Rather from choice, than terror or conſtraint.
Here lies the mighty difference between
A father and a maſter. He who knows not
How to do this, let him confeſs he knows
not [man,
How to rule children.—But is this the
Whom I was ſpeaking of? Yes, yes, 'tis he.
He ſeems uneaſy too, I know not why,
And I ſuppoſe, as uſual, comes to wrangle.

Dem. Money is not the thing: their
morals—
Micio. Hold!
I underſtand; and meant to ſpeak of that.
There are in nature ſundry marks, good
Demea, [minds;
By which you may conjecture of men's
And when two perſons do the ſelf-ſame
thing, [one
May oftentimes pronounce, that in the
'Tis dangerous, in t'other 'tis not ſo:
Not that the thing itſelf is different,
But he who does it.—In theſe youths I
ſee [prove
The marks of virtue; and, I truſt, they'll
Such as we wiſh them. They have ſenſe,
I know;
Attention; in its ſeaſon, liberal ſhame;
And fondneſs for each other; all ſure ſigns
Of an ingenuous mind and noble nature:
And tho' they ſtray, you may at any time
Reclaim them.—But perhaps you fear,
they'll prove
Too inattentive to their intereſt,

NEW TRANSLATION.

My brother. Often he comes bawling
to me, [you
What are you doing, Micio ? Why will
Ruin my ſon ? Why keeps he miſtreſſes?
Why does he drink ? and Why do you
ſupply him [him
With money for his vices ? You indulge
Too much in dreſs; you are too fond and
fooliſh,
He is himſelf unreas'nably ſevere:
And much he errs, in my opinion, who
Thinks that authority maintain'd by force
More weighty, or more durable than that,
Which friendſhip and affection give to us.
This is the way I argue, and conclude;
He who's compel'd by force to do his duty
Will do it only while he fears to be
Diſcover'd; but whenever he may hope
To paſs unnotic'd, will again return
To his own diſpoſition and bad ways.
He, whom you win by kindneſs, will be
good [ful:
From a good heart: he ſtudies to be grate-
And with you, or away from you 's the
ſame.
A father's duty is to bring his ſon
To do well rather of his own accord,
Than from the fear of any other man.
Here lies the difference between the parts of
Father and maſter; he who can't obſerve it,
Muſt own he knows not how to govern
children.
But is not this the very man I ſpeak of?
It certainly is ſo. Why ſhould he be
Thus ſullen? I ſuppoſe, as uſual,
He has a quarrel with me.

Dem. I talk not of our ſubſtance, but
their manners.
Micio. Stay, I was coming too to that:
there are [which
Signs, Demea, many in mankind, by
One may gueſs eaſily of characters:
So far, that when two people are engag'd
In the ſame thing, you often may pronounce, [thereby
" This man may do this, and receive
" No injury; but not the other:" nor
Is that becauſe the matter in itſelf,
Be not the ſame, but the men different.
Theſe ſigns appear in them, and in their
favour; [turn out,
And thence I have good hope they will
As we would have them: I perceive they
have
Good underſtandings, and a proper ſenſe
Of ſhame: reciprocal affection: marks,
Of liberal minds and diſpoſitions, all.
You may bring them to order, when you
pleaſe. [neglect
But then your fears are, leſt they ſhould

COLMAN's TRANSLATION.

Oh my dear Demea, in all matters elſe
Increaſe of years increaſes wiſdom in us:
This only vice age brings along with it;
"We're all more worldly-minded, than there's need:"
Which paſſion age, that kills all paſſions elſe,
Will ripen in your ſons too.

DEMEA *alone.*

Never did man lay down ſo fair a plan,
So wiſe a rule of life, but fortune, age,
Or long experience made ſome change in it;
And taught him, that thoſe things he thought he knew,
He did not know, and what he held as beſt,
In practice he threw by. The very thing
That happens to myſelf. For that hard life
Which I have ever led, my race near run,
Now in the laſt ſtage, I renounce: and why?
But that by dear experience I've been told,
There's nothing ſo advantages a man,
As mildneſs and complacency. Of this
My brother and myſelf are living proofs:
He always led an eaſy, chearful life;
Good-humour'd, mild, offending nobody,
Smiling on all; a jovial batchelor,
His whole expences center'd in himſelf.
I, on the contrary, rough, rigid, croſs,
Saving, moroſe, and thrifty, took a wife:
—What miſeries did marriage bring!—had children;
—A new uneaſineſs!—and then beſides,
Striving all ways to make a fortune for them,
I have worn out my prime of life and health:
And now, my courſe near finiſh'd, what return
Do I receive for all my toil? Their hate.
Meanwhile my brother, without any care,
Reaps all a father's comforts. Him they love,
Me they avoid: to him they open all
Their ſecret counſels; doat on him; and both
Repair to him; while I am quite forſaken.
His life they pray for, but expect my death.
Thus thoſe, brought up by my exceeding labour,
He, at a ſmall expence, has made his own:
The care all mine, and all the pleaſure his.
—Well then, let Me endeavour in my turn
To teach my tongue civility, to give
With open-handed generoſity,
Since I am challeng'd to't!—and let *Me* too
Obtain the love and reverence of my children!
And if 'tis bought by bounty and indulgence,
I will not be behind-hand—Caſh will fail:
What's that to me, who am the eldeſt-born?

NEW TRANSLATION.

The main concern of money. O dear Demea!
To every other purpoſe of our lives
Years make us wiſer: this, old age itſelf,
Adds to our follies: we old men are all
But too attentive to our money: years
Will give to them that ſame attention.

DEMEA *ſolus.*

Never did man lay down ſo perfect rules
For his conduct through life, but circumſtance,
Time, cuſtom, ſtill ſhall ſomething new produce,
Still teach him ſomething; and he finds at laſt
That he's deficient in the very points,
He thought himſelf a maſter of: and on
Trial, will lay aſide his firſt deſigns.
And this is now my caſe; for th' auſtere life
I have led hitherto, do I give up.
When my race, too, is almoſt run. And, why?
Becauſe I've found, in fact, that kindneſs and
Compliance turn unto the beſt account.
The truth of this may eaſily be ſeen,
In me, and Micio: he hath ſpent his life
In eaſe and revelling; mild, affable,
Offending none, and ſmiling upon all.
He for his own ſake liv'd away, and made
Expence: all love him, and ſpeak well of him.
I, who forſooth am ſavage, countryfied,
Sulky, begrudging, peeviſh, obſtinate,
Was married: oh! what miſery was there!
Then came two ſons, another charge upon me!
Moreover, while I have been ſtudying
To get as much as poſſible for them,
I've worn the beſt part of my life away;
Now at the end of it, the recompence
They render me for all my care, is this;
Hatred! my brother, who has had no care,
He enjoys all a father's benefits:
'Tis him they love: me they avoid: truſt him
With all their ſecrets: him adore: are with him:
I am forſaken: his life they pray for:
But long, no doubt, to ſee my death. And thus
Hath he at little coſt made them his own,
Whom I have labour'd hard in bringing up.
I have the pain, and he the pleaſure: well!
Let me try t'other ſide; what I can do
I' th' way of civil ſpeech, and courteous
Behaviour! ſince I am provok'd to it.
I too will ſet myſelf to gain the love,
And be the darling, of my family.
If that's to be procur'd by giving, and
Complying, I'll not be behind in that.
Our means ſhall fail us; but that touches me
The leaſt of all, who am the oldeſt man.

We have endeavoured to ſelect ſuch paſſages of the play as might, with leaſt violence, be detached from the reſt of the dialogue, and would therefore be moſt agreeable to the Reader. The difference between the two tranſlations, a difference which prevails through the whole work, is obvious. We ſhall therefore only obſerve that the laſt *ought* to have been the beſt, and that the New Tranſlator, having adopted Mr. Colman's mode of rendering the Roman poet into familiar blank verſe, has no claim to that *originality of tranſlation* which the firſt idea of ſuch a method conferred on the verſion of Mr. Colman,—which indeed he has taken uncommon pains to defend and recommend in his preface. The New Tranſlation of the Adelphi has no preface, and very few notes.

ART. VIII. PHILOSOPHICAL TRANSACTIONS, Vol. LXIV. Part 2, for the year 1774. 4to. 7 s. 6 d. ſewed. Davis.

PHYSICAL OBSERVATIONS and EXPERIMENTS.

Article 44. *On the Stilling of Waves by Means of Oil:* Extracted from ſundry Letters between Benjamin Franklin, LL. D. F. R. S. William Brownrigg, M. D. F. R. S. and the Rev. Mr. Fariſh.

THE very ſingular effect produced by a ſmall quantity of oil thrown upon water, in ſtilling its ſurface when it is agitated with waves, was not, as is obſerved in this Article, unknown to the ancients. Pliny has related this property of oil, and the uſe made of it by the divers, in a paſſage that occurs in his ſecond book, which we have given below [*]. But it was not wonderful that philoſophers ſhould pay little attention to the obſervation, when, on turning back a few pages, they find this venerable but credulous ancient affirming likewiſe that the moſt violent tempeſt, the *Typho*, might likewiſe be ſtilled, only by daſhing a little vinegar in its face;—*tenui remedio aceti in advenientem effuſi*; [lib. ii. cap. 48] *cui*, he *philoſophically* adds, *frigidiſſima eſt Natura.*

Though it is evident from this Article that oil really poſſeſſes, in a conſiderable degree, the power aſcribed to it by Pliny in the quotation given below; yet none of our writers on experimental philoſophy appear to have been acquainted with this property. It is well known however to the modern divers and dredgers of oyſters at Gibraltar and elſewhere, who are not philoſophers, but who have long availed themſelves of this piece of traditional knowledge handed down to them from their forefathers, and which appears to be of conſiderable uſe to them in their reſpective employments. The divers in the Mediterranean, in particular, deſcend, as in Pliny's time, with a little oil in their mouths, which they now and then let out; and which, on riſing to the ſurface of the ſea, immediately renders it ſmooth, ſo as to permit the light to paſs through the water, undiſturbed by various and irregular refractions.

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[*] *Omne oleo tranquillari. Et ob id urinantes ore ſpargere: quoniam mitiget naturam aſperam, lucemque deportet.* Lib. 2. cap. 103.—Plutarch likewiſe, in *Quæſt. Natur.* aſks, *Cur mare oleo conſperſum, perlucidum ſit et tranquillum?*

The Bermudians, it is here ſaid, are enabled to ſee and ſtrike fiſh, which would be concealed from their view through the roughneſs of the ſea, by pouring a little oil upon it. And the Liſbon fiſhermen, it is added, effect a ſafe paſſage over the bar of the Tagus, by emptying a bottle or two of oil into the ſea, when the ſurf is ſo great as to endanger its filling their boats.

Dr. Franklin had formerly read and ſmiled at Pliny's account; but an accidental obſervation made at ſea cauſed him firſt to attend particularly to it; and the various informations which he afterwards received relating to it, induced him to try ſome experiments on the ſubject. Standing on the windward ſide of a large pond at Clapham, the ſurface of which was rendered very rough with the wind, he poured a *tea-ſpoonful* of oil on the water. He had the pleaſure to ſee this ſmall quantity produce 'an inſtant calm over a ſpace ſeveral yards ſquare, which ſpread amazingly, and extended itſelf gradually till it reached the lee ſide, making all that quarter of the pond, perhaps half an acre, as ſmooth as a looking glaſs.'

On repeating this experiment, which conſtantly ſucceeded, one circumſtance ſtruck the Author with particular ſurprize.— 'This was the ſudden, wide, and forcible ſpreading of a drop of oil on the face of the water, which,' he adds, 'I do not know that any body has conſidered.' When a drop of oil is put on a looking glaſs, or poliſhed marble, it ſpreads very little; but on water it inſtantly expands into a circle extending ſeveral feet in diameter; 'becoming ſo thin as to produce the priſmatic colours, for a conſiderable ſpace, and beyond them ſo much thinner as to be inviſible, except in its effect of ſmoothing the waves at a much greater diſtance.' It ſeems, ſays the Author, 'as if a mutual repulſion between its particles took place as ſoon as it touched the water, and a repulſion ſo ſtrong as to act on other bodies ſwimming on the ſurface, as ſtraws, leaves, chips, &c. forcing them to recede every way from the drop, as from a center, leaving a large clear ſpace. The quantity of this force, and the diſtance to which it will operate, I have not yet aſcertained; but I think it a curious inquiry, and I wiſh to underſtand whence it ariſes.'

In endeavouring to account for the ſingular effects of oil, in the ſmoothing of waves, the Author offers a very ingenious and natural ſolution of the principal appearances: but it is not eaſy to abridge or condenſe the writings of ſo cloſe a reaſoner as Dr. Franklin; nor will our limits allow us to tranſcribe the whole of his explanation; for which we muſt therefore refer the curious to the Article itſelf.

On the whole, there is great room to ſuppoſe (notwithſtanding the partial failure of an experiment made at Portſmouth by the Author, aſſiſted by the Hon. Capt. Bentinck, Mr. Banks, Dr. Solander, and others) that ſea-faring people may derive advantages from uſing oil on particular occaſions, in order to moderate the violence of the waves, or to leſſen the ſurf which ſometimes renders the landing on a lee-ſhore dangerous or impracticable. The following relation ſhews that oil has been lately thus employed with great advantage.

The Author having ſhewn the experiment of ſmoothing the large piece of water at the head of the Green Park, in a windy day, to his Excellency Count Bentinck and Profeſſor Allemand, his Excellency mentioned a letter which he had received from Batavia, relative to the ſaving a Dutch Eaſt India ſhip in a ſtorm, by pouring oil into the ſea. The following is an extract from this letter, dated at Batavia, Jan. 15, 1770.

"Near the iſlands Paul and Amſterdam, we met with a ſtorm"—in which "the Captain found himſelf obliged, for greater ſafety in wearing the ſhip, to pour oil into the ſea, to prevent the waves breaking over her, which had an excellent effect, and ſucceeded in preſerving us.—As he poured out but a little at a time, the Eaſt India Company owes perhaps its ſhip to only ſix *demi-aumes* of oil olive. I was preſent upon deck when this was done; and I ſhould not have mentioned this circumſtance to you, but that we have found people here ſo prejudiced againſt the experiment, as to make it neceſſary for the officers on board and myſelf to give a certificate of the truth on this head, of which we made no difficulty."

Article 42. *On the Reviviſcence of ſome Snails preſerved many Years in Mr. Simon's Cabinet:* In a Letter from David Macbride, M. D. to John Walſh, Eſq; F. R. S.

That we may avoid the two contrary imputations of exceſſive credulity and unreaſonable ſcepticiſm, we ſhall ſimply relate the principal facts endeavoured to be eſtabliſhed in this Article, without entering into a minute detail of the circumſtances. They are certainly of a very ſingular nature, but not perhaps more extraordinary than the phenomena which the ſnail has lately preſented to certain naturaliſts; with whom it has lived ſeveral months after its head has been completely taken off, and has then produced a new head provided with its proper organs. The laſt fact has indeed been denied by ſome unſucceſsful operators; but it is now, we believe, put out of all doubt by many other philoſophers, who have ſucceſsfully repeated M. Spalanzani's experiments †.

The Author of the preſent obſervation is Mr. Stuckey Simon, a merchant in Dublin, 'of a very reſpectable character and undoubted veracity.' Having occaſion, we are told, to arrange ſome ſhells in a drawer which contained a collection of foſſils that had been in his poſſeſſion ever ſince the death of his father 15 years ago, he gave ſome ſnail ſhells that lay among them to his ſon, a child about ten years old. Some days afterwards he found ſeveral of theſe ſnails alive in a baſon into which the child had put them. They had however been a long time in water; to which circumſtance the Author aſcribes the ſubſequent death of all of them except one, which ſurvived, and has been ſhewn, at different times, to many learned and curious perſons at Dublin, named in this Article. This ſnail was afterwards ſent to Sir John Pringle, who ſhewed it, ſtill alive as we ſuppoſe, at a meeting of the Royal Society.

To obviate certain doubts that may ariſe in the minds of thoſe who may be ſtruck with the ſingularity of this relation, it is obſerved that, as Mr. Simon lives in the middle of the city, it is almoſt impoſſible that his ſon, had he been ſo diſpoſed, could have ſubſtituted freſh ſhells, with a view of impoſing them on his father for thoſe which he had given him; eſpecially as he was, at that time, and for ſeveral days afterwards, confined to the houſe with a cold.

Article 36. *Experiments on Animal Fluids in the exhauſted Receiver:* By D. Darwin, M. D. Communicated by Dr. Franklin.

From the reſults of the experiments related in this Article the Author infers, that the phenomena exhibited by blood in an exhauſted receiver, where it ſwells and riſes into bubbles, are fallacious; ſo far as they are ſuppoſed to indicate the exiſtence of air, or of an elaſtic vapour contained in that fluid, while it circulated in the veſſels of the animal. He is induced to think that theſe appearances are owing to atmoſpheric air, which is combined with the blood during its paſſage from the vein into the veſſel which receives it; and further concludes, that experiments made on the chemical and other properties of blood, thus circumſtanced, are rendered very uncertain and erroneous; ſince ſome of its properties, particularly that of coagulation, and perhaps of putrefaction, may depend on this adventitious commixture of atmoſpheric air. The following is the ſubſtance of the experiments on which the Author founds theſe concluſions, with reſpect to the blood. Others are related, from which it appears that neither the contents of the urinary or gall bladder, when deprived of all communication with the external air, ſhewed any ſigns of expanſion, on removing the preſſure of the atmoſphere.

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† Among others we may refer to the recent experiments of M. Muller, related in the work lately publiſhed by that gentleman, (*Vermium, &c. Hiſtoria*) of which an account was given in our Review for February laſt, page 167.

A part of the jugular vein, and of the *Vena Cava*, were included between two tight ligatures, at the time of ſlaughtering the animals. Being cut out beyond the ligatures, they were put into a glaſs of warm water, in which they ſunk. On being placed under the receiver, they did not riſe on exhauſting the air; nor on their being wiped dry, and laid on the braſs floor of the receiver, the air being again exhauſted, could there be perceived the leaſt viſible expanſion of the veins, or of their contents.

The Author's experiments, as well as ſome others of a different kind made by the late Mr. Hewſon *, certainly ſhew that the phenomena preſented by blood, while it is contained in its proper veſſels, perfectly filled with it, and ſecluded from the action of the common air, differ conſiderably from thoſe which are obſerved in blood that has been expoſed to the atmoſphere. It is not however, we apprehend, to be concluded from hence, or from the foregoing experiments, that the blood, when circulating in the veſſels, does not contain air, becauſe none was perceived to ariſe from it, on taking off the preſſure of the atmoſphere. For it does not ſeem probable that the great quantities of fixed or other air, which have, by Dr. Hales and others, been procured from that fluid, by fermentation, diſtillation, and otherwiſe, were totally foreign to it when in its circulating ſtate, and were received into it after it came into contact with the common air.

Article 39. *Continuation of an experimental Inquiry concerning the Nature of the Mineral Elaſtic Spirit, or Air, contained in the* Pouhon *Water, and other* Acidulæ: By W. Brownrigg, M. D. F. R. S.

The diſcovery made by the ingenious Author of this Article, of the *fixed*, or mephitic air, which he detected in the Pouhon or Pyrmont waters, was communicated to the Public in the 55th volume of the Philoſophical Tranſactions. It probably formed the baſis of the many curious inquiries and diſcoveries relating to this aerial fluid, ſince proſecuted and effected by Mr. Cavendiſh, Mr Lane, Dr. Prieſtley, and others.

The Author having been deſired to perform the promiſe long ſince given by him, in his former paper, of communicating the further obſervations which he had then made on this ſubject, has here complied with that requeſt: and although, in conſequence of his having delayed the publication of them ſo long, he has been anticipated in many particulars by the writers abovementioned; the preſent paper contains ſome remarks which tend to throw new lights on the ſubject of his inquiry.

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* See M. Review, vol. xlvi. April 1772, page 422.

In the 48th Article, Dr. Brownrigg deſcribes ſeveral ſpecimens of native ſalts, collected by him in the coal mines near Whitehaven; and which, having been firſt ſhewn to the Royal Society, have ſince been depoſited in the Britiſh Muſeum.

PAPERS relating to ELECTRICITY.

Article 41. *An Account of ſome new Experiments in Electricity, &c.*

By William Henly, F. R. S.

This Article contains ſome curious experiments, principally contrived with a view to elucidate ſome of the more obſcure or contraverted points in electricity.

It is divided into ſix ſections; in the firſt of which the Author relates ſome experiments which ſhew that ſmoak, and the vapour of hot water, are actual, though imperfect, conductors of the electric fluid; and that the former tranſmits electricity more readily than the latter. On this occaſion the Author mentions Dr. Franklin's curious but difficult experiment, of making a viſible atmoſphere round an inſulated electrified body; which has often been executed by Mr. Henly in the following manner:

At a time when the air is very dry, he perfectly inſulates a piece of metal (the braſs caſe of a ſteel-yard weight, about 2½ inches in diameter) on a ſtand of ſealing wax. Having a burning *green* wax taper in readineſs, he gives the inſulated body a ſpark from the knob of a charged vial; and then blowing out the taper, he brings it to the inſulated metal very gently, ſo as to cauſe as little motion in the air as poſſible. 'The ſmoak is inſtantly, and with a kind of violence, attracted to it, till it becomes completely covered with it.' After having ſurrounded it ſome time, it firſt diſappears at the bottom, and at length leaves the top of the inſulated body; where it hangs quivering, like the departing flame of a lamp: going off in a long thin column, which rarefies and diſperſes at the top, till it occupies a great ſpace.—The green wax taper is very convenient in this and other electrical experiments; as it continues to yield ſmoak, ſometimes during a quarter or even half an hour after the flame has been blown out.

The ſecond ſection contains ſeveral experiments, made with a view to aſcertain the *direction* of the electric matter in the diſcharge of the Leyden vial. In the firſt of theſe experiments it is ſhewn, that the flame of a wax taper, placed near to, and in the middle between, the knob of a *poſitively* charged vial, and ball communicating with the coating, will be driven *from* the knob, *to* the ball, on the diſcharge of the vial: and that a contrary motion will be produced, if the vial has been charged *negatively*. Other experiments are related in this and a ſubſequent ſection, which, in the Author's opinion, 'plainly demonſtrate' the courſe of the electric fluid to be ſuch as has been generally ſuppoſed by electricians.

Notwithſtanding theſe and numerous other appearances highly favourable to this opinion, *demonſtration* has not yet, we apprehend, been attained in this queſtion. It certainly is not difficult, nor does it involve any abſurdity, though appearances militate againſt the ſuppoſition, to conceive the courſe of the electric fluid, in bodies poſitively and negatively electrified, to be the reverſe of what has been ſuppoſed. The pencil, for inſtance, which *ſeems* to iſſue *from* a poſitively electrified point, may be a cone of electric rays converging *towards* it; and the luminous ſpeck which is ſeen at the end of a negatively electrified point, may poſſibly be electric fire iſſuing from it. Nor are the different appearances preſented by the extremities of bodies, when poſitively or negatively electrified, *in vacuo*, and which are pleaſingly exhibited by the Author's new prime conductor deſcribed in the fourth ſection, more deciſive. An *Experimentum Crucis*, on this head, is ſtill, we think, a *deſideratum* in electricity; as no experiments yet made, or at leaſt known to us, appear ſufficient abſolutely to determine in what courſe the electric fluid moves, or which of the electricities is poſitive, and which is negative. The truth of Dr. Franklin's theory is not, however, in the leaſt affected by this uncertainty: for ſhould the prevailing opinion, concerning the direction of the electric fluid, be hereafter found erroneous, the diſcovery would produce no other change than an alteration in the electrical phraſeology, or a ſimple commutation of the terms *poſitive* and *negative*.

The third ſection contains an experiment relative to the lateral exploſions; and in the fourth is given a deſcription and delineation of the Author's new, luminous prime conductor above-mentioned, as executed by Mr. Nairne. It conſiſts of a large, exhauſted, glaſs tube, fitted with braſs caps and ferules; and is well adapted to the purpoſe of exhibiting many curious and pleaſing experiments, particularly thoſe relating to the different modifications of the electric light *in vacuo*.

The fifth ſection comprehends ſeveral miſcellaneous experiments. In the ſeventh of theſe the Author relates his ſucceſs in completely fuſing, by the diſcharge of 16 ſquare feet of coated glaſs, ſome grains of the pureſt *platina* given him by Dr. Lewis, and which that ingenious chemiſt had repeatedly expoſed to the moſt intenſe and long continued heat which he had been able to excite, or which the containing veſſels would ſupport.

In the laſt ſection various obſervations are given relating to the remarkable electricity of *fogs*; together with a journal of the Author's experiments on this ſubject, and a plan which he propoſes for the keeping an electrical diary.

Article 37. *An Account of a Storm of Lightning, &c.* By Mr. Nicholſon, Teacher of the Mathematics in Wakefield. Communicated by Dr. Prieſtley.

We formerly related the *beatification* of Profeſſor Sauſſure and M. Jallabert, by natural electricity, on their being catched by a thunderſtorm, in paſſing over the Alps. [Appendix to our 45th volume, December 1771, page 519.] In the preſent ſtorm, Mr. Nicholſon 'was agreeably ſurpriſed with obſerving a flame of light, dancing on each ear of the horſe that he rode, and ſeveral others much brighter on the end of his ſtick, which was armed with a ferule of braſs, but notched with uſing.' Six graziers, who were on the road, were aſtoniſhed with ſimilar appearances. One of them, coming up to a turnpike where Mr. N. had taken ſhelter, 'called for a candle to examine his horſe's head, ſaying, "It had been all on fire, and muſt certainly be ſinged."

At the end of the ſtorm, a thick cloud was ſeen in the northern part of the ſky, 'which ſeemed to throw out large and exceedingly beautiful ſtreams of light, reſembling an *Aurora Borealis*, towards another cloud that was paſſing over it; and every now and then there appeared to fall to it ſuch meteors as are called *falling ſtars*—but no thunder was heard.'—About two hours after the ſtorm had ceaſed, a large ball of fire paſſed under the zenith, towards the S. E. part of the horizon.

Article 46. *Of Torpedos found on the Coaſt of England:* In a Letter from John Walſh, Eſq; F.R.S. to Thomas Pennant, Eſq; F. R. S.

It appears from this Article, not only that the torpedo, or the *electric* ray, frequents the ſhores of this iſland, though the contrary has been ſuppoſed by naturaliſts, but likewiſe that it very conſiderably exceeds in ſize thoſe catched in the Mediterranean and elſewhere. One ſent to Mr. Walſh, from Brixham, weighed 53 pounds, and meaſured 4 feet in length, 2½ feet in its extreme breadth, and 4½ inches in its extreme thickneſs: whereas the largeſt out of 70, which paſſed through his hands, when he made his curious experiments on this fiſh at Rochelle, weighed little more than 10 pounds; meaſuring not quite 2 feet in length, nor quite 16 inches in breadth. In a letter addreſſed to the Author, Mr. Grant, fiſhmonger, obſerves that thoſe taken at Brixham weigh in general from 10 to 60, 70, and even 80 pounds; and that their numbing quality is pretty ſtrong through the net, but much ſtronger when they are taken out.

In order that the curious, on ſhore, may have opportunities of trying their electrical experiments in concert with this marine electrician, we ſhall further obſerve that the Author recommends the uſe of well-boats kept in ſalt-water, in which the fiſh may be preſerved alive ſeveral days, even without food. The torpedo is likewiſe ſaid to be ſo far amphibious, as to live 24 hours out of the water.

PAPERS relating to MEDICINE.

Article 47. *Deſcription of a double Uterus and Vagina*: By John Purcell, M. D. Profeſſor of Anatomy in the College of Dublin.

In this Article Dr. Purcell very accurately deſcribes the ſingular appearances obſerved in the diſſection of a woman, who died in labour. Beſides an *uterus*, which contained a full grown fœtus, but which was furniſhed with only one *ovarium*, and one fallopian tube; a ſecond, unimpregnated, and of the common ſize, was ſeen contiguous to, but perfectly diſtinct from, the former, and to the left of it; to which the other *ovarium* and tube were annexed. Nor was the *vagina* ſingle; for it was divided by a *ſeptum*, extending from its entrance to its poſterior extremity, into two tubes of nearly equal dimenſions. The right *vagina* was ſo dilated, as it ran backward, that it communicated with the orifices of both the *uteri*. The left terminated in a *cul de ſac*; but nevertheleſs had likewiſe a communication with both *uteri*, by means of a fiſſure in the partition above mentioned.—We cannot decently dwell even for a moment on the reaſons which the Author produces, to ſhew that it was probably through this laſt-mentioned paſſage the preſent ſubject became pregnant.

Although *luſus naturæ* of this kind do not very frequently occur, it is undoubtedly of great conſequence that they ſhould be known, and that thoſe who practiſe midwifery ſhould bear in mind the poſſibility of their meeting with them. We need not mention the perplexities and errors into which a practitioner might be led, in ſuch a caſe as the preſent, or the dreadful injuries which the patient might receive, in conſequence of his being unacquainted with conformations of this nature.

In the 38th Article, Mr. James Bent relates the method of operating which he followed in taking off the head of a carious *humerus*, which muſt otherwiſe have been amputated. The patient, ſince the cure, enjoys the perfect uſe of the fore-arm, and can exert every motion that does not require the elbow to be raiſed more than five or ſix inches from the ſide.—In the ſimilar caſe publiſhed by Mr. White, in his *Surgical Caſes*, page 57, the Author affirms that that Gentleman was deceived, in ſuppoſing that he ſawed off the upper head of the *humerus*.

MISCEL-

MISCELLANEOUS ARTICLES.

Article 34. *An Account of a Woman accidentally burnt to Death at Coventry:* By B. Wilmer, Surgeon at Coventry, &c.

Mary Clues, the ſubject of this ſingular cataſtrophe, aged 52 years, had for ſome time been confined to her bed, in conſequence of a complication of diſorders, brought on by a long continued and daily courſe of drinking ſpirituous liquors, undiluted, in large quantities. Having been left at night in her room, in which there was a fire, and a ruſh light burning, her remains were found the next morning on the floor, between the bed and the fire place. Theſe remains conſiſted of her legs and one thigh, and of the bones of the ſkull, thorax, ſpine, and upper extremities, completely calcined. No part of the ſkin, muſcles, or bowels were to be ſeen.

It is ſuppoſed that ſhe had fallen out of bed, and that her ſhift had been firſt ſet on fire, either by the candle, or a coal falling from the grate. Her ſolids and fluids having probably been rendered inflammable, and even *aduſt*, by the immenſe quantity of ſpirituous liquors that ſhe had drank, ſeem to have furniſhed a copious *pabulum*, after ſhe had been once *kindled*: for it appears that ſhe could not be burnt by the furniture of the room, to which very little damage had been done;—and that damage it probably received from her.

In the 40th Article ſeveral particulars are given, relating to the inhabitants, climate, and natural productions of that immenſe but unfrequented territory, the country of Labradore, extracted from the papers of Lieutenant Roger Curtis; to which is annexed a plane-chart of the coaſt, drawn by him from an actual ſurvey.—The 43d Article contains the bill of mortality of the town of Warrington; by the Rev. J. Aikin.—In the 45th an account is given, by M. de Stehlin, of an immenſe ‘ hillock or maſs’ of raw or *native* malleable iron, weighing 2000 Ruſſian pounds, diſcovered by M. Pallas, a Peterſburgh academician, in Siberia. It was found on the ſurface of the ground, on the top of a high woody eminence, ſcarce 100 fathoms diſtant from a rich hard ore of loadſtone. In the whole diſtrict there is not the leaſt trace extant of any ancient forge. M. Stehlin is inclined to ſuppoſe that this maſs might have been ſmelted by nature, in a volcano, which poſſibly exiſted here many ages ago; and by the fire of which the iron ore in the neighbourhood may have been melted down into the preſent maſs.

In the only remaining paper in this volume, Article 34, the Rev. Mr. Wollaſton communicates, as before, ſeveral aſtronomical obſervations made by him, with his three one-half-feet achromatic teleſcope, magnifying 150 times. Among theſe are ſome obſervations of eclipſes of Jupiter's ſatellites, in which the Author made trial of the diaphragms propoſed by M. Bailly. Of the principles on which this improvement is founded we gave a full account in our 50th volume, May 1774, page 353.

ART. IX. *The Electrical Philoſopher. Containing a* New Syſtem *of Phyſics, &c. To which is ſubjoined a Poſtſcript containing Strictures upon the uncandid Animadverſions of the* Monthly Reviewers *on the* Philoſophical Eſſays *of the Author* [*], *&c.* By R. Lovet, Lay-Clerk of the Cathedral Church of Worceſter. 8vo. 3 s. Boards. Worceſter, Lewis. London, Bew. 1774.

THOUGH we have already, we confeſs, ſquandered away more of our Reader's and our own time, than perhaps was decent, on the former productions of this aſpiring genius; and are convinced that reaſoning and ridicule are equally thrown away upon him: yet we find ourſelves once more tempted to give him a reſpectable place in the body of our work, inſtead of thruſting him and his reveries and his ſcurrilities, into a dark corner of our *Catalogue*. Mr. Lovet has indeed ſuch a *manner*, that he forces himſelf into the notice of the Critic. We cannot however ſubmit (notwithſtanding his 'challenge to us, and *all our adherents*')—'to diſpute the point fairly, *pro and con*,' with him, 'through the channel of our Monthly paper.' We ſhall content ourſelves with giving ſuch a ſketch of his preſent work, as may enable the Reader to eſtimate pretty nearly in what degree Mr. L. may be improved in knowledge, ſelf-conſequence and good breeding, ſince we laſt communed with him.

It is written in the form of a dialogue between *A* and *B*. *A*, of courſe, denotes the Author of the '*Six fundamental Principles*,' or the Great Man himſelf; and *B*, a humble queriſt, pupil, and admirer. We rather wonder that Mr. Lovet's vanity never till now ſuggeſted to him this mode of compoſition. It gives the principal ſpeaker ſo ſapient an air, that we proteſt, emboldened as we are with our former familiarities with him, when in the humble character of an *Eſſayiſt*, we have ſometimes catched ourſelves looking up to him now with a kind of reverence, when dictating *ex cathedra* to his pupil. Mr. L. well knows the advantages of his new and elevated ſituation, and how to uſe them. We will give an inſtance:

What an auguſt idea does it not impreſs on the imagination of the Reader, when in the ſecond dialogue he finds *A* repreſented as pouring knowledge, in ſuch copious and rapid torrents, into the ſkull of *B*, that the latter is obliged to call out, and intreat him to hold his hand; declaring that his head is not able to contain it all:—*A* immediately, and artfully, rejoining that he has ſome reaſon to complain!—

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[*] See M. Review, vol. xxxviii. May 1768, page 373.

So much for the form of the preſent work,—in which Mr. L. firſt explains to his attentive catechumen his great ſyſtem;—traces the ſteps which happily led him to the knowledge of it, and ‘ which convinced him that he could not fix his *firſt principles* on any baſis ſo *firm* as on *air*.’ On this *firm* foundation, overlooked or rejected by all former ſyſtem-makers and world-builders, Mr. Lovet, it ſeems, having firſt completely and eaſily kicked down the unſubſtantial *vacuum* of Newton, erected his ‘ *Univerſal Plenum of Elementary Fire*,’—‘ *the Great Deſideratum !*’—‘ ſought after in vain by the moſt able naturaliſts ;’—‘ the efficient cauſe of all motion ; the phyſical cauſe of gravitation, coheſion, magnetiſm, the ebbing and flowing of the ſea, and all the other moſt abſtruſe phenomena of Nature !’

In the third dialogue, *B* is ſo ſtruck with the philoſophical conſequence and heterodoxy of his great inſtructor, that he expreſſes much anxiety to be informed, by what title Mr. L. would chooſe to be diſtinguiſhed, or to have himſelf tranſmitted to future ages.—‘ You muſt give me leave to tell you,’ quoth *B*, ‘ that your philoſophical principles ſeem to me ſo very heterodox, that I cannot call you a Newtonian ; I ſhould therefore be glad to know what to ſtile you as a philoſopher, &c. ?—The modeſt creature bridling up tells him, that ‘ though he has an utter averſion to parties in philoſophy as well as in theology’—yet were he ‘ to *diſtinguiſh* himſelf as a partiſan, he ſhould ſtile himſelf an *Electrical Philoſopher*.’

We ſhall not queſtion Mr. Lovet's right to give himſelf a nickname ; but were we to be allowed the honour of baptizing him, as the head of a ſect, we ſhould call him the *Britiſh Guebre*. We can ſcarce think that there is a *Guebre* in all Perſia, if any of theſe deſcendants of the *Magi* yet remain there, who idolizes *fire* with ſo much zeal, as this Lay-clerk of a Proteſtant Cathedral. Mr. L. we ſhould hope is a Chriſtian ; but what muſt the world think of the following unguarded declarations made in confidence to his friend *B* ?

‘ Were I to declare,’ ſays he, ‘ my own *private ſentiments* to you, I ſhould affirm, without any heſitation, that this grand principle (*fire*) is the primary or firſt, and indeed *ſole* cauſe of all other ſecondary cauſes whatever.’—Nay he afterwards declares it to be ‘ his humble opinion, that it ought to be eſteemed as *ſacred*.’—We have nothing to offer in Mr. L.'s excuſe, except that this ſtrange heatheniſh converſation paſſes towards the *heel* of the ſecond evening.

Well might *B*, who appears to be ‘ a ſad good Chriſtian at his heart,’ exclaim in one of the dialogues—‘ Why, my friend, you take moſt ample ſtrides indeed ! I am afraid electricity has turned your head ; ſince you go on thus, I muſt look upon you as a downright enthuſiaſt, and that you are electrically mad.’

Thoſe who have been witneſſes to the very harſh treatment that we have met with from this iraſcible electrician, in return to our courteous, good-humoured, and gentleman like animadverſions, will naturally expect that *B* cannot come off without a broken head, in return for ſo ſevere and well-founded a ſarcaſm:—but whether *B* happened to hit on the *mollia tempora fandi*—or whether Mr. L. may not indulge ſome ſecret vanity in the imputation of electrical madneſs,—ſo it is—he takes the ſally all in good part, and even treats it as a harmleſs banter.

So full is our Author of the 'all ſufficiency,' 'omnipreſence,' and other ſuperb attributes of this his idol, that he betrays the moſt manifeſt jealouſy of *fixed air*, as an upſtart divinity, and as a rival to his favourite. He conſiders it as the mere '*creature*' of Dr. Hales; and declares that he could never meet with any one that was able to make out what the Doctor meant by it, ſo as to render it intelligible.

In this and ſuch like manner do theſe two ingenious perſonages confabulate with each other throughout twelve dialogues; Mr. Lovet deſcanting, as of old, on his Æther, and his favourite *Pneuma*, or quinteſſence of Æther,—the principles that ſupport and bind together the frame of this nether world. Nor does he fail to take his accuſtomed voyage into infinite ſpace, where with his blazing electrical flambeau in his hand, he fills, wherever he paſſes, every hole and corner of the immenſe void, chuck-full with his 'univerſal *plenum* of elementary fire.' Having deſcended, he ſummarily concludes with this pithy apothegm;—'that as there is but *one* true religion, ſo neither is there more than one true philoſophy;' artfully leading the reader to the pretty obvious inference—that this one true philoſophy is the philoſophy of Mr. Lovet,—by almoſt immediately ſubjoining and repeating his 'ſix' grand '*fundamental articles*,' in order that we and all men may be of one belief, and, as he obſerves, 'may have them ready at hand to conſult, in our reſearches upon *all* occaſions.'—Happily, our journal was enriched with theſe precious rules of philoſophical faith and uniformity, ſo long ago as the year 1768.

Here we ſhould take our leave of Mr. Lovet, did we not find *him* in no wiſe diſpoſed to take leave of us.—'*Electrical philoſophy*,' ſaith our Author, in the 51ſt page of this very work, 'is altogether *pacific*, and tendeth to unite philoſophers.—It may be ſo—but never, to the beſt of our remembrance have we been ſo *unpacifically* treated, as by the very founder of this *pacific philoſophy*.—THE *Electric Philoſopher* κατ' ἐξοχην. In a long ſupernumerary dialogue ſupported ſolely at our expence, he beſtows upon us, either in direct terms, or by implication, among other coarſe epithets and appellations, thoſe of ſcurrilous, rancorous, perfidious-hearted writers, falſe accuſers, inſolent cavillers, inſolent and *flagitious* animadvertors, and *down-right liars*:—nay this inhuman and enraged electrician ſcruples not in his wrath to ſtrike at our very livelihood in our vocation, and call us '*Bl—bds*,' i. e. Blockheads[*]!—When a writer proceeds to ſuch dangerous lengths, it is high time to change our tone, and to be downright ſerious.

In return to Mr. L's medley of miſconceptions, miſrepreſentations, folly, and foul language, extended through 50 pages, we ſhall firſt remind him that, in our Review of his firſt publications, we treated him with a degree of reſpect and ſeriouſneſs, which might juſtly ſubject us to ridicule, and which were ſoon returned, on his part, with petulance and abuſe. We ſaw our error, and afterwards changed our ſtyle towards him, by preſenting his ſubſequent philoſophical reveries, and coxcombry, in a ludricous light; not without ſome faint hopes that we might peradventure open his eyes to his own inſufficiency, on our ſhewing him the ridicule of his high pretenſions, of building worlds, and overturning ſyſtems, by contraſting them with his evident ignorance of the very rudiments of philoſophy. Of this laſt mode of *exhibiting him to himſelf* Mr. L. principally complains, and founds his abuſe upon it. We will ſubmit to give a *ſerious* anſwer to one of his moſt capital grounds of complaint againſt us. *Ex uno omnes.*

Mentioning Mr. Lovet's manner of accounting for the phenomena of the Leyden vial, we uſed his own alluſion of a *key*, with which we juſtly repreſented him as long fumbling to no purpoſe: at length we add—"See, he takes up the excellent *paſſe-partout* of Dr. Franklin. This will do the buſineſs, if he has but the addreſs to uſe it properly.—'Sdeath, he turns it the *wrong way*[†]!"—This flagrant inſtance Mr. L. adduces to ſhew our *inſolence*, and that 'we turn every thing to banter,' and 'write in ſuch a manner as to be incapable of a *ſerious* anſwer;'—eſpecially when 'we come to an argument that is likely to *pinch* us.'

Our meaning in this paſſage, and the charge of ignorance implied in it, were cleared up, and enforced, in a note, intelligible to the meaneſt electrician; in which we explained the Author's 'turning the key the *wrong way*,' by obſerving that though he is giving an explanation of Dr. Franklin's theory of the Leyden vial, with approbation; yet ſuch is his aſtoniſhing miſapprehenſion of that ſimple and luminous hypotheſis, that he deſcribes the *negative* electricity of the outſide *ſurface* (*from* which the electric matter has been driven, *into* the earth) as coming *to* it, *from* the earth;—in direct contradiction to that theory, which he thus throws into utter confuſion; leaving the vial, as we obſerved, 'as cloſe locked up as ever,' though in poſſeſſion of ſo excellent a key.—Out of this deplorable ſtate of ignorance and inconſiſtency, on a ſubject underſtood by every *Tyro* in electricity, we endeavoured, good-humouredly, to rouſe him, by the briſk but gentle flap on the ſhoulder, given him at the cloſe of the paragraph above quoted, and here complained of.

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[*] *Lege*, 'Bloodhounds,' *meo periculo*.—Thus charitably ſuggeſteth our learned aſſociate, the excellent *Scriblerus*: but in this milder interpretation our worthy brother ſtandeth alone,—*repugnantibus omnibus*. The facetious veteran was always partial to Mr. L. and ſcruples not to avow his high reliſh for his philoſophical writings, as works of humour: but the context too plainly militates againſt this favourable interpretation.

[†] See M. Review, May 1768, p. 377.

Would it be believed that, plain as Dr. Franklin's theory is, and obvious as is our criticiſm, yet Mr. L. after ſeven years conſideration of the ſubject, comprehends not, even now, either the theory or the criticiſm. In this very work, he remains in his old darkneſs, and repreſents negative electricity as coming out of the earth to the outſide of the vial; in ſhort, he ſtill turns the *key* the ſame *wrong way* as before; and, to compleat the abſurdity, pitches on this very example, to expoſe to the world the enormities of thoſe 'ignorant and inſolent cavillers,' the Monthly Reviewers; who, when they are pinched with an argument, write ſo as to be incapable of a ſerious anſwer!—In like manner, we ſtill more tenderly hinted at his ignorance, in treating the *air* that riſes *in vacuo*, from water, or from the ſurface of a halfpenny thrown into it, as genuine *Æther*. He does not indeed correct us for our hint; but in this diſgraceful blunder he ſtill perſiſts, repeatedly conſidering the aerial bubbles as emanations of true electric fire.

With a ſubject ſo thoroughly irreclaimable no ſtep now remains to be taken by us, except to proceed to that moſt formidable and higheſt cenſure that is in the power of our court to inflict; and to deliver him over, as we do by theſe preſents, to the ſecular arm of the grocer and the paſtry-cook.

ART. X. *Memoirs of the Count of Comminge.* From the French of Monſieur D'Arnaud. 12mo. 2 s. 6 d. Boards. Kearſly.

IN this novel, which has obtained a high degree of reputation, and paſſed through ſeveral editions in the original, we diſcover many traces of an inventive genius and a feeling heart. If the incidents border upon the extravagant, it is, however, an extravagance which will pleaſe; for they are adapted at once to excite ſurpriſe, and to intereſt the paſſions. The ſentiments are ſuch as will touch the heart without danger of corrupting it; and the expreſſion is natural and animated.

The tranſlation is executed with taſte and elegance; giving the Engliſh reader the true meaning and ſpirit of the original, without corrupting the claſſical purity of the Engliſh language by faſhionable Gallciſms. As a ſpecimen of the Tranſlator's ſtyle and manner, we ſubjoin the *Sketch of the Abbey of La Trappe*, prefixed to theſe Memoirs:

'The abbey of La Trappe is ſituated in an extenſive vale on the borders of Perche and Normandy, which ſeems deſigned by Nature the retreat of penitence; it being environed with woods, lakes, and mountains, which render it almoſt inacceſſible. In this ſolitude ſilence ever reigns: language can but faintly paint the melancholy ſcene; a ſcene teeming with the moſt noble traits for the gloomy imagination of a painter or a poet. The venerable groves which caſt the cypreſs gloom; the winds whiſtling through the foliage, which ſuperſtition conſtrues inauſpicious; the dying murmurs of the waters which gurgle over the pebbles, announce the confines of La Trappe.

'It was founded by Rotrou, Count du Perche, in the year 1140, to accompliſh a vow in the perils of ſhipwreck; and it aſſumed the name of La Trappe from the ſtairs which lead down to it. Perpetual ſilence is the grand rule impoſed on the recluſe of this convent. It is the very eſſence of the conſtitution; and it was deemed a matter of ſuch high import in the founder's eye, that he intimated to thoſe pious anchorites, that breaking ſilence would be to them a crime of not leſs heinous dye than blaſphemy itſelf. The language of the convent therefore conſiſts rather in ſigns than words: and if neceſſity provokes one of the order, at any time, to violate this rigid prohibition, he muſt ſpeak in a whiſper with all poſſible conciſeneſs. Society has no ſweets for theſe holy men; they being debarred not only the pleaſures ariſing from rational converſation, but *are* abſolutely ſecluded from communicating their thoughts in writing. Their diet is of the coarſeſt viands, and diſtributed with a ſparing hand. A plank covered with ſtraw is all the luxury of their dormitory. Few hours are allowed for refreſhment; they being ſummoned to matins at two in the morning, which continue till the day calls them to diſcharge the menial ſervices of the convent, in which the aged and the infirm are indiſcriminately employed. Medicine is unknown within theſe walls: the ſick are ſtrangers to every indulgence; they riſe up early, and late take reſt. They muſt ſpend the day in prayer, and in labour proportionate to their ſtrength: they hear not the ſoothing voice of conſolation; they feel not the alleviating hand of friendſhip; but muſt drink the cup of bitterneſs in all its horrors. They perſevere in ſilence, abſtinence, and mortification, till the hour of death approaches: then they are ſupported to the chapel, receive the extreme unction, and are ſtretched on a plank ſtrewed with aſhes. In this comfortleſs ſituation they wait the moment of departure with tranquillity, with chearfulneſs, with joy; and exhibit prodigies of heroiſm, known only to theſe Chriſtian philoſophers.'

As a ſupplement to the foregoing deſcription, we would remind our Readers of the humorous *ridicule* of this ſociety, given in our Review, vol. v. Nov. 1751, p. 395, in which are many particulars[*] concerning the *Trapiſts*; related, perhaps, rather with a view to *divert* the Reader, than to afford him *true* information: yet have we no authority, from a better knowledge of the ſociety, to call in queſtion the veracity of the Chevalier de Mainviller's, from whoſe hiſtory we extracted the account here referred to.

[*] Vid. Art. *Beau Philoſopher.*

To the PUBLIC.

Many of our Readers having ſignified a deſire to ſee, in this Review, more frequent accounts of the principal FOREIGN literary productions, than thoſe which appear in our APPENDIXES at the cloſe of every ſix Months,—we are happy to inform them, and the Public, in general, that by means of a Correſpondence now ſettled abroad, we ſhall be able to give, *monthly*, the *earlieſt* accounts of the moſt conſiderable publications in France, Italy, Spain, Germany, Ruſſia, Sweden, Denmark, Switzerland, Holland, &c.

Of the abilities of our learned Aſſociates, for this undertaking, the Foreign Articles here ſubjoined, are offered as ſpecimens.

FOREIGN LITERATURE.

ART. I.

RUSSIA.

THE efforts made by Catherine II. to civilize and poliſh the ſubjects of an empire to which her arms, negociations, and good fortune, have given a high degree of weight and luſtre, have already produced uſeful eſtabliſhments and literary publications, that are worthy the attention of the curious. Among theſe, a diſtinguiſhed notice is due to a work, entitled, *Les* PLANS *&* *les* STATUTS *des differents Etabliſſemens ordonnée par* SA MAJESTIE IMPERIALE CATHERINE II. *pour l'Education de la Jeuneſſe & l'Utilité Generale de ſon Empire.*

This noble work, compoſed in the Ruſſian language by the celebrated M. BETZKY, and tranſlated into French by Mr.

CLERC, has been juſt publiſhed at Amſterdam, in two volumes, Quarto. The different pieces of which it is compoſed, are, *plans of education*, *laws* and *ſtatutes* relative to the various *foundations* which owe their exiſtence to the patriotic munificence of Catherine, ſeconded by the zeal and activity of her miniſters. Theſe foundations are, *The Imperial College erected at Moſcow for the Support and Education of Foundlings and Orphans*—*The Academy for the Culture of the fine Arts* (which, if we miſtake not greatly, will never thrive much in that climate)—*The Community of Noble Damſels and Citizens Daughters*—*The Corps of Cadets*—*The Fund for Widows and Orphans*, and the *Fund for Loans.* We have in the plans of education, and in the œconomical regulations that take place in theſe eſtabliſhments, ſtriking marks of a daring and enterpriſing ſpirit; and though there be more genius than prudence in ſeveral of theſe plans, yet there is inſtruction as well as entertainment to be obtained in peruſing them. In pointing out the evils they are deſigned to remedy, they give us an exact view of the preſent ſtate of the genius and manners of the Ruſſian empire, and the laudable endeavours of its illuſtrious ſovereign to *create* a new race of ſubjects, adorned with knowledge, and purſuing national felicity in the paths of virtuous induſtry. The objects of theſe foundations are certainly noble and patriotic. Among others, the formation of an intermediate rank of *free citizens and manufacturers* to fill up the odious chaſm between *nobility* and *ſervitude*, and the meaſures taken to ſecure private property, and its circulation, upon principles of law and liberty, do immortal honour to Catherine II. as alſo the plans formed for the education of the two ſexes, and for perfecting the various branches of political œconomy. When abſolute government proceeds upon ſuch principles, and with ſuch views, it produces all the bleſſings and advantages of liberty, except *ſecurity for the future*; and if Catherine leaves a proper portion of her ſpirit to her ſucceſſors, the torpid ſoul of the Ruſſian may begin to feel a new exiſtence under the foſtering beams of knowledge and freedom, and perceive with pleaſure and ſurprize that there may be *ſubjection* without *ſervitude*, and *liberty* without *licentiouſneſs* and *anarchy*.—As many of the points treated in this work, and more eſpecially thoſe relating to public education, are of univerſal concern, we ſhall hereafter give ſome extracts from it; but we ſhall take no notice of Mr. CLERC's *Introduction*, which is pert, petulent, flaſhy, and obſcure, and, in no reſpect, worthy of the collection at the head of which it ſtands.

II. Mr. Caſanova has publiſhed at (WARSAW, in reality, tho' the title pages ſays) GORICE, *Iſtoria delle Turbulenze della Polonia, &c.* i. e. *An Hiſtory of the Troubles in Poland, from the Death* *of Elizabeth Petrowna to the Peace between Ruſſia and the Ottoman Porte.* This Author, known already in the republic of letters by ſeveral productions that diſcover judgment and erudition, has compoſed his preſent work with ſome of the moſt ſignal advantages that can attend an hiſtorian; for he has reſided a conſiderable time at Peterſburgh and Warſaw, where he was connected intimately with perſons of the firſt rank, both by birth and office, and therefore could not but acquire a near view of *men* and *things*. His obſervations ſeem in general to be juſt and intereſting, and his portraits of characters are well drawn.

GERMANY.

III. Mr. WEGUELIN, Member of the Academy of Berlin, has undertaken an important and extenſive work, entitled, *An Univerſal and Diplomatical Hiſtory.* This great work, which is written in French, begins with the Reign of CHARLEMAGNE, and contains a complete ſeries of all the public events which have happened in Europe, from that æra, to the preſent time; together with a ſummary of all the treaties, diplomas, and public acts, which either aſcertain the facts recorded, or throw light upon the general tenor of the hiſtory and the particular tranſactions of each period. It is one of the principal and leading views of the learned Author to trace effects to their cauſes or occaſions, to point out the circumſtances that have contributed either to the exiſtence or connexion of public events, ſuch as manners, cuſtoms, opinions, and characters, and to deſcribe the changes and revolutions, that have been produced by the introduction of arts, letters, induſtry, political œconomy, and commerce.—The whole work will be comprized in ſix volumes in 4to. of about 800 pages each, and, according to the Author's plan, muſt contain a great variety of very intereſting materials. The firſt volume is already printed, and will be immediately delivered to the ſubſcribers. It contains no more than the *Introduction* to the work; but this introduction is a work of itſelf, as it exhibits an exact and judicious ſummary of the hiſtory of the Weſtern Empire, from its diviſion to the reign of Pepin *the Short*. This ſummary is of the greateſt uſe to lead the Reader through the labyrinth of the *Middle Age*, the darkneſs of which it clears up in a ſatisfactory manner, by unfolding the cauſes, both internal and external, that contributed to the fall of the Weſtern Empire, and to the ſyſtems of government, the ſcenes of rapine and tyranny, and the plans of legiſlation, which were the conſequences of its being torn aſunder.

FRANCE.

IV. The rapid and redundant pen of Mr. CARACCIOLI, alone, could erect a biographical monument of 384 pages to the memory of the late Pope, before the man was cold in his grave. *La Vie du Pape Clement XIV. Ganganelli*, 12mo. à Paris, is the title of this work. As the Author was perſonally acquainted with the deceaſed Pontiff, while he was a Cardinal, and learned from him the particularities of his infancy, education, and the earlier part of his life; and as he conſulted the Monks and Prelates who were more immediately about the perſon of the Pope during his pontificate, for an account of the tranſactions of that period, this forms a preſumption in favour of his work. The ſubject, at the ſame time, is intereſting in itſelf. There have been, indeed, many Popes, whoſe lives are unworthy of public attention; but the life of a plain Monk, who, in times of political perplexity and caballing, became ſucceſſively Cardinal and Pope by his merit alone,—and under whoſe pontificate the extinction of the Society of the Jeſuits aſtoniſhed Europe,—is an object worthy the curioſity of both the philoſopher and the politician.

V. The learned Mr. RONDET has publiſhed, at Avignon, in 17 vols. in 4to. a ſecond edition of the Latin and French Bible (*La Sante Bible en Latin & en François*) with large additions. This publication contains the Bible of *D. Calmet*, with the annotations of the Abbé *de Vence*, the Fathers *Houbigant* and *De Carrières*, and the improvements of the laborious Editor. Beſide the Latin text of the *Vulgate*, and the French tranſlation, with the paraphraſe and notes of F. Carriéres, the Reader will find, in this edition, one hundred and ſeventy *diſſertations* (critical and hiſtorical) upon ſeveral paſſages of Holy Scripture—thirty nine copper plates or geographical *charts*, repreſenting the moſt intereſting ſubjects of ſacred hiſtory, and ſeven large *indexes*, relative to ſcripture-chronology and geography, to the Hebrew, Chaldaic, Syriac, and Greek names, and in general to the contents of the text, prefaces, diſſertations, notes, &c. which compoſe this learned and laborious collection.

VI. The Abbé DELISLE, ſo juſtly celebrated on account of his maſterly tranſlation of the Georgics of Virgil, in which the Roman bard (be it ſaid with aſtoniſhment!) maintains his original eaſe and dignity even in French rhymes, has favoured the Public with a beautiful poem on *Rural Life*, *ſur la Vie Champêtre*. Rural labours, rural deſcription, and rural enjoyment, are the ſubjects of the *three cantos* of this exquiſite poem, in which the moſt agreeable ſcenes of a country life are painted with the greateſt warmth, feeling, and amenity. This Abbé ſeems to advance with large ſtrides toward the ſummit of the French Parnaſſus (which indeed is not very high at preſent) and will leave the *Dorats*, the *Voiſenons*, and the other brethren *in ſong*, to make garlands for the nymphs, or gather flowers for demi-reps in the vales below.

VII. *An Eſſay on Gardens* coming from the very ingenious and elegant pen of Monſ. WATELET (Member of the French Academy, as alſo of the Royal Academy of Painting and Sculpture) muſt be an agreeable preſent to thoſe who have a taſte for rural improvement. The didactic poem on *painting*, which this ingenious Author publiſhed a few years ago, gave him an high degree of reputation among the lovers of the *Fine* Arts; and his preſent attempt to reſtore the taſte, and recall from oblivion the ſpirit and genius of the famous *Le Nôtre*, will undoubtedly meet with applauſe—at leaſt in France, where the votaries even of NATURE, are too polite and reſpectful to treat the *Lady* without ceremony, and conſequently give her a great deal of *attendance*, which ſhe is not fond of —Be that as it may, Mr. WATELET's performance is highly worthy of peruſal. His ſtyle and manner are excellent, and his method of conveying inſtruction is neither dryly didactic, nor diſguiſed by that frivolous affectation of brilliant expreſſion, which flaſhes upon the ſight, and ends in obſcurity. His firſt reflexions are employed on plans of *uſeful* improvement, on the pleaſures of a farm-houſe properly ornamented, and on the ancient manner of laying out a park. He then proceeds to conſider the modern parks, and treats of all the *parts* that enter into the formation of a country-ſeat, ſuch as the nature of the ſoil, the expoſition, trees, water, lawns, ſhrubs, rocks, grottos, &c. He afterward treats of the *characters* that may be imprinted on the ſeveral objects of rural improvement, and draws them from three ſources which he calls the *Pittoreſque*, the *Poetic*, and the *Romantic*. His obſervations in relation to the two firſt are ingenious, but ſometimes too ſubtile, and conſequently obſcure; and this is the natural conſequence of analogy and compariſon too cloſely purſued in objects that reſemble each other only in ſome general lines and characters. What he ſays on the third, and the deſcriptions he gives of *Romantic* ſcenes to illuſtrate his principles, diſcover a fine taſte, and an imagination impregnated with the true *ſublime*. Upon the whole, this is a very agreeable and ingenious performance, worthy of its Author, whoſe modeſty is equal to his extenſive knowledge and admirable taſte; and though we think that Mr. WATELET ought to take off his hat to Mr. BROWN, yet we doubt not, but that the latter would immediately deſire him to be covered.

VIII. We do not think that the Engliſh interpreter and compiler of rural nature *would* or *could*, in juſtice, treat with the ſame reſpect the learned Mr. CHABANON, Member of the Academy of Inſcriptions, &c. who, from tranſlating Pindar and writing the Life of Dante, has deſcended to publiſh a poetical epiſtle, *Sur la Manie des Jardins Anglois*, i. e. *On the Frenzy of imitating the Engliſh Garden.* The deſign of this performance is to modify, or rather to attack, the principle that engages many to reſpect all the caprices of Nature, and to ſhew that this principle, or at leaſt its unreſtrained application may be prejudicial to the arts. But Mr. Chabanon would do well to conſider that the caprices of Nature are ſo few, when compared with the multitude of her regular movements and *phaſes*, that they may well be permitted to hold their place in the imitation as they do in the original.——Beſide, how few of theſe caprices (as he calls them) are totally deſtitute of *grace* or *grandeur?*

IX. Mr. R. de VAUGONDY, one of the firſt-rate French geographers, has publiſhed an account of thoſe *tracts of Aſia and America* that are ſituated *to the North of the South Sea*, accompanied with a map, entitled, *A New Geographical Syſtem*, by which the ancient accounts of the country that lies North-weſt of America are ſhewn to be conformable with the late diſcoveries made by the Ruſſians to the North of the South Sea. The title of this publication is, *Memoire ſur les Pays de l'Aſie & de l'Amerique, ſitués au Nord de le Mer du Sud.* This publication is highly intereſting, as it ſhews, in a ſtriking manner (notwithſtanding the late unſucceſsful attempt of Capt. Phipps) the poſſibility of a paſſage from the *Icy Ocean*, as it is called, to the ſea of China, and the great advantages that muſt ariſe from the diſcovery of this paſſage.

X. The Carteſian ſyſtem is not yet aboliſhed in France; it has, on the contrary, been modified, and improved by ſome late writers with no ſmall degree of ſagacity. There is ſomething in the *vortices* or whirligigs of Deſcartes that ſeems congenial with the ſpirit and phyſical conſtitution of our lively neighbours. Accordingly, a very knowing and ſenſible writer, named *De Keranflech* publiſhed, ſome time ago, at *Rennes*, a work entitled, *Hypotheſe de petits Tourbillons*; i. e. *The Syſtem of the ſmall Vortices.* This is relative to modern Carteſianiſm, which has ſubdivided the *great vortices* into others *indefinitely little*, compoſed of others *indefinitely leſs*, and theſe again compoſed of others ſtill leſs, and *ſo on* ad infinitum, *or at leaſt as far as it has pleaſed the Deity to carry the Diviſion of Matter.* This form of Carteſianiſm, Mr. KERANFLECH has lately illuſtrated with new efforts of imagination and dexterity, in a Work entitled, *Obſervations ſur le Carteſianiſme Moderne pour ſervir d'Eclairciſſement de l'Hypothéſe des petits Tourbillons*; à Rennes. There are certainly in this publication ſeveral difficulties alleged againſt the Newtonian ſyſtem, which deſerve a ſolution. This Author's obſervations on the inſufficiency of the hypotheſis of attraction to account for the refraction of light and the refrangibility of colours,—on central gravity and collateral attraction,—on the elliptical motion of the planets, as requiring a perpetual variation in the centrifugal force and the force of gravity; a variation alſo that muſt be ſo regulated as that each of theſe two forces may gain alternately the aſcendant,—render his book a juſt object of philoſophical attention. But after all, the difficulties that may be alleged againſt the *vortices* of Mr. KERANFLECH, are more numerous and important than all the defects he ſo ſagaciouſly finds in the Newtonian ſyſtem. This ſhews that it is much more eaſy to pull down a defective edifice, than to raiſe a perfect one: and it would be a rational inſtance of candour and modeſty, in both Carteſians and Newtonians, to acknowledge that neither of their ſyſtems can, perhaps, furniſh a perfectly ſatisfactory account of the various *phenomena* of the univerſe.

XI. The famous diſcourſe which Mr. GRESSET delivered, ſome months ago, in a meeting of the French Academy, concerning the *Corruption and Decline of the French Language*, has been lately publiſhed at Paris, with conſiderable additions, and makes a prodigious noiſe in the buzzing circles of female witlings, and half-male *Maccaroni* writers, under whoſe patronage and example this fatal revolution has been effected. Mr. GRESSET had lived, near fifteen years, at a happy diſtance from the metropolis, amidſt the calm pleaſures of a rural and literary retirement, and had carried with him thither the taſte that he had formed in the truly claſſical period of the French language. Called from this retirement to aſſiſt at the reception of a new Academician (Mr. *Suard*, the tranſlator of Dr. Robertſon's Hiſtory of Charles V.) he found the tongues and pens of the butterfly-authors of the metropolis teeming with new and obſcure phraſe, and the language of preciſion, decency, ſimplicity, and reaſon, expiring almoſt in every mouth, and in every book, and groaning under a load of brilliant jargon, enigmatical expreſſion, *neological* terms, epigrammatical points, and pompous words that convey frivolous or obſcure ideas. Struck with this phenomenon he appeared in the Academy, and, deſpairing to heal this corrupt diſorder by rational remonſtrance, he employed againſt it the powers of ridicule, and delivered the diſcourſe, now under conſideration, *ſur le deperiſſement de la Langue Françoiſe*. Among other excellent things that abound in this diſcourſe, he draws the picture of a people whoſe morals are ſuppoſed to have loſt the tone of decency, virtue, reaſon, and truth (he gives the picture as *imaginary*, but every body will ſee that he means it as a *copy*) and ſhews the influence of ſuch degenerate morals upon language, which they corrupt, degrade, prophane, and render obſcure, inſignificant, and uncertain. He then *proteſts* with a generous ardor, in the name of his mother-tongue, againſt thoſe ſhocking violations of its purity, that degradation of its dignity, and that metamorphoſis of its natural and genuine dreſs into tinſel and *pompons*, that is already beginning to caſt a ridicule upon French literature.——This is a leſſon to the riſing authors of Great Britain, to mitigate their imitation of the cadence and harmony of Gallic expreſſion. We have been poliſhing our phraſes, for ſome time paſt, with French Inſtruments, and making our periods ſparkle with the *antitheſes*, or glide with the flowing numbers, of Gallic elocution. As yet there is no harm, but ſome good, done:—our language may have, and (if we are not miſtaken) really has gained in point of harmony; but this gain muſt be prejudicial, beyond expreſſion, if it be obtained at the expence of that ſimplicity and energy that ought ever to characterize the ſtyle as well as the ſpirit and manners of Britons. It is then time to ſtop in this career of imitation; at leaſt it will be wiſe to proceed in it with circumſpection. Some of our beſt writers *Gallicize* too much; and the hiſtorical page of a celebrated author would appear reprehenſible in this reſpect, if the attention was not called off from this defect by the numberleſs beauties, and the attracting charms, that ſilence criticiſm in the immortal work we have in view.

XII. The *Memoirs* relative *to the Life and Hiſtory of Monſ. de Catinat*, Marſhal of France, which have been lately publiſhed at Paris, contain a circumſtantial detail of the activity, capacity, ſimplicity, candour, diſintereſtedneſs, and virtue of that eminent chief, as alſo of his campaigns and military exploits. The Author of theſe *Memoirs* has likewiſe defended his hero againſt the accuſations of M. de *Feuquiéres*, who, in *his* Memoirs, endeavours, with all the artifice of envy and jealouſy, to tarniſh the reputation of *De Catinat*; and his defence is ſenſible and ſatiſfactory.

XIII. The firſt volume of the learned collection of papers, relating to *Mines*, *Metals*, and *Metallurgy*, drawn up with unparalleled application and ſagacity (during the tour he made through Germany, Sweden, Norway, England, and Scotland, between the years 1757 and 1769) by the late Mr. JARS, Member of the Royal Academy of Paris, has been publiſhed, not long ſince, at Lyons, in 4to. by his brother, who accompanied him in his travels, and is remarkable for his taſte and knowledge in that walk of experimental ſcience. The title of this valuable production is as follows: *Voyages Metallurgiques, ou Recherches & Obſervations ſur les Mines & Forges de fer, la Fabrication de l'Acier, celle du Fer-blanc & Pluſieurs Mines de Charbon de Terre, faites depuis l'Année* 1757, *juſques & compris* 1769, *en Allemagne, Suede, Norwege, Angleterre, & Ecoſſe; ſuivies d'un Memoire ſur la Circulation de l'Air dans les Mines & d'une Notice de la Juriſprudence des Mines de Charbon dans le Pais, de Liége, la Province de Limbourg, & le Comté de Namur.* Theſe *metallurgical* travels were undertaken by Mr. *Jars*, at the earneſt deſire of Count *Maurepas*, and the ingenious traveller was accompanied by the celebrated M. *Duhamel* in his viſit to the mines of Saxony, Auſtria, Hungary, Tirol, Carinthia, and Styria. When he had finiſhed his plan, and ſeen with attention the works of Hartz, the county of Mansfeld, and thoſe of Sweden and Norway, the ſolicitations of the Miniſter, and his own deſire of being uſeful, made him form the deſign of publiſhing his obſervations. When his materials were all in order, the publication of them was ſuſpended by his ſudden death. His manuſcripts, however, fell into the hands of his brother, the companion of his labours, who has finiſhed what was left imperfect, and has now communicated the firſt volume of the work to the Public. This volume contains ſixteen Memoirs relative to coal mines, iron mines, the labours of the forge, and the reſemblance of the operations, which take place in the firſt, to thoſe of the two following. It contains a vaſt number of ingenious experiments and curious obſervations on iron and ſteel, and the various methods of working the mines that produce them, and of melting, compoſing, and perfecting the metals themſelves. The ſecond volume, which the lovers of metallurgy and mineralogy expect with impatience, will contain the obſervations of Mr. JARS on the other metallic mines, and on the treatment of minerals.

ITALY.

XIV. Father FRISI, a learned Barnabite, and one of the firſt mathematicians of the preſent age, has publiſhed the firſt part of his *Phyſical and Mathematical Coſmography*, which contains the theory of *periodical motion*. The title is, *Coſmographia Phyſicæ & Mathematicæ Pars prior, Motuum Periodicorum Theoriam continens*, Mediolani. in 4to. with plates. This work is evidently connected with another, which the ſame Author publiſhed, in the year 1768, concerning the univerſal principle of gravitation, *De Gravitate Univerſali Corporum*. The one may be conſidered as the continuation and improvement of the other.

XV. The poſthumous works of J. A DE SORIA, Profeſſor in the univerſity of Piſa, have been lately publiſhed, at Leghorn, in 2 vols. 8vo. The principal pieces contained in theſe volumes are the *eulogies* of ſeveral great men, who have diſtinguiſhed themſelves as warriors or poets, aſtronomers or anatomiſts, orators or mathematicians, painters or miniſters of ſtate; and, to produce the pleaſure of variety, all theſe ranks are confounded without any regard to chronology or external diſtinction. The ſubjects of theſe eulogies are Alexander, Cicero, Charles V. (the Emperor) Charles XII. Caſtrucci, Darius, Demoſthenes, Boccace, Dante, Deſcartes, Bacon, Koulikan, Galilæi, Arioſto, Archimedes, Homer, Fontenelle, Cocchi, Bonneval, Alberoni, Voltaire, Romulus, Rhedi, Richecourt, Pope, Scanderberg, Titian, &c. There is a great deal of merit in this collection of moral, political, military, and literary paintings. They are, indeed, rather *pictures* than *portraits*, and it may be ſaid with truth of the Italians, in general, that they have too much imagination, and love of the ſuperlative and marvellous, to draw characters with the ſtricteſt preciſion.

XVI. The bookſeller *Cambiagi* at Florence has publiſhed, about a month or two ago, *Iſtoria Generale, &c.* i. e. *A General Hiſtory of the Houſe of Auſtria; containing an exact Account of all the Emperors, Kings, Archdukes, and other Princes, both eccleſiaſtical and ſecular, that have ſprung from that Houſe; together with authentic Deeds relative to the Acquiſition of their Kingdoms, Principalities, and Feudal Tenures, their Wars, Treaties of Peace, Alliances, and Marriages; the Whole drawn from ancient and modern Authors, and digeſted into a chronological Order.* 8vo. Only the firſt volume of this extenſive work has yet appeared. It begins with the year 678, and proceeds as far as the middle of the fifteenth century: the Author's deſign is to carry his Hiſtory down to the preſent times.

GENEVA.

XVII. Mr. J. SENEBIER, Librarian to the Republic of Geneva, has publiſhed 2 vols. 8vo. under the following title, *L'Art d'Obſerver* à Geneve chez Philibert, 1775.—This work, which comprehends every thing that relates to the important, rare, and ineſtimable *Art of obſerving Nature*, is divided into five parts. In the firſt the Author conſiders the qualities that are previouſly required in a perſon, who is to aſſume the taſk of an *Obſerver*. The ſecond treats of the rules that are to be followed, and the circumſtances that are to be attended to while he *obſerves*. In the third, the *Obſerver* is conſidered as communicating his remarks, and as the hiſtorian and painter of Nature. In the fourth he is repreſented as the interpreter of Nature, being led by his obſervations to inveſtigate the cauſes from whence the phenomena of Nature proceed; in which inveſtigation he is aſſiſted by the reports of ſenſe, by induction, analogy, the method of analyſis, univerſal principles, general laws, &c. In the fifth part the Author conſiders the *Art of obſerving Nature* as the creating principle of arts and ſciences, and ſhews its influence in improving the faculties of the mind, and its tendency to the improvement of metaphyſics, coſmology, natural theology, revealed religion, morals, the ſcience of government, natural philoſophy, criticiſm, the elegant and mechanic arts, &c. Though a penetrating eye will diſcover ſeveral defects in this work, the ſtyle of which is too diffuſe and verboſe, and in ſome places perplexed and obſcure, yet on the whole, it is entitled to the eſteem of the public, as it diſcovers a conſiderable fund of knowledge, conveys much uſeful inſtruction, exhibits nature and the human faculties in many intereſting points of view, and bears evident marks of ſagacity, judgment, and genius.—We propoſe giving a fuller account of the contents of this work in one of our ſucceeding Numbers.

[*To be continued Monthly.*]

MONTHLY CATALOGUE,

For APRIL, 1775.

MEDICAL.

Art. 11. *Experiments, Reſearches, and Obſervations on the* Vitreous Spar, *or* Sparry Fluor: Being a complete Supplement to the Diſcoveries made by the learned Mr. Scheele, &c. By the ingenious Chymiſt and *Alchymiſt* at Paris, M. Boullanger, R S S. Tranſlated into Engliſh from the Author's MS. by Mr. P. H. D. G. M. D. 8vo. 1 s. Bew. 1775.

WE took pleaſure in announcing, ſome time ago [*], to our philoſophical Readers, the curious and important diſcovery of a *new mineral acid*, detected in, and extracted from the *vitreſcent ſpar*, by Mr. Scheele, a Swediſh chemiſt; and in relating ſome of its very ſingular properties, as collected from his maſterly analyſis of this ſubſtance, annexed to a publication of Mr. Forſter's. We accordingly opened the preſent tranſlation with no ſmall avidity, in hopes of meeting with ſome new information on a ſubject ſo curious. Such however is the addreſs of Mr. P. H. &c. that to give any ſatisfactory account of the contents of this production as much exceeds our power, as to form even a gueſs at the country or profeſſion of the Tranſlator. There is ſcarce a ſingle paragraph contained in it, the ſenſe of which is not either completely clouded, or at leaſt rendered doubtful, by phraſes and modes of ſpeech totally foreign to every tongue, modern or ancient, that we are acquainted with.

The Author, from whoſe MS. it is ſaid, and poſſibly with truth, to be taken, is called in the title-page, an Alchemiſt. This tribe of adepts were wont to clothe their ſublime conundrums in a peculiar jargon: but we thought the whole race had been extinct. Our Tranſlator—for we will not extend our ſuſpicion to the Author—may poſſibly be one of the laſt ſhoots, faintly vegetating from the ancient dying ſtocks of *Raymond Lully*, and *Theophraſtus Paracelſus Bombaſtus*—who, as Le Clerc obſerves, laid it down as an inviolable rule to write ſo as to be underſtood by no body. Here are a few ſpecimens of the *lingo* of this modern adept.

He repeatedly talks of *decantering* liquors, and of *extending* them in water;—of *ſhadowed* reſiduums, that ſeem to contain iron; of *frangible* chriſtals, and of cruſts *recollected* by filtre, *conſerving* a kind of callus viſible upon their former fractures;—of a ſtrong acid cruſt, which, when ſqueezed between the fingers, is reduced to *nothing*: but we are moſt delighted with the Tranſlator's peculiar felicity of diction, where he ſpeaks of ‘ three portions of liquor, *fractured;*’ and of another liquor which, it ſeems, became leſs in the ſecond diſtillation, and ſtill *more leſs* in the third, and *none* in the laſt.

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[*] See our 47th volume, Dec. 1772, page 460.

The proceſſes here attempted to be related ſeem actually to have been made, and to have been committed to writing, by *Somebody*; whoſe papers have fallen into the hands of a perſon equally ignorant of the language into which he meant to tranſlate them, and of the ſubject. The only information that we can collect from them, with any degree of certainty, with regard to the *new Swediſh acid* is, that the Author ſeems to infer from his experiments that it is only a ſingular modification of the *marine acid.*

Art. 12. *Experimental Inquiries :* Part the Second. Containing a Deſcription of the Lymphatic Syſtem in the Human Subject, and in other Animals. Illuſtrated with Plates. By William Hewſon, F. R. S. &c. 8vo. 5 s. Boards. Johnſon. 1774.

In this continuation of his curious experimental inveſtigations, the late ingenious Author, after giving a ſhort hiſtory of the diſcoveries made in the lymphatic ſyſtem, by Aſellius, Pecquet, and Rudbeck, traces thoſe veſſels, with great preciſion, in moſt parts of the human body; illuſtrating his deſcription with ſix plates, in which their courſe is minutely delineated through the trunk and the two extremities. He next relates the particulars of his own detection of the lymphatic veſſels in birds, fiſh, and amphibious animals; his accounts of which were firſt publiſhed in the 58th and 59th volumes of the Philoſophical Tranſactions, and were noticed by us in our Review of thoſe volumes.

He afterwards treats of the properties of the lymph, contained in its proper veſſels, and of that which lubricates the different cavities of the body; which laſt he ſhews to be of the ſame nature with that which flows through the lymphatics. Having obſerved that the exhalent veſſels have a remarkable power over the lymph which paſſes through them; and that *pus* is often found in the *pleura, pericardium,* and other cavities, where no ulceration is diſcernible; he thinks it is probable that *pus* itſelf is merely lymph changed in its properties, by paſſing through inflamed veſſels —But for theſe, and other pathological obſervations, which throw light on the nature, cauſes, or ſymptoms, of dropſical, cancerous, venereal, and other diſorders, in which the lymphatic ſyſtem is peculiarly concerned, we muſt refer to the work itſelf.

Art. 13. *A Vindication of the Forceps deſcribed and recommended by Dr. Leake, &c.* By a late Pupil of Dr. Leake's, 4to. 1 s. Hinton. 1774.

The nature of the ſubject renders it ſufficient for us to obſerve, with reſpect to this publication, that Dr. Leake's new *Forceps with three Blades* † is here vindicated, on mechanical and anatomical principles, againſt the cenſures of Dr. Thomas Denham; who in certain ‘ Remarks’ has treated it as an ineffectual and dangerous inſtrument.

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† See M. Review, vol. li. Auguſt 1774, p. 157.

POETICAL.

Art. 14. *The Genius of Britain*; an Ode; in Alluſion to the preſent Times. 4to. 1 s. Almon. 1775.

There is a bold ſtyle of idea and expreſſion in this little poem, unſubdued, indeed, by judgment, but animated in proportion to the dignity of the ſubject. The diſturbances in America ſeem principally to have occaſioned this publication. The author expreſſes himſelf very ſenſibly toward the concluſion:

> Be firm, but calmly firm;—maintain the rights
> That Nature gives, and freeborn manhood claims,
> Purſue the radiant track, where Virtue lights,
> And on her ſacred column grave your names.
>
> But ah, if heedleſs duty aught have err'd,
> If Freedom kindling in too fierce a blaze,
> That heaven-deſcended ſcroll hath aught impair'd,
> The thrice-dear charities of human race!
>
> O Mercy, ſtoop thou from thy golden ſkies,
> Thy charmed veil among the nations caſt,
> Wave thy ſoft wand of Pity o'er their eyes,
> And tears on either face blot out the paſt!

Art. 15. *The Genius of Ireland*; a New Year's Gift to Lord Clare, in return to his Lordſhip's to the Queen*. 4to. 1 s. Wilkie. 1775.

A dog of quality ſeldom meets with friendly treatment, if he falls in with his brethren of the village,—and a poetical Peer, if he ſtands forth as ſuch, will always be ſorely beſpattered by the Grubean race. They envy his 'ſilver pen and ſplendid eaſe,' and envy muſt bark, or burſt. This whimſical ſquib merits no farther notice.

Art. 16. *The Academic Dream*; a Poem. By a Member of the Univerſity of Cambridge. 4to. 1 s 6 d. Bew.

An *attempt* to be witty on the univerſity of Cambridge, for encouraging mathematical rather than claſſical learning.

Art. 17. *Kien Long*; a Chineſe Imperial Eclogue, tranſlated from a curious Oriental MS. and inſcribed by the Tranſlator to the Author of an *Heroic Epiſtle to Sir William Chambers, Knight.* 4to. 1 s. Almon. 1775.

A contemptible ſatire on the ****, in all the hackney'd terms! A ſcramble in the warm oven of the Heroic Epiſtle for the chance of a remaining loaf!

Art. 18. *The Drama*; a Poem. 4to. 1 s. 6 d. Williams. 1775.

This poem, which by its title ſeems to promiſe an eſſay on the drama, is rather a liſt of thoſe who repreſent the *dramatis perſonæ*, a kind of ſatire firſt deviſed by Churchill, and ſince occaſionally continued by inferior writers, who take upon themſelves the office of poetical beadles, and attempt, unempowered by any ſtatute, to give the poor actors a flagellation at the cart's tail of Theſpis. There are, however, no very ſevere laſhes, nor *ſmart ſtrokes*, from the hand of the preſent Bard, whom we ſhould judge, by ſome of his rhimes, to be a young Hibernian. As for example,

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* Review, March, Art. 30 of the *Catalogue.*

Warm'd, I may tell, as different maſks he *wears*,
We ſhake with laughter, or diſſolve in *tears*.
(Pronounce *tares.*)

Again,

This MACKLIN felt, though merit's ſterling *ſeal*,
(Pronounce *ſale*)
Long paſs'd him current in theatric *ſcale*.

And a little further,

Too high ambition might have ſoar'd for *praiſe*,
But yet 'twas mingled with a wiſh to *pleaſe*.
(Pronounce *plaiſe.*)

Many other couplets occur with a ſimilar cloſe, and they ſeem to reſult from an ear accuſtomed to the ſound of the Engliſh language, as ſpoken on the other ſide of St. George's Channel. One of the acts in the comedy of the Way of the World is tagged thus:

" Ere long you ſhall ſubſtantial proof *receive*
(Pronouuce *reſave*)
" That I'm an arrant knight—or arrant knave—

Congreve was an Iriſhman; wherefore like Sir Callaghan in the farce, and our preſent Author, though he had ſomething of the brogue, " by my ſhoul he could not *perſave* it."

Art. 19. *Ode Pindarica pro Cambriæ Vatibus, Latino Carmine reddita.* 4to. 6 d. Cambridge printed: Sold by Rivington in London. 1775.

This is an elegant and ſpirited tranſlation of Mr. Gray's celebrated ode on the deſtruction of the Welch bards, to which the Author has piouſly prefixed a Latin verſion, likewiſe, of ſome appropriated lines of the ſame poet, by way of epitaph:

Yet ſhall he mount and keep his diſtant way
Beyond the limits of a vulgar fate,
Beneath the good how far!—but far above the great!

Tu curſum fugâ ampliore tentans,
Breves mundi limites pervolas:
Magnatumque greges ſpernens ſuperbos,
Soliſque cedens (ſi cedas) bonis.

From the ode itſelf, ſo truly ſublime and lofty, but beyond the *ken* of vulgar eyes, we ſhall ſelect only, as a ſhort ſpecimen of the tranſlation, the following tender lines, with the correſpondent Latin:

Dear, loſt companions of my tuneful art,
Dear, as the light that viſits theſe ſad eyes,
Dear, as the ruddy drops that warm my heart,
Ye died amidſt your dying country's cries——
No more I weep; they do not ſleep,
On yonder cliffs, a griſly band,
I ſee them ſit, they linger yet,
Avengers of their native land:
With me in dreadful harmony they join
And weave with bloody hands the tiſſue of thy line.

Cari, muſarum comites, cari, perditi!
Luce mihi cariores, miſerando mihi!
Purpureo cariores vitæ flumine!
Periſti, gens virtutum, pereunte patria!
—— Sperno mœrorem, excutiunt ſoporem;
Rupibus triſtes video catervas;
Arma ſpirantes, reſonant morantes,
—— —— *Ultio Cambris*
Mecum, mecum acres gaudent accendere cantus,
Fata tuæ, victor, texentes ſanguine prolis.

The only circumſtance in which the Tranſlator's taſte or judgment ſeem to have failed him, is the admiſſion of Latin rhymes, in imitation of the Engliſh. That monkiſh, baſtard-kind of compoſition is juſtly exploded.

Art. 20. *Prometheus; or, the Riſe of moral Evil*; a Satire. 4to.
1 s. Wilkie. 1775.

The old idea, that different men partake of the nature and qualities of different animals. There is nothing new in the obſervations, nor any thing extraordinary in the verſification. To ſpeak mechanically, the man has put his work badly together.

Art. 21. *Adam's Tail; or, the firſt Metamorphoſis.* 4to. 1 s. 6 d.
Bell. 1774.

This heterodox Bard will needs have it that Eve was not formed of the rib, but of the tail of Adam, ſuppoſing him to have been furniſhed with one when firſt created; and that the tranſlators have miſunderſtood the paſſage in the original. This ſingular propoſition he undertakes to maintain by a variety of arguments, ſome of them not the moſt delicate; and, of courſe, we cannot enter into all the merits of the queſtion.

Although we give no ſpecimens of this droll Author's wicked waggery; yet we can be favourable enough to his talents, to wiſh he would employ them on ſubjects that may be leſs offenſive to ſerious people; or, in other words, that he would keep himſelf, where, we dare ſay, he has no objection to keep himſelf, out of the pale of the church.

Art. 22. *Particular Providence*; a poetical Eſſay. By William
Woty. 4to. 1 s. Parker, &c.

Nec luſiſſe pudet, this honeſt and well-natured Writer may ſay; and we are not diſpleaſed to ſee his little Muse aſſume a moral air, and evince a pious ſenſibility. Devotion is of an inſpiring nature, and, in her aſcent towards the ſkies, ſhe ſeems to have collected a little more than uſual ſtrength:

When ills invade, O grant me grace divine,
Strength to ſupport, or patience to reſign,
Faith on thy mercies firmly to rely,
Meekneſs to live, and fortitude to die.

But then, the flagging wing—*Terram, appetit terram*:

To thee all nations lift their ardent voice,
In thee all nations ever muſt rejoice,

Art. 23. *The Birth-Place*; *or*, *Thoughts on a Viſit made to it*; a Poem in the Manner of Dr. Young. 4to. 1 s. Buckland. 1775.

There is a low canting inſipidity in this performance, and, what is worſe, there is that air of uncharitable ſanctity which diſtinguiſhes the modern fanatics:

——— I in ſafety make my way,
And hope ere long, by ſovereign grace ſecur'd,
To reach in triumph the celeſtial ſhores;
Arriving there, though numbers of my mates
May not be found———

Surely none but a deſpicable bigot could have ſuggeſted ſuch an unmerciful and unchriſtian idea!

DRAMATIC.

Art. 24. *Edward and Eleonora*; a Tragedy; acted at the Theatre Royal in Covent-Garden; altered from James Thomſon. And new adapted to the Stage, by Thomas Hull. 8vo. 1 s. Bell. 1775.

Thomſon certainly ſuppoſed he had himſelf ſufficiently "adapted the tragedy of Edward and Eleonora to the ſtage," when the ſtate of parties, at that period, induced the Lord Chamberlain to prohibit the repreſentation. It is however, at preſent, "*new* adapted" by Mr. Hull, the reigning laureat of Covent-Garden theatre. All the pathos and poetry of the piece ſtill remain the property of Thomſon, but who can queſtion the ſuperior ſtage-excellence of the *new adapter*, when we find his proſe and verſe equally tinctured with the local dialect of the theatre? In the preface we are informed that a propoſed ſcene "was not *ſtudied*;" not implying (as an ordinary reader might conclude) the free vein of the Writer, but that the actors did not get the words by heart; a good *ſtudy* ſignifying, it ſeems, according to the jargon of the ſcenes, a good *memory*. In like manner, we are told in the prologue, in alluſion to another tragedy of Thomſon,

"Oft *on theſe boards* hath Coriolanus bled."

Now *the boards* is alſo a cant-term for *the ſtage*, and when a dramatic performance has confeſſedly pleaſed in the cloſet, it is common for the gentlemen of the ſock and buſkin to aſk, "How it will do *on the boards*?" Such phraſes demand a gloſſary; we have therefore given theſe ſhort interpretations for the benefit of Mr. Hull, as well as for the uſe of thoſe gentle Readers who wiſh to ſee, *in print*, the tragedy of Edward and Eleonora, as "new adapted." Players, like other artiſts, are apt to conſider the technical terms of their buſineſs, as the univerſal language of mankind. Shakeſpeare himſelf, who was a retainer to the theatre, ſometimes reduced his moſt lofty characters to lowly comedians. The noble Moor, inveſted with all the dignities of a Venetian commander, adopts the language of a player at a rehearſal, and ſays, "Had it been my *cue* to fight, I ſhould have known it without *a prompter*."

But as Mr. Hull's ſituation has more than once betrayed him into abſurdity and ſoleciſm, we think it but due candour and juſtice to temper theſe ſtrictures with an inſtance of one beautiful paſſage, for which we think he is indebted to his connexion with the theatre. The new ſcene *not ſtudied* contains a conference between Selim and Daraxa. Selim was the part deſtined to Mr. Barry, the pathetic tones of whoſe voice are deſervedly popular, alluding to which Daraxa, having diſſolved his anger into compaſſion, exclaims

> ——— Oh! the delightful *break*
> *Of tenderneſs* in thoſe melodious notes.

"The break of tenderneſs" very happily deſcribes the melting powers of Mr. Barry's voice, and we doubt not but all thoſe of our Readers who have been occaſionally charmed with that melody, will agree that the Writer meant a perſonal application of the paſſage in queſtion.

There is ſubjoined to this tragedy a comic tail-piece by R. Sheridan, Eſq; much unworthy, in our opinion, of the acknowledged poetical abilities of the Writer, and very, very inferior to the beautiful epilogue to his comedy of the Rivals.

Art. 25. *The Heroine of the Cave*; a Tragedy; as performed at the Theatre-Royal in Drury Lane. 8vo. 1 s. 6 d. Evans. 1775.

This tragedy, as the preface informs us, is a poſthumous piece of the late Mr. Henry Jones, author of the Earl of Eſſex, &c. left in the hands of Mr. Reddiſh, conſiſting of three acts, and called, *The Cave of Idra*; and ſince, at the inſtance of Mr. Reddiſh, new-moulded, amplified, and new-chriſtened, *The Heroine of the Cave*, by Dr. Hiffernan, author of an Eſſay on Dramatic Genius. 'In fine (ſays the preface) all the *under ground ſcenes* were compoſed by the deceaſed author, and all *the above ground*, with the prologue and epilogue, by the living.'—Alas! ſay the Reviewers, pity it is, that the living author ever "admitted *the under-ground part* on a moped audience;" and certain it is, that *all the above-ground* has not "broke thro' the enſabling uniformity" of the piece, nor ſeems calculated to preſerve *the Heroine of the Cave* from returning *under ground*, according to the will of the deceaſed. *Requieſcat in pace.*

Art. 26. *The Elements of Dramatic Criticiſm*; containing an Analyſis of the Stage, &c. By William Cooke, Eſq; of the Middle Temple. 8vo. 4 s. Kearſly. 1775.

Whoever has been at all converſant with the writings of Rapin, Brumoy, Du Bos, and the prefaces of Dryden, will derive little inſtruction or entertainment from this critical (we had almoſt ſaid *tritical)* medley of Mr. Cooke, who has at length, with 'as much care and obſervation, as an avocation from *greater purſuits* would admit,' here endeavoured to give a *wholeneſs* (as he phraſes it) to the disjointed members of criticiſm. He has not indeed left the elements of the art in a ſtate of chaos, yet they do not mix and incorporate ſo kindly as to form an harmonious compoſition. His ſeveral chapters, on the origin and component parts of the drama, abound in that kind of ſecond-hand reading and hacknied quotation, which are admirably calculated to

> Amaze th' unlearn'd, and make the learned ſmile.

Even his obſervations on ſentimental comedy are little more than an abſtract of the common-place cenſure and raillery of modern prologues and news-papers. Of the latter part of this work, 'Inſtructions for ſucceeding in the art of acting,' the Author ſpeaks with moſt diffidence; yet of that part we are diſpoſed to judge moſt favourably. He has not indeed, on any occaſion, penetrated much farther than the ſurface of his ſubject, and if his *greater purſuits* ſhould hereafter afford him leiſure for theſe trivial avocations, we would humbly repreſent to him, that although *ſentiment* may perhaps be out of place on the ſtage, yet deep reflection, guided by taſte, will always prove a powerful recommendation of *dramatic criticiſm* iſſuing from the preſs It is not a 'dictatorial air,' or empty parade of nominal learning that will inſure the critic even 'a temporary palm:' but patient inquiry, and ingenious elucidation of the ſubjects on which he treats, will give the ſureſt 'indications of real genius, and a fundamental knowledge of the art.'

MATHEMATICS.

Art. 27. *A new and general Introduction to Practical Aſtronomy:* With its Application to *Geography*, in deſcribing the Earth. *Topography* and *Hydrography*, in deſcribing Places on Land and at Sea. *Horometry*, or the Meaſurement of Time. The Trial of *Time Keepers*. The *Obliquity* of the *Ecliptic*. The *Magnetic Variation*, and Variation Charts of the *Ocean*. *Refraction* and *Parallax*. The Horizons of the *Spheroidal Earth*. *Surveying* the *Coaſts*, and correcting the *Charts*. Obſervations of *Lunar Eclipſes*, and *Jupiter's Satellites*. The Conſtruction of temporary and other Inſtruments; with Tables of the *Sun* and *Fixed Stars*, and a Variety of intereſting Copper-plates. The Whole being deſigned, as a Courſe of plain and eaſy Inſtructions and Operations, preparatory to the Diſcovery of *the Longitude*. By Samuel Dunn, Teacher of the Mathematical and Philoſophical Sciences, London. Printed for the Author, and ſold by him at No. 6, Clement's Inn. 8vo. 12 s. bound. Payne, &c.

The title-page preſents a general abſtract of the contents of this treatiſe: and our aſtronomical readers will eaſily apprehend what is to be met with under each of thoſe heads, which the author has recited. However, we would not intimate hereby, that this work is a mere compilation, or a collection of heterogeneous materials, gleaned together, for the ſake of making up a book, and only adding to the number of unintereſting and uſeleſs publications. Mr. D—— appears to be an ingenious mechanic, and induſtrious obſerver: he propoſes ſeveral improvements in aſtronomical and nautical inſtruments, already known and uſed; and he furniſhes the practical aſtronomer with many inſtructions and tables; the application of which is exemplified by original obſervations. Our Author's main deſign has been, to facilitate the diſcovery of the magnetic variation, to aſcertain the accuracy of time-keepers, and to determine, with eaſe and exactneſs, the latitudes and longitudes of places both by ſea and land. But in the proſecution of theſe principal objects, he has introduced many pertinent and uſeful remarks on other aſtronomical, geographical, and nautical ſubjects. A more minute detail of the various particulars contained in this work, would, we apprehend, be rather tedious than inſtructive: we ſhall therefore refer thoſe of our readers, who are deſirous of farther information, to the treatiſe itſelf.

Art. 28. *A Royal Road to Geometry; or, An eaſy and familiar Introduction to the Mathematics.* In Two Parts. I. Practical Geometry, with Applications, and a familiar Introduction; for the Uſe of Mechanics, &c. Alſo the Conſtruction of the Ellipſis, with ſome of its chief Properties demonſtrated. II. Elements of Geometry, abridged, containing the whole ſubſtance of Euclid's Firſt Six, the Eleventh and Twelfth Books; with ſeveral other uſeful and valuable Theorems; treated in the moſt brief, eaſy, and intelligible Manner; for the Uſe of Schools, &c. Being an Attempt to render that moſt uſeful and neceſſary Science more univerſal, and practically applicable. Interſperſed with Notes, critical, explanatory, and inſtructive, by Thomas Malton. To which is annexed, an Appendix on the Theory of Menſuration of Superficies and Solids, as deduced from the Elements. 8vo. 10 s. 6 d. Robſon, &c.

"*In fronte nulla fides:*" Were Geometry to be taught by the rule and compaſs, there are few books, which we could recommend in preference to the "*Royal Road*;" but as long as *theory* and *practice*, *demonſtration* and *illuſtration* are words, which expreſs very different ideas, we cannot think this either the ſhorteſt or the ſafeſt way, in which to conduct a pupil into the *receſſes* of Geometry. There is, however, a certain claſs of learners, to whom this Treatiſe may be of great uſe; and for them it ſeems to have been originally deſigned: we mean thoſe who only need a ſuperficial acquaintance with ſubjects of this nature; and to whom the *practice* of Geometry is of greater moment than an accurate knowledge of its *theory*. The figures are well conſtructed and engraved; and thoſe of the ſolid Geometry, eſpecially, are better deſigned for *the purpoſe of informing* the learner, than any which we have ſeen.

Art. 29. *A Diſſertation on the Geometrical Analyſis of the Ancients*; with a Collection of Theorems and Problems, without Solutions, for the Exerciſe of young Students. Printed at Canterbury, and ſold in London by Nourſe, &c. 8vo. 2 s. 6 d. 1774.

This Diſſertation contains ſeveral juſt obſervations on the pleaſure and utility of ſtudying Geometry; and the importance of ſeparating Geometry from Algebra, and accuſtoming the learner to ſtrict demonſtration. The Author ſuſpects, and not altogether without reaſon, that the reputation of the *Geometrical Analyſis* declines; and 'is willing to contribute his mite (as he modeſtly expreſſes himſelf) to revive a proper taſte for pure Geometry.' He has, with this view, ſubjoined ſixty propoſitions, ſelected from authors little known by younger ſtudents, without their demonſtration, and eighteen problems, without their conſtruction, for the exerciſe of ſuch perſons. And he informs the public, that 'letters,' (containing the ſolutions of any of the theorems or problems, which he has propoſed, or other Mathematical communications or inquiries) poſt paid, directed for P Q. to be left at Mr. *Nourſe's*, bookſeller, in the Strand, London, will be carefully tranſmitted on the firſt day of each month; and all correſpondents may expect anſwers during the courſe of that month.' The Author's plan is well calculated to promote Mathematical knowledge in general, and the ſtudy of Geometry in particular; and we heartily wiſh it ſucceſs.

NOVELS and MEMOIRS.

Art. 30. *The Capricious Father; or, The Hiſtory of Mr.* Mutable *and his Family.* 12mo. 2 Vols. 6 s. Noble. 1775.

We ſeldom have met with a novel, in the whole courſe of our labours, in which the characters of dulneſs and inſipidity have been more uniformly and perfectly ſupported, than in the preſent. The Writer's head ſeems to have been ſo fully poſſeſſed by the ſingle idea of fickleneſs and caprice, that he has not been able to find room for any other. A *capricious* father plagues, and is in his turn plagued by, his *capricious* children, who are *capricious* in love, and *capricious* in marriage: and thus one poor idea is heavily dragged through two volumes, without incident to engage the attention, ſentiment to touch the heart, or elegance of compoſition to gratify the taſte. The phraſes, *dance to a charm—ſlump'd down on her knees—gulp'd it down—I like to be angry when I chooſe it*—may ſerve as ſpecimens of the Writer's ſtyle. In ſhort, if we were to characteriſe this novel in two words, we could not do it more juſtly, than by adopting one of the Author's own phraſes, and pronouncing it—*immenſely ſilly*.

Art. 31. *The Libertine Huſband reclaimed; and Virtuous Love rewarded.* 12mo. 2 Vols. 6 s. Bew.

The writers of novels enjoy ſome advantages, which ſeldom fail of ſecuring them a favourable reception with the generality of their readers, if they acquit themſelves with any tolerable degree of propriety. Their profeſſed general deſign, to afford an amuſing relief from the burden of an idle and ſolitary hour, or to provide a ſubſtitute for converſation or cards, renders them very acceptable to thoſe, who, having but a ſlender fund of entertainment within themſelves, are obliged to depend chiefly upon others for their pleaſures. And the theme on which they conſtantly dwell, is beyond all others captivating, inchanting, inexhauſtible. What though the tale has been told a thouſand and a thouſand times; we love to hear it ſtill: every repetition of the ſweet idea fans the gentle flame that plays about the heart, and calls up the image of ſome charming Pyramus, or ſome lovely Thiſbe. Whatever defects, therefore, may be found in the characters, incidents or ſtyle of a novel, if the ſtory be tender, and tenderly told, it is ſufficient to ſecure the Author's reputation: while he has ſuch a powerful advocate in the hearts of his fair Readers, he may bid defiance to the critic's frown. On this ground the author of the preſent novel ſtands ſecure. A ſimple narrative, agreeably related, and conveying a good moral, will not want readers and admirers.

Art. 32. *Moral Tales.* Tranſlated from the French of Madame le Prince de Beaumont. 12mo. 2 Vols. 5 s. Nourſe.

Madame de Beaumont has long, and very deſervedly, enjoyed a conſiderable degree and reputation among the claſs of readers for whoſe amuſement and benefit her works are principally deſigned. She poſſeſſes a readineſs of invention, which enables her to enrich her novels with a great variety of incidents; and a delicacy of feeling which inſtructs her to exhibit them with ſuch colouring, and place them in ſuch a point of view, as ſhall intereſt the paſſions of her readers. In her characters, which are agreeably diverſified, ſhe preſerves diſtinctneſs and propriety: her ſtyle is natural and eaſy; and ſhe is particularly attentive to the moral tendency of her works. On the whole, theſe Moral Tales are, in our opinion, adapted to furniſh more entertainment, and better inſtruction to young perſons, than moſt of the modern productions of this kind. Yet, perhaps, with reſpect to ſome of her fair readers, a caution may not be wholly unneceſſary, concerning the partiality which, in the midſt of her juſt zeal for religion, ſhe ſometimes diſcovers in favour of the life of a devotee.

The Tranſlator of theſe Tales has, in a few inſtances, given them an air of vulgarity, by an injudicious choice of words, particularly by the frequent uſe of the appellation, *Miſs*, in addreſſing unmarried ladies; and by confounding the auxiliaries *would* and *ſhould*, he has ſhown, that he is not an Engliſhman.

Art. 33. *Edwin and Julia*; a Novel, in a ſeries of Letters. By a Lady. 12mo. 2 Vols. 5 s. Wilkie. 1774.

Every love-ſtricken ſwain, who has learnt to

——— *tell his tale*
Under the hawthorn in the dale;

and every melting nymph who ſighs, and ſings,

What's life without paſſion, ſweet paſſion of love!

is qualified to write a love-ſtory which ſhall paſs for a pretty novel; at leaſt, with the help of a friend, *to ſpell it, and put it together*. But to invent incidents at once natural, intereſting, and inſtructive; to exhibit characters diſtinguiſhed by peculiar traits and uniformly ſupported; to expreſs a variety of paſſions in the language proper to each; and, by the whole narrative, to fix virtuous impreſſions upon the heart of the reader, without the aid of ſententious reflections and a formal application; requires the hand of no mean artiſt. Such a hand, we think, we plainly diſcover in the novel before us. In ſupport of this opinion, it would be eaſy to give our readers the thread of the ſtory, and to make extracts from the more ſtriking parts of the work: but we chooſe rather to refer the juſtice of our deciſion in favour of this female writer, to the judgment of her readers on the peruſal of her agreeable narrative, than to leſſen the pleaſure which it will afford them, by anticipation.

Art. 34. *Mr. Bentley*; *The Rural Philoſopher*: A Tale. 12mo. 2 Vols. 6 s. Goldſmith.

In the midſt of the endleſs variety of love-ſtories which our office calls us to peruſe, it is a great relief and pleaſure to us, ſometimes to meet with a novel writer, who ventures out of the beaten track, and employs narrative and fiction, for other purpoſes than merely to cheriſh the flame, which nature is ſufficiently able to kindle and keep alive without the help of art. Soon diſcovering, that the author of the Rural Philoſopher belongs to this higher claſs of noveliſts, and obſerving from his preface, that he introduces himſelf to the world with great modeſty and diffidence, we undertook the peruſal of the work with very favourable expectations. The writer (who acknowledges himſelf "indifferent about acquiring literary fame," and declares, that he by no means expects the approbation of the learned, but truſts to the candour of his peers, and that he is prepared to ſubmit to any candid ſtrictures that may be oppoſed to his opinion:) will therefore, at leaſt, acquit us from the charge of prejudice againſt his work, if we give our judgment concerning it with our uſual freedom.

We obſerve through the whole work, a ſtrong ſenſe of the obligations of morality and religion, and a generous indignation againſt vice, which leaves us no room to doubt that the author was induced to appear in public by the moſt laudable motives. We find many juſt and ſeaſonable obſervations on men and things, that well deſerve the attention of an age, which ſeems ambitious of diſtinguiſhing itſelf by thoſe vices which are the offspring of diſſipation and luxury. We admire the picture which the Rural Philoſopher draws of his quiet retreat, and the tranquil pleaſures that bleſs his humble cottage: we liſten with ſatisfaction to his leſſons of religion, benevolence, and prudence; and we are charmed with the tenderneſs and generoſity with which the good man and his children employ their leiſure in relieving the diſtreſſes of their neighbours. We are ſorry that there is too much ground for many of the cenſures which he ſo freely paſſes on the manners of the times. But we cannot help regretting, that with juſt moral reflections, he has ſometimes formed ideas of life which ſeem incompatible with the preſent condition of human nature; and that his ſatire in ſome inſtances degenerates into acrimony, and a cynical contempt of the world.

In this light, we conſider his ſevere cenſure of the clergy, whom he accuſes of "ſacrificing ſenſe and orthodoxy, zeal and ſincerity, to elegance of language, and a poliſhed delivery, and of depoſing common ſenſe, that poetry may reign in its ſtead." The contempt which he often expreſſes for learning,—particularly, when he *inconſiſtently* enough makes his *Philoſopher* ſay, (ſpeaking of his library) *philoſophy* and ſcience find no harbour there, for alas! I have little or no reliſh for worldly wiſdom,—there are few of his readers who will not be ſo uncharitable, as to impute either to ignorance or to enthuſiaſm. To ſome ſuch cauſe, they will probably aſcribe his injudicious cenſure of the ſtudy of the ancient languages as of no other uſe, than to enable "ſchoolmen and lawyers to ſhow their pedantry, phyſicians to diſguiſe their preſcriptions, and apothecaries to ſcrawl labels upon gallypots:" and his illiberal reflection upon our great Philoſopher, when he ſays, that Newton's *Principia* has perhaps rather *informed* the world than *ſerved* it." For it is obvious to reply, in a few words, to all his objections againſt modern learning, that though virtue is the firſt it is not the only accompliſhment; that learning by improving taſte, and the ſciences by exerciſing and enlarging the underſtanding, refine and elevate human nature, extend the circle of innocent pleaſures, and contribute largely to the happineſs of individuals and of ſociety; and therefore, that to *inform* the world is to *ſerve* it.

His picture of the tables of the polite is ſurely drawn with the *ſombre pencil.* "When you are invited to the tables of the polite, expect nothing but unſocial ceremonies, unmeaning profeſſions, contemptible forms, and a ſtupid confinement of behaviour. The great art to make yourſelf agreeable, is merely to toaſt beauties you never ſaw, and great men you never heard of; to admire ſomething in the miſtreſs of the houſe, and to gratify the vanity of her daughter:

ter: you may ſay as much as you pleaſe without thinking; but, depend upon it, if you adhere to truth and propriety, you will be diſqualified altogether."

His remarks upon the education and manners of the fair ſex are unreaſonably ſevere; and he pathetically laments, that "the generality of them are not ſufficiently *political* in improving the advantages of their perſons, by the more laſting accompliſhments of the mind. Speaking of ladies in polite life, he ſays, "Can you believe, that they encourage every inſipidity of addreſs from the men; that they are ſatisfied with profeſſions without truth, delicacy without ſenſe, and politeneſs without a meaning? Can you conceive, that their converſation is altogether confined to trifles; that their education is without wiſdom, their examples without prudence, and their conduct without conſiſtency?"

On the whole, though our Author appears to us to be a zealous friend to the intereſts of virtue, we apprehend, the methods which he takes to ſerve them are not very judiciouſly choſen, or likely to be attended with much ſucceſs: for we cannot think, that ignorance is the parent of virtue, or that the way to prepare men for another world is to put them out of humour with this.

With reſpect to the Author's merit as a writer, we obſerve many traces of a lively imagination, and no inconſiderable ability in deſcribing natural objects, and delineating human characters. He has introduced into the ſtory a ſingular character in low life, with the deſign and execution of which we are much pleaſed; and we apprehend, that in this walk of writing he might employ himſelf with no inconſiderable degree of ſucceſs. But in his narrative, there are, we think, ſeveral improbabilities; ſuch as, that a young man in love with the daughter of his father's friend, ſhould conceal his paſſion till it throws him into a fever; that the lovers ſhould *both faint* on receiving the news of a ſhort ſeparation, occaſioned by an intended journey of the young man to London.—That a man, with ſuch ideas of the town as Mr. Bentley, ſhould form a deſign of ſending his own ſon, and his friend's, to reſide in it for ſome time; that a young man ſo educated and principled as young Bentley, ſhould be able, in the ſpace of *ſix months*, ſo entirely to baniſh every opinion, and every principle, imbibed in his childhood, as not only to run into all the exceſſes of the moſt debauched veterans, but become capable of perpetrating a deliberate rape, attended with many ſhocking circumſtances of barbarity; and laſtly, that the friend, to whoſe care the young adventurers were entruſted, ſhould neglect ſo long after he muſt have diſcovered an unhappy change in their manners, to ſend them back to their parents.

In the expreſſion, we have remarked ſeveral inaccuracies; and we have obſerved a greater number of material errors of the preſs, than uſually occur in two ſmall volumes: ſuch as, *he reſpectively preſſed her hand—the divine attitudes*, &c.

We ſhould not have noticed theſe defects ſo minutely, had we not diſcerned marks of underſtanding and ability, which place this writer above the vulgar walk of novel-writers, and encourage us to expect, that when he has habituated himſelf to think with greater *preciſion*, and to write more *correctly*, he will be able very agreeably to entertain the public under the character of a *philoſophical noveliſt*.

AFFAIRS of the EAST-INDIA COMPANY.

Art. 35. *Obſervations on Eaſt-India Shipping*; being a Comparative View between the Freights of 1773, and thoſe of the ſeven preceding Years: together with an Eſtimate of what may conſiſtently be ſaved on that Head in future. Framed from an Examination into the preſent Coſt of Ships of different ſizes; their Expence during a common Voyage; and what Quantity of Goods they are capable of ſtowing from the ſeveral Settlements. 8vo. 1 s. 6 d. Nourſe. 1774.

This ſubject has been much agitated before, particularly by Sir Richard Hotham; ſee Review, vols. xlviii. and l. The preſent obſervations tend to ſhow that Sir Richard Hotham's *tender*, and *plan* for conducting the ſhipping, would, conſidering all circumſtances, eventually be diſadvantageous. The utmoſt we, who are not uſed to review the holds of Eaſt-Indiamen, can pretend to ſay, is, that the Writer appears to examine and ſtate all particulars, *outward* and *homeward*, very minutely: the court of directors and Sir Richard Hotham, who are much more proper judges than any at our board, muſt determine whether they are accurately and fairly repreſented.

POLITICAL.

Art. 36. *Conſiderations of the great Mr. Locke*, on raiſing the Value of Money, in order to prove the Legiſlative Wiſdom and Expediency of the late Gold Act, (though it is only the Revival of the old one in Mr. Locke's Time) by which our current Money was ordered to paſs by Weight, &c. To which are added Introductory Obſervations, illuſtrating the Nature and Expediency of the Act. Alſo the different Gold and Silver Coins, of the different States of Europe, &c. By John Wood. 8vo. 1 s. 6 d. Exeter printed, ſold by Law, in London.

The ſaving of room was a ſufficient motive to leſſen the very tedious amplification of the above title page; eſpecially as the pamphlet has no great claim to attention beyond the republication of Mr. Locke's thoughts on coin. It is remarkable that the editor's *Introductory Obſervations* are placed *laſt*, and lead to nothing: in ſhort they contain very little more than long, laboured illuſtrations of an obvious truth, that clipping of coin produces a ſcarcity of money. So far as the ſpecies of fraud extends, the weight is certainly diminiſhed, the value depreciated, and the aggregate amount of ſtandard coin reduced; which are poſitions too plain to require much explanation.

RELIGIOUS and CONTROVERSIAL.

Art. 37. *Human Authority, in Matters of Faith, repugnant to Chriſtianity:* Illuſtrated in two Diſcourſes on Matth. xxiii. 8. With a prefatory Addreſs, explaining the particular Occaſion of offering them to the Public. By the Author of an *Eſſay on the Juſtice of God*[*]. 8vo. 1 s. 6 d. Johnſon. 1774.

One great reaſon for this publication is aſſigned by the Author, in the following terms: 'Theſe diſcourſes gave great and almoſt univerſal offence to a certain ſociety of diſſenters, who would be thought to be poſſeſſed of liberal, candid, and enlarged principles: they abuſed the Author as a flaming incendiary, who meant to offer them an outrageous inſult, and to excite them to wage inceſſant war with the church; and they boaſted with a peculiar ſelf-ſatisfaction, how generally the laugh circulated among them, while the diſcourſes were delivering. They muſt ſurely be delighted, then, to receive from the preſs the ſubject of ſo much pleaſantry, as their memories are poſſibly not ſo perfect, but that ſome ſentiments which they eagerly endeavour to recollect, may have eſcaped them, and as they would no doubt fondly retain the particular obnoxious paſſages which ſo highly diſguſted them; that they may indulge their good humour on them afreſh, and likewiſe edify others by their remarks; he is willing therefore to gratify them to the full, and to give them the beſt opportunity they can wiſh for of throwing confuſion on his whole ſcheme. He is willing at any rate, for more reaſons than one, that they ſhould reconſider the matter, particularly, as perſons often find fault with a ſpeaker, only becauſe they miſapprehend him, this publication may be of ſome uſe to prevent a miſrepreſentation of things, as it will impower thoſe, who did not hear it, to criticiſe on it as preciſely and judiciouſly as thoſe who did.'

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[*] See Rev. vol. xlix. p. 511.

We can only expreſs our concern that ſuch mutual diſguſt ſhould have ariſen between a chriſtian preacher and his hearers, and that the difference was not accommodated without an appeal to the public. The diſcourſes are ſenſible, and contain ſuch truths as have been repeatedly publiſhed on the ſubject of religious liberty; delivered with freedom and boldneſs. The Author informs us, that the very perſons, who expreſſed ſo warm an indignation at them, acknowledged, at the ſame time, ' that every aſſertion contained in them was true.' Perhaps there might have been ſomething unſeaſonable as to time, or place, or ſomewhat *peculiar* in the preacher's manner, when theſe diſcourſes were delivered, of which we cannot be judges; we ſhall, therefore, only obſerve that the Author appears to be a zealous friend to the rights of private judgment, in all matters of faith and conſcience; and not a contemptible writer.

Art. 38. *The Nature of Religious Zeal*, in two Diſcourſes, the Subſtance of which was delivered at the Viſitation of the Worſhipful Pulter Forreſter, D.D. Archdeacon of Bucks, at Newport Pagnell. April 27, 1774. By J. Briggs, A.M. Rector of Calverton, Bucks. 8vo. 1s. Payne. 1775.

This Writer's account of religious zeal appears to be a very judicious one. The following ſhort extract will, we doubt not, be acceptable to our readers:

' In matters of mere ſpeculation and opinion; in things either doubtful or indifferent, and about which both good and wiſe men may differ, in their ſentiments, without injury to religion, unleſs it be by the want of candour in their diſputes, it takes but a very ſmall part. —It does not think itſelf juſtified in *lying* for the *truth*, nor in the commiſſion of any evil, not even for the ſake of any good. It is ſolicitous that men ſhould entertain true notions of God, and of their relation to, and dependence on him, of their duty, and the means of conciliating his favour; but it is, if poſſible, more ſolicitous that this knowledge ſhould produce its proper effects on their lives and converſations. It can unite the greateſt deteſtation of ſin, with the moſt unfeigned charity to the ſinner, the moſt ſovereign contempt for diſingenuous ſophiſtry in the perverſion of truth, with undiſſembled good-will for the perſons of thoſe who are guilty of it. It does not confine God's mercies to a ſect, or country, reprobating at the ſame time, all thoſe who are not included within its own narrow circle; but looking on mankind at large, as common children of one common parent, " who made of one blood all the nations of men;" it embraces them with the affection of brethren; reverencing virtue and ſincere piety wherever found; making all proper allowances for natural and unavoidable error; and ſevere only to wilful blindneſs, or obſtinate and aſſuming wickedneſs, and to the doctrines that encourage and promote them. It accommodates itſelf with chriſtian prudence to times and ſeaſons; to the errors, the paſſions, the faults and infirmities of mankind; winning them to a love for truth by every virtuous art, and becoming, with the apoſtle, "all things to all men, that it may by all means ſave ſome." It knows how to combat the errors of ignorance, with tenderneſs; the prejudices of education without rage; and the contradiction of infidels that " will not receive our Saviour, without calling down fire from heaven " or kindling it on earth, to conſume them. It is a genial, vital heat, a mild and heavenly flame, a fire that enlightens, warms, and burns not. It is equally remote from that fever of the mind, which breaks out in delirious acts of violence, cruelty, and rage in the cauſe of religion; and that lethargy which makes men inſenſible, and dead to its intereſts.'

Mr. Briggs has attacked, and, we think, refuted ſome propoſitions advanced by Mr. Hume. We cannot but regard this Writer as an able defender of chriſtianity, againſt the attacks of its worſt enemies: his arguments are ſolid, and his manner is ſpirited and agreeable.

Art. 39. *Scripture Leſſons on the Feſtivals and Faſts*, &c. Being a familiar Introduction to the Syſtematical Truths of Chriſtianity: wherein Children and ignorant Perſons are taught, by comparing the holy Scriptures, not only to underſtand their Meaning, but alſo to give a rational Account of their Faith. By an orthodox Member of the Church of England. 4to. 3 s. 6d. ſewed. Beecroft. 1774.

Since the religious obſervation of certain times and days, beſide that *one* day which is univerſally held ſacred in the chriſtian world, is eſteemed by many an eſſential duty, it is requiſite that they ſhould be acquainted with the meaning of ſuch obſervances, and be directed to apply them to valuable purpoſes: this Writer's attempt is therefore ſo far laudable, and his publication if attended to, is very likely to be uſeful. His ſcripture leſſons are illuſtrated in a catechetical form, and accompanied with ſuitable prayers; and a variety of hymns, which latter are principally collected from Dr. Watts.

We do not wiſh to derogate from the merit of this Author's performance, which we think is adapted to be really ſerviceable, eſpecially, as his title-page expreſſes it, to children and ignorant perſons, but we cannot avoid obſerving that he might, with propriety, have added one chapter, to inform his pupils that, though the particular obſervation of theſe days is directed by the eſtabliſhment, we have yet no *ſcripture* warrant for it; that there is great danger of its degenerating into ſuperſtition; and that the ſubjects here commemorated ſhould be, in ſome meaſure, at all times regarded by chriſtians, for which purpoſe our thoughts are more immediately directed to them on every firſt day of the week.

Art. 40. *Sermons* on Primitive Chriſtianity, Church Fellowſhip, &c. By Charles Caſe, M. A. 12mo. 3 s. 6 d. Johnſon. 1774.

We have peruſed theſe diſcourſes with ſatisfaction. They are not remarkable for ornaments of ſtyle, or flights of imagination: but they are plain, practical, ſenſible, and uſeful. They manifeſt a becoming candour of ſpirit, with a due regard to the rights of conſcience and ſcripture, in oppoſition to all articles, creeds, human inventions and impoſitions. At the ſame time a paſſage now and then intimates that the Writer is rather in that ſcheme of principles which is called calviniſtical. But as to this, every man, has a right to form his own judgment, and to declare his ſentiments, while he aims not to make his own explications eſſential to ſalvation.

Art. 41. *A ſhort Defence of the Doctrine of Atonement for Sin by the Death of Chriſt.* With Remarks on ſome late Publications on that Subject. 8vo. 1 s. 6 d. Leeds, printed. London, ſold by White, &c. 1774.

Some tracts publiſhed by Dr. Prieſtley, and Mr. Graham, have given riſe to theſe remarks, &c. which diſcover both candour and good ſenſe.

Art. 42. *The good Samaritan*; and Pilate's Queſtion, *What is truth?* Anſwered. In two Diſcourſes; the Subſtance of which was preached, in the Pariſh Church of Berwick upon Tweed, Aug. 29, 1773. By Robert Sandwich, Curate of Lucker in Northumberland, 8vo. 1 s. Berwick, printed. London, ſold by Matthews. 1774.

The Writer of theſe diſcourſes explains the excellent parable of the good Samaritan, as if it was originally intended to deſcribe the conduct of Chriſt towards ſinners; what authority he has for his interpretation we are not told. WE muſt, however, ſay, for Mr. Sandwich, that he is a conſiſtent miniſter of the church of England, to the articles of which he appears ſtrictly and literally to conform. In his ſearch after truth, which is the ſubject of the ſecond diſcourſe, he begins with ſaying, 'I ſhall arm myſelf with a two-fold weapon; with the *bible* in one hand, and the *articles* and *homilies* of the *church of England* in the other.' Thus accoutred who ſhall dare to attack our champion? The bible we readily agree ought to be the grand object with every chriſtian miniſter; but as to the articles and homilies of *our*, or of *any* church, they are ſolely the compoſition of men, liable to prejudice and error, and may therefore advance propoſitions which the bible will by no means ſupport.

We will do Mr. Sandwich the farther juſtice to ſay that he writes like a man who heartily deſires to be uſeful, and if real good is done, all benevolent perſons will rejoice by whatever means it is effected.

Art. 43. *The Myſtery of God and Man*:—wherein is fully diſcovered the Cauſe of all Strife and Controverſy: and the Ground of univerſal Harmony clearly pointed out. In Form of a Letter to a Clergyman. 8vo. 2 s. Lewis. 1774.

Books of this kind, it is to be imagined, obtain a ſale, becauſe they are ſo frequently publiſhed: yet we ſhould ſuppoſe that myſticiſm and religious conceits are not the prevailing taſte of the preſent age. The Writer of this pamphlet ſeems to be a Behmeniſt,—a myſtic whoſe meaning few perſons will fully enter: while he ſeems to allow the uſe of the word Trinity, he utterly rejects and condemns the notion of a plurality of perſons in deity; and ſeverely cenſures ſome calviniſtic doctrines, the abettors of which he ſpeaks of as *builders of Babel.*

Having mentioned what he calls the fundamental doctrines of the preſent church, he draws the concluſion, ‘ that at beſt all its divinity is but darkneſs, uncertainty, claſhing, oppoſing, contradicting, groping, ſtumbling, falling; ſtrife, contention, clamour, perplexity, and confuſion being founded on falſity; ſo that here is no ſtay, no center, no point fixed, nothing ſtable, nothing certain, no ſolid foundation.’

This ſhort paſſage will not greatly prejudice our readers in favour of this Author; who, while he would remove what appears offenſive and objectionable in other ſyſtems, himſelf bewilders us with allegorizing the ſcripture, and talking of the profound abyſs, the darkneſs, the fire, the light, and other terms to which he may poſſibly have affixed ſome kind of ideas.

Art. 44. *The Millenium*: or, a Diſſertation on the moſt proſperous State of the Church of Chriſt here on Earth for a thouſand Years. By Joſeph Greenhill, M. A. Rector of Eaſt-Horſley, and Eaſt-Clandon in Surry. 8vo. 1 s. E. Johnſon. 1774.

This diſcourſe was firſt publiſhed in 1771, and juſt noticed in our liſt of ſingle ſermons, but it has now reached a fifth edition, and is increaſed in bulk to a twelve-penny pamphlet. It ſeems therefore to require a more particular attention, eſpecially as it relates to a publication, that appeared ſometime ago under the title of ΤΑ ΧΙΛΙΑ ΕΤΗ, of which an account has already been given [*].

Mr. Greenhill complains of the anonymous Author of this laſt mentioned treatiſe, for having ‘ accuſed him as wavering and wanting in all reſolution, and conſidered what he has written on the Millenium, as unworthy of any notice.’ We muſt for ourſelves acknowledge that we have not obſerved any thing in the anonymous pamphlet, with which Mr. G. appears ſo much diſguſted, that could give him any juſt cauſe of offence. As to his tract, we wiſh we could ſay more in its favour than that we apprehend the Writer to be a pious, well-meaning man: his performance might with greater juſtice have been intitled an *harangue* than a *diſſertation.* We do not find any careful examination of paſſages of ſcripture ſuitable to the ſubject, or pertinent and judicious remarks that might tend to convince us of the truth of any propoſed explication, but general, deſultory reflections, ſome of which ſeem to have but little connection with his profeſſed deſigh. It may not be very eaſy, perhaps, for a common reader after having peruſed the tract, to ſay, what is Mr. Greenhill's opinion of the Millenium, as it is not directly and poſitively ſtated by the rambling Author,—who ſeems to ſuppoſe that it is already paſt, though ſuch of his readers who are in different ſentiments will hardly be brought over to his ſide of the queſtion by what he has advanced, which indeed has but little ſemblance of reaſon and argument.

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[*] Vid. Monthly Review for October 1772, p. 329.

Art. 45. *A Paraphraſe on the general Epiſtle of St. James:* being a clear Diſplay of Divine Truth and Religious Error. Addreſſed to the Candid and Diſpaſſionate. By Cornelius Murdin, ſometime Fellow of Sidney Suſſex College, Cambridge. 8vo. 1 s. Lewis, &c. 1774.

In our judgment of books and authors, we would wiſh to be claſſed among the *candid and diſpaſſionate*: but when we have exerciſed all poſſible candour, we cannot from a regard to truth, ſpeak highly of this Writer as a paraphraſt: that he is a man of piety, and has good intentions, we are very ready to allow; but he appears to us to be one of thoſe divines who diſcover that meaning in the books of ſcripture, which prejudice and partiality may lead them to wiſh for, and are conſequently inclined to an interpretation widely different from the real meaning of the *text*. Thus Mr. Murdin having perſuaded himſelf that it muſt be the ſcope and deſign of St. James's epiſtle to inſiſt on and recommend the righteouſneſs of Chriſt, he paraphraſes accordingly; but every common reader may ſee, that by means of ſuch liberty as is here taken, the apoſtle might be made to ſpeak on any other religious and moral topic, if not almoſt on any kind of ſubject whatever. As an inſtance of this, let the reader attend to the following ſpecimen from the firſt chapter; ver. 13. ‘ Let no man ſay, that when he is tempted to think, that his *bettermoſt* kind of doings are thoſe which make up his *fitneſs* and *preparation* for *heaven*; that *this* muſt be from God, becauſe it relates to thoſe *virtuous changes* and *alterations* which may be in us; for God cannot be tempted or impoſed on, with that *mixture* of evil that is in us, neither tempteth he any man in ſuch a way as this. ver. 14. But every man is tempted, when he is drawn away by his own deſires, to be the *holy*, *righteous*, *ſpotleſs* character, independent of what he is in Chriſt, and ſo enticed to think *meanly* of *him*, in compariſon of having a *name* and *eſtimation* to live by among men.’

Not to take notice of the inaccuracy or obſcurity of our Author's ſtyle; for ought we ſee, it might not be very difficult for a perſon, according to this method, to diſcover or think he diſcovers the peculiar doctrines of chriſtianity in *Cicero's Orations*, or *Xenophon's Memorabilia.*

MISCELLANEOUS.

Art. 46. *Eſſays in Proſe and Verſe*, partly collected, and partly original. For the improvement of younger Minds. 12mo. 1 s. 6 d. Buckland, &c.

This little collection of pious and moral poems, and eſſays, is well adapted to engage the attention of ‘ younger minds,’ as the compiler expreſſes it; and may ſerve to form them to proper views and diſpoſitions.

Art. 47. *Revolvit cor meum:* The common Engliſh Tranſlation of the Forty-fifth Pſalm, carefully *corrected* according to the true *Meaning* of the Hebrew Original, with a Paraphraſe and Notes: Whereunto is *prefixed* ſome *Account* of the Pariſh of Eccleſton, near Cheſter; an Eſſay towards a *new* and *compendious* Method of Typography. By Thomas Crane, Second Grammar-Maſter of the King's School in Cheſter. 8vo. 1 s. Sold by the Bookſellers in London. 1774.

Mr. Crane here preſents us with an odd, incoherent publication; a tranſlation of a Pſalm, and an account of a pariſh in Cheſhire: we are told, however, that the latter was prefixed to the former, becauſe that was too ſhort for a publication *ſingly.* The account of Eccleſton contains 'the monumental inſcriptions, with their peculiarities; the ſubſtance of the Latin inſcriptions, with additional matters; and a ſuccinct narrative of the whole pariſh, with an etymology of local names.' Mr. Crane apprehends, that by his method an account of many pariſhes may be comprehended in a ſmall volume.

The 45th Pſalm this Author wholly explains, as referring to king Solomon and his Queen, excepting the 6th and 7th verſes, which he ſuppoſes to be an apoſtrophe to the Meſſiah.

Art. 48. *Letters from Yorick to Eliza.* 12mo. 2 s. Evans. 1775.

From the anonymous Editor's Preface it appears, that theſe authentic letters of the late admirable Mr. Sterne were written to Mrs. Elizabeth Draper, wife of Daniel Draper, Eſq; of Bombay; that ſhe, though born an Eaſt-Indian, finding her native climate unfavourable to the delicacy of her conſtitution, was obliged to come to England for the recovery of her health; that accidentally becoming acquainted with Mr. Sterne, he 'diſcovered in her a mind ſo congenial with his own, ſo enlightened, ſo refined, and ſo tender,' that a 'mutual attraction preſently joined them in the cloſeſt union that purity could poſſibly admit of;' that he 'loved her as a friend, and prided in her as his pupil;' that 'all her concerns became his;—her health, her circumſtances, her reputation, her children were his:' while, on the other hand, (as the Editor expreſſes it) 'his *fortune,* his *time,* his *country* were at her diſpoſal, ſo far as the ſacrifice of all, or any of theſe might, in his opinion, contribute to her real happineſs.'

If it be aſked, whether the glowing heat of Mr. Sterne's affection never tranſported him beyond the limits of pure *platoniſm,* the publiſher ſays, 'he will not take upon him abſolutely to deny it;' but this, if it were ſo, he thinks, would be 'ſo far from leaving any ſtain upon that gentleman's memory, that it, perhaps, includes his faireſt encomium: ſince, to cheriſh the ſeeds of piety, and chaſtity, in a heart which the paſſions are intereſted to corrupt, muſt be allowed to be the nobleſt effort of a ſoul fraught and fortified with the juſteſt ſentiments of religion and virtue.'

Notwithſtanding the warmth of ſome expreſſions in ſeveral of theſe letters, we are inclined to believe, with the Editor, that nothing in-

confiſtent

conſiſtent with the principles of *pure platoniſm* occurred, in the courſe of Mr. Sterne's correſpondence with this Lady. Indeed, after the following pathetic aſſeveration, in one of his fondeſt epiſtles, it were ungenerous to ſuſpect him of harbouring any diſhonourable intention!—'May poverty, diſtreſs, anguiſh, and ſhame be my portion, if ever I give thee reaſon to repent the knowledge of me!—I would not miſlead thee, Eliza; I would not injure thee in the opinion of a ſingle individual, for the richeſt crown the proudeſt monarch wears.'—And he ſtrengthens theſe profeſſions by a declaration that they are made 'in the preſence of a juſt God;'—adding, 'I pray to him that ſo it may ſpeed with me, as I deal candidly and honourably with thee.'

As to the Letters themſelves, there is not a great deal in them; but they are Sterne's; and every thing from his pen will be precious in the eyes of his numerous admirers. They appear to have been the genuine effuſions of a moſt lively and tender attachment to a virtuous and amiable woman, whom (with a very ſmall exception, indeed) he deemed the beſt *female* character within the circle of his acquaintance.

Art. 49. *A ſhort Tour* in the Midland Counties of England; performed in the Summer of 1772; together with an Account of a ſimilar Excurſion, undertaken September 1774. 8vo. 1 s. 6 d. Bew. 1775.

Although the Author of theſe Tours is not a Banks, a Pennant, or a Johnſon, he is by no means an unobſerving, or an unintelligent traveller. He deſcribes, in a plain unaffected ſtyle, whatever occurred to his notice in the counties of Herts, Lincoln, Derby, Nottingham, Northampton, Oxford, &c. and his remarks may be conſidered as forming not an improper ſupplement to Mr. Young's Tour through the ſame parts of the kingdom.

Art. 50. *Theatrical Amuſements*; or the Diverſions of the Green-Room, &c. 12mo 1 s. Witts.

A paltry jeſt book, vamped with a new title.

Art. 51. *An Appeal to the Jockey Club*; or a true Narrative of the late Affair between Mr. Fitzgerald and Mr. Walker. By George Robert Fitzgerald, Eſq; 8vo. 1 s. Parker, &c. 1775.

CASE, *as ſtated by* F.

W. owes F. 3000l. [we ſuppoſe on a gaming account] and pleading bankruptcy, requeſts F.'s acquieſcence in a ſmall *compoſition*, in common with the reſt of his creditors. F. complies; but, afterward, finding reaſon to believe, that W. had impoſed on him, by a baſe miſrepreſentation of his circumſtances, he gives him a public *caning*, at Aſcot races. Some days after a duel enſues; and F. aſſerts, that his antagoniſt [*providentially*] eſcaped unhurt by the means of *paper armour* under his clothes, which repelled a well-aimed bullet that hit him on the arm. In brief, F. ſtill purſues his evaſive opponent, who, 'day after day, week after week, and month after month,' plays at hide and ſeek with him. In the mean time, our appellant ſubmits the propriety of his conduct to the arbitration of the gentlemen of the Jockey Club; whoſe deciſions, as a *court of honour*, we are to ſuppoſe, no man of honour will have reaſon to impeach.

Art. 52. *An Anſwer to Mr. Fitzgerald's Appeal.* By Thomas Walker, Eſq; 8vo. 1 s. Kearſley.

Mr. W. explains ſome circumſtances, (particularly with regard to the nature of Mr. F.'s pecuniary demand upon him) which are neceſſary to be truly known, before a juſt and deciſive judgment can be formed of the real merits of the diſpute between the contending parties. The appellant is here charged with ſome very conſiderable miſrepreſentations. Mr. W.'s *Anſwer* is written with leſs appearance of *authorſhip* than the *Appeal*, but with the ſame becoming deference to the *court of honour* before which the cauſe has been brought; and it is probable that the peruſal of it will give the public a better opinion of him, than that which might have been collected from reading Mr. F.'s performance alone, and uncontroverted. As to the ſtory of the *paper armour*, Mr. W. has noticed it only by a ſmile of contempt.

Art. 53. *The Reply* to Thomas Walker, Eſq; *Ci-devant*, Cornet in Burgoyne's Light Dragoons. By George Robert Fitzgerald, Eſq; 8vo. 1 s. Parker. &c.

Hey! Hey! where are we now? Here we have the *lie direct*, *accompliſhed villain*, *paper'd coward*, and *blaſted cheat*, with many other compliments of the true St. Giles's breed. Yet is not Mr. F.'s pamphlet ill-written. There is in it ſpirit, and even pleaſantry; and, on the whole, he ſeems to have, by far, the beſt end of the argument.—But, after all, what have the public to do with the quarrels of turf men and gameſters? Let them cut each other's throats as they pleaſe, without interruption; and the more the better, that ſociety may get rid of them.

Art. 54. *A Letter* to Dr. Samuel Johnſon, on his Journey to the Weſtern Iſles. By Andrew Henderſon, Author of the Life of the late Duke of Cumberland. 8vo. 1 s. Millan, &c.

The Frog contending with the Ox.

Art. 55. *The Borough Broker*; or Nobleman Trick'd. Being a Detail of Facts, &c. By a Lady. 8vo. 1 s. Williams. 1774.

Whether this is really a piece of ſecret hiſtory, or a catch-penny fiction, we pretend not to determine. The ſtory relates that a lord V. was cheated of 300 l. by one J. R. who is repreſented as a common ſharper; and, at that time, pretended he had a power to ſell the repreſentation of Hindon. This borough, which has ſo lately had the *ill luck* to be expoſed to ſhame, for no uncommon kind of traffic, perhaps appeared the fitteſt to engage attention; but whether the tale be true or falſe, it is ſo ill told, that it is ſcarce worth reading.

Art. 56. *Principles of Politeneſs*, and of knowing the World; by the late Lord Cheſterfield, methodiſed and digeſted, &c. By the Rev. Dr. John Truſler. 8vo. 2 s. 6 d. Bell, &c. 1775.

Lord Cheſterfield's celebrated letters to his ſon, undoubtedly contain a great number of precepts, againſt the *morality* of which, no juſt exceptions can be brought. A ſelection of theſe was an obvious thought; and Dr. Truſler has done all that was requiſite in digeſting them ſyſtematically, by a proper arrangement under diſtinct heads, as *modeſty*, *genteel carriage*, *choice of company*, *employment of time*,—*dignity of manners*, &c. &c.

Art. 57. *Principles of Politeneſs*, and of knowing the World. Part II. Addreſſed to young Ladies. By the Rev. Dr. John Truſler. 8vo. 1 s. 6 d. Bell. 1775.

A proper companion to the foregoing Article. It is collected from the moſt reſpectable writers; and treats the ſubject under the three general heads of MODESTY, LOVE, and MARRIAGE, and Female CONDUCT in GENERAL; theſe being ſubdivided into a great number of diſtinct branches: all of which are judiciouſly treated.

Art. 58. *A Sunday's Ramble*; or, Modern Sabbath-Day's Journey in and about the Cities of London and Weſtminſter. Deſcribing, *in an agreeable manner*, the various intereſting Scenes to be met with, &c. the whole illuſtrated with a great variety of Original Characters, Anecdotes, Memoirs, &c. 12mo. 1 s. Bew.

We have had ſeveral books on plans ſimilar to this, which have been called *ſpies*, *trips*, &c. And they have been the more frivolous, as their Authors pretended to wit or waggery. This *Ramble* takes a ſober, reflecting, and moral turn; and is ſo far tolerable, at leaſt. The writer appears to have really viſited the ſcenes he deſcribes; but not all in one day, as he ſets forth,—unleſs he borrowed the giant's ſeven-league boots: and had there been a greater variety of deſcription, and fewer ſtories, characters, &c. (none of which are very intereſting, or important) his performance would, in our opinion, have been more generally acceptable to thoſe readers for whoſe amuſement and information he intended it.

Art. 59. *Hotch Potch*, containing a Conclamation of Original Pieces, a higgledy piggledy of Controverſies and Opinions on various Subjects.—Morſels of Hiſtory, Phyſiology, fragments of Art, portions of Humour, goblets of Ratiocination, crumbs of Comfort, piece-meals of Oeconomy, &c. By Thomas Medley, Eſq; Vice-Preſident of Bollimong College, Doctor of Gallimafry, Utopian Profeſſor of Oddities, and Fellow of Civil Society. 12mo. Vol. I. 2 s. 6 d. bound. Nicoll. 1774.

Humorous, witty, and pleaſant; and the Reviewer is truly obliged to the learned and ingenious preſident of Bollimong College, for the comfortable nap which the peruſal of his 'ſalmagunda of lucubrations' hath procured him.

Art. 60. *The Southampton Guide*; *or*, The Ancient and Preſent State of that Town.—Alſo the Iſle of Wight, &c. &c. 12mo. 1 s. Beecroft, &c. 1774.

Uſeful, particularly to thoſe who viſit the pleaſant town of Southampton, in the ſummer-ſeaſon.

SCHOOL BOOK.

Art. 61. *Græcæ Grammaticæ Rudimenta, Ordine novo, ac faciliori Ratione, tradita, ex Opera* Georgii Gulielmi Lemon. *Αρχιδιδασκαλου Regiæ Scholæ Norvicenſis.* The Rudiments of Greek Grammar, &c. by George William Lemon, Head Maſter of the King's School, Norwich. 12mo. 2 s. 6 d. Nourſe. 1774.

Notwithſtanding what we have occaſionally ſaid in commendation of ſeveral publications of this kind, there is one obvious inconvenience attending a variety of Greek and Latin Grammars, which is, that when the half-grounded pupil changes his maſter, a circumſtance that many contingencies muſt occaſion, he finds his new preceptor with a different grammar in his hands, and has the mortification to be thrown back to the entrance of thoſe thorny paths, through which he had paſſed with ſo much time and toil.—This renders it a moſt deſirable, and a moſt expedient thing, to have but one national grammar of the dead languages taught in all ſchools. The Tyro might then paſs from ſchool to ſchool without ſuch an intolerable loſs of time and labour.

The Author of this Grammar profeſſes to have made ſome alteration in the order of the declenſions, and the tenſes, &c. but we are ſatisfied that every attempt of this nature, is only adding to that great and general inconvenience we have mentioned.

SERMONS.

I. *On the Nature of Subſcription to Articles of Religion*, preached before the Rev. John Law, A M. Archdeacon of Rocheſter; at his Viſitation held at Bromley, June 7th, 1774. By Andrew Burnaby, A. M. Vicar of Greenwich. 8vo. 1 s. Payne.

This Writer has not given us a direct and explicit definition of religion. We wiſh he had done ſo, becauſe there appears to us rather an obſcurity and perplexity in what he ſays concerning it, in one part of his diſcourſe. We apprehend religion is a perſonal thing, conſiſting in a certain temper of mind, which influences our practice; and this temper is to be expreſſed, aſſiſted and improved by an attendance on the inſtitutions of public worſhip: but we cannot conſider it, according to Mr. Burnaby's account, 'as a ſyſtem of truths,' or 'a collection of rules,' ſince theſe truths and rules a man may receive and acknowledge, who is utterly deſtitute of real religion. We would not be thought to cavil; but we cannot avoid offering ſome objection to what he ſays on this ſubject. In other reſpects we conſider his ſermon as an ingenious and candid performance. It pleads for aſſent and ſubſcription to articles, but it pleads for it with moderation, and argues that it implies nothing more than 'general belief of and acquieſcence in them; a firm perſuaſion that they contain nothing eſſentially or fundamentally wrong; and an undiſſembled and ſincere preference of them to the articles of any other church or communion.'

In the concluſion of his ſermon our Author obſerves, 'the preſent diſſenſions among us concerning the articles, require, I think, a different mode of conduct, *from what has been yet adopted*, if we ſeriouſly wiſh to adjuſt and accommodate them.—No method ſeems to remain, but, reaſonable allowance on one ſide, and reaſonable compliance on the other: and this I think not only juſtifiable, but required by the principles I have endeavoured to lay down and explain.——If I know my own heart, I am neither inſincere in the cauſe of religion, nor indifferent to that of liberty. I truly believe and revere the religion of Chriſt, as it is revealed in the goſpel; and as truly believe it to be profeſſed in greater purity and perfection in the church of England, than in any other church. On the other hand, I think every one has a right, an unalienable right, to liberty of opinion; and that no church can require ſuch implicit belief and aſſent to its injunctions and articles, as muſt neceſſarily ſubvert this liberty:——general belief and approbation with acquieſcence and conformity is all that either is, or can be, required. It is all that the church has a right to require:——I will farther add;—all that the ſpirit of her acts or injunctions ſeem to require.'

We do not recollect that any method for adjuſting the diſſenſions about articles *has been adopted* by our governors; they appear to us to think it a matter not worthy of attention.

II. St. *Chryſoſtom*'s Second and Third Sermons, in honour of *Good Friday and Eaſter-day*; tranſlated from the Greek, and never before in our Language. By the Rev. William Scott, M. A. Price 6 d. each. Crowder.

III. *Free will and Merit fairly examined*, or Men not their own Saviours.—At St. Ann's, Black Fryars, May 25, 1774. By the Rev. Auguſtus Toplady. 6 d. Mathews.

IV. *Good News from Heaven*; or, the Goſpel a Joyful Sound.—At the Lock Chapel, near Hyde Park Corner, June 19, 1774. By the Rev. Auguſtus Toplady. 6 d. Mathews.

⁂ *The reſt of the Sermons in our next.*

CORRESPONDENCE.

OUR ingenious Correſpondent, who ſubſcribes himſelf N. from *Amſterdam*, ſeems at a loſs to apprehend, how the ſuppoſition, 'that the earth is an *heterogeneous* globe,' makes any difference in the eſtimate of the proportion between the polar and the equatorial forces, and between the lengths of the polar and equatorial diameters. In an *homogeneous* earth, or an earth of uniform denſity, he well knows, that the forces of gravity are reciprocally as the diſtances from the center; i. e. the gravity at the equator is leſs than that at the pole, in the proportion of the diſtance of the pole from the center to the ſemidiameter of the equator, or, according to the Newtonian calculation, as 229 to 230. But if we ſuppoſe an accumulation of matter at the center, or that the parts encompaſſing the center are more denſe than any other, Sir *I. Newton* has demonſtrated, (vide Principia Mathematica Phil. Prop. 76. Lib. I.) that the gravity will be very nearly in the reciprocal proportion of the ſquares of the diſtances: admitting, therefore, this ſuppoſition, or that the earth is *thus heterogeneous*, the force of gravity at the equator will be to that at the pole, (ſo far as this accumulation of the matter is concerned in the queſtion) in the reciprocal proportion of the ſquares of the diſtance; i. e. as $\overline{229}|^2$ to $\overline{230}|^2$, which is evidently a leſs proportion than that of the ſimple diſtances. The difference therefore between the forces may be greater than any aſſigned number; but the difference between the diameters or diſtances leſs than that number, and *vice verſa*. But the *theory* of an *heterogeneous* globe has been fully and accurately explained by Monſ. *Clairault*, in his excellent '*Treatiſe on the Figure of the Earth*.' He has raiſed a theorem for determining the elliptic figure of the earth on this hypotheſis; and the peruſal of that work will, we apprehend, obviate our Correſpondent's difficulties, as far at leaſt as the article, with which we are immediately concerned, requires. We ſhall only add, that nothing has been omitted in our extract from the publication to which our correſpondent refers, that was advanced by the Author himſelf for the elucidation of this matter; but he might preſume, too far, that others, in general, were acquainted with the principles on which he founded his reaſoning, and the theorem from which he deduced his calculation.

Amicus is miſtaken in aſſerting, that we never noticed the *Theological Repoſitory*. That reſpectable work was recommended by us, at the time when the firſt volume * was completed; and that it has not ſince been *farther* noticed, has been owing not to neglect, but to accident.

The reſt of this gentleman's letter might eaſily be anſwered; but we muſt not waſte, in fruitleſs altercations with unknown Correſpondents, (who, perhaps, have nothing to do) that precious TIME, which we find ſcarce ſufficient for the diſcharge of more important obligations.

* See Rev. Vol. xlii. p. 240.

We are obliged to a Correſpondent for his obſervations and cautions with reſpect to Macpherſon's Hiſtory and Papers; but he has no occaſion to be alarmed. He will find, in the courſe of the Review, that we ſhall not omit ſuch of his remarks as are well founded, and that we ſhall adhere to Revolution principles. In ſome reſpects our unknown Friend carries his prejudices and alarms a good deal too far. It is idle to ſuppoſe that the Revolution is to be abhorred, becauſe ſome of its promoters might afterwards be treacherous. The Revolution ſtands firm on its own principles, and on the general voice and moſt valuable intereſts of the people at large; it ought not therefore to be impeached by the conduct of particular men.

☞ The continuations of Mr. Macpherſon's late hiſtorical publications will be given in our next; as will, alſo, our account of Mr. Strutt's *ſecond* volume of his *Complete View of the Manners, &c.* of the ancient Engliſh.

⁂ The concluſion of our review of BRYANT'S SYSTEM has been delayed, on account of the indiſpoſition of the Gentleman to whom that Article was referred.

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†‡† The Letter relating to the *Imitations of Theophraſtus* came too late for a more particular acknowledgment *this month*.

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‡ The Tracts relating to our preſent conteſt with the Colonies, are, by *accident*, obliged to be deferred to the next month.

ERRATA in laſt month's Review.

P. 208, par. 3, l. 16, for diſorder *or* the underſtanding, r. diſorder *of* the, &c.
— 249, l. 6 from the bottom, for *work*, r. *works*.
— 257, par. 2. l. 1, for *inſufficient*, r. *ſufficient* †.

† This laſt error only went through a *part* of the impreſſion.

THE

MONTHLY REVIEW,

For MAY, 1775.

Art. I. *The Poems of Mr. Gray.* To which are prefixed Memoirs of his Life and Writings. By William Maſon, M. A. 4to. 15s. Dodſley. 1775.

THIS very ingenious and celebrated perſon, whoſe death is with ſo much reaſon regretted in the republic of letters, has left us farther to lament the ſcarcity of his poetical remains. Here is little of that kind, beſide what we have formerly taken notice of, to announce to the public. The whole collection is, for a Writer of Mr. Gray's poetical powers and propenſities, ſingularly ſmall. His muſe, though certainly the moſt enthuſiaſtic admirer of nature, has gathered a mere noſegay from her breaſt; an aſſemblage indeed of uncommon and highly flavoured flowers, but it is in a wilderneſs of this kind that we wiſh to range at large.

Some amends, however, is made us by the attention of his friend and editor Mr. Maſon, to give us whatever was moſt valuable of his proſe writings, conſiſting chiefly of his correſpondence with his friends.

This correſpondence begins at an early period, and is ſo laid down in the Memoirs, as to exhibit a regular view of his genius and temper, his life and manners. Theſe will not be ſuppoſed by any one in the leaſt acquainted with the character and writings of Gray, to be of a common caſt. They are quite otherwiſe. And though the pencil of friendſhip has thrown much into ſhade, at the ſame time that we ſee the great genius, we ſee a man of ſingularities almoſt too violent for the commerce of ſociety.

'His parents, ſays the Editor, were reputable citizens of London. His grandfather a conſiderable merchant: But his father, Mr. Philip Gray, though he alſo followed buſineſs, was of an indolent and reſerved temper; and therefore rather diminiſhed than increaſed his paternal fortune. He had many children, of whom Thomas, the ſubject of theſe memoirs, was the fifth born. All of them, except him, died in their infancy; and I have been told that he narrowly eſcaped ſuffocation, (owing to too great a fullneſs of blood which deſtroyed the reſt) and would certainly have been cut off as early, had not his mother, with a courage remarkable for one of her ſex, and withal ſo very tender a parent, ventured to open a vein with her own hand, which inſtantly removed the paroxyſm.

'He was born in Cornhill, December the 26th, 1716; was educated at Eton ſchool, under the care of Mr. Antrobus, his mother's brother, who was at that time one of the aſſiſtant maſters. From thence he removed to St. Peter's College, Cambridge, where he was admitted a penſioner in the year 1734. While at ſchool, he contracted a friendſhip with Mr. Horace Walpole and Mr. Richard Weſt: the former of theſe appears, at preſent, with too much diſtinction in the literary, as well as faſhionable world, to make it neceſſary I ſhould enlarge upon this ſubject: but as the latter died before he could exert his uncommon abilities, it ſeems requiſite to premiſe ſomewhat concerning him; eſpecially as almoſt every anecdote which I have to produce, concerning the juvenile part of Mr. Gray's life, is included in his correſpondence with this gentleman. A correſpondence which continued, with very little interruption, for the ſpace of about eight years, from the time of their leaving ſchool to the death of the accompliſhed youth in queſtion.

'His father was Lord Chancellor of Ireland. His grandfather, by the mother, the famous Biſhop Burnet. He removed from Eton to Oxford, about the ſame time that Mr. Gray left that place for Cambridge. Each of them carried with him the reputation of an excellent claſſic ſcholar; though I have been told that, at the time, Mr. Weſt's genius was reckoned the more brilliant of the two: a judgment which, I conceive, was not well founded; for though Mr. Weſt's part of that correſpondence, which I ſhall ſpeedily give the reader, will undoubtedly ſhew that he poſſeſt very extraordinary talents, yet, on Mr. Gray's ſide, there ſeems ſuperadded to theſe, ſuch a manly preciſion of taſte, and maturity of judgment, as would induce one to believe Mr. Walpole's phraſe not very hyperbolical, who has often aſſerted to me that, "Gray never was a Boy."

'In April, 1738, Mr. Weſt left Chriſt Church for the Inner Temple, and Mr. Gray removed from Peter-Houſe to Town the latter end of that year; intending alſo to apply himſelf to the ſtudy of the law in the ſame ſociety: for which purpoſe his father had already either hired or bought him a ſet of chambers. But on an invitation which Mr. Walpole gave him to be his companion in his travels, this intention was laid aſide for the preſent, and never after put in execution.'

The following letter from Gray to Weſt is a true poetical ſoph's picture of a college life:

'You muſt know that I do not take degrees, and, after this term, ſhall have nothing more of college impertinencies to undergo, which I truſt will be ſome pleaſure to you, as it is a great one to me. I have endured lectures daily and hourly ſince I came laſt, ſupported by the hopes of being ſhortly at full liberty to give myſelf up to my friends and claſſical companions, who, poor ſouls! though I ſee them fallen into great contempt with moſt people here, yet I cannot help ſticking to them, and out of a ſpirit of obſtinacy (I think) love them the better for it; and indeed, what can I do elſe? Muſt I plunge into metaphyſics? Alas, I cannot ſee in the dark; nature has not furniſhed me with the optics of a cat. Muſt I pore upon mathematics? Alas, I cannot ſee in too much light; I am no eagle. It is very poſſible that two and two make four, but I would not give four farthings to demonſtrate this ever ſo clearly; and if theſe be the profits of life, give me the amuſements of it. The people I behold all around me, it ſeems, know all this and more, and yet I do not know one of them who inſpires me with any ambition of being like him. Surely it was of this place, now Cambridge, but formerly known by the name of Babylon, that the prophet ſpoke when he ſaid, "the wild beaſts of the deſart ſhall dwell there, and their houſes ſhall be full of doleful creatures, and owls ſhall build there, and ſatyrs ſhall dance there; their forts and towers ſhall be a den for ever, a joy of wild aſſes; there ſhall the great owl make her neſt, and lay and hatch and gather under her ſhadow; it ſhall be a court of dragons; the ſcreech owl alſo ſhall reſt there, and find for herſelf a place of reſt." You ſee here is a pretty collection of deſolate animals, which is verified in this town to a tittle, and perhaps it may alſo allude to your habitation, for you know all types may be taken by abundance of handles; however, I defy your owls to match mine.

'If the default of your ſpirits and nerves be nothing but the effect of the hyp, I have no more to ſay. We all muſt ſubmit to that wayward Queen, I too in no ſmall degree own her ſway,

I feel her influence while I ſpeak her power.

But if it be a real diſtemper, pray take more care of your health, if not for your own at leaſt for our ſakes, and do not be ſo ſoon weary of this little world: I do not know what refined friendſhips you may have contracted in the other, but pray do not be in a hurry to ſee your acquaintance above; among your terreſtrial familiars, however, though I ſay it that ſhould not ſay it, there poſitively is not one that has a greater eſteem for you than

Peterhouſe, Dec. 1736. Yours moſt ſincerely, &c.'

In a letter from Mr. Gray to Mr. Walpole, we may perceive the origin, and trace the hiſtory of ſome ideas, afterwards introduced into the country church-yard.

'I was hindered in my laſt, and ſo could not give you all the trouble I would have done. The deſcription of a road, which your coach wheels have ſo often honoured, it would be needleſs to give you; ſuffice it that I arrived ſafe at my uncle's, who is a great hunter in imagination; his dogs take up every chair in the houſe, ſo I am forced to ſtand at this preſent writing; and though the gout forbids him galloping after them in the field, yet he continues ſtill to regale his ears and noſe with their comfortable noiſe and ſtink. He holds me mighty cheap, I perceive, for walking when I ſhould ride, and reading when I ſhould hunt. My comfort amidſt all this is, that I have at the diſtance of half a mile, through a green lane, a foreſt (the vulgar call it a common) all my own, at leaſt as good as ſo, for I ſpy no human thing in it but myſelf. It is a little chaos of mountains and precipices; mountains, it is true, that do not aſcend much above the clouds, nor are the declivities quite ſo amazing as Dover cliff; but juſt ſuch hills as people who love their necks as well as I do may venture to climb, and craggs that give the eye as much pleaſure as if they were more dangerous: both vale and hill are covered with moſt venerable beeches, and other very reverend vegetables, that, like moſt other antient people, are always dreaming out their old ſtories to the winds,

And as they bow their hoary tops relate,
In murm'ring ſounds, the dark decrees of fate;
While viſions, as poetic eyes avow,
Cling to each leaf and ſwarm on every bough.

At the foot of one of theſe ſquats me I, *(Il penſeroſo)* and there grow to the trunk for a whole morning. The timorous hare and ſportive ſquirrel gambol around me like Adam in Paradiſe, before he had an Eve; but I think he did not uſe to read Virgil, as I commonly do there. In this ſituation I often converſe with my Horace, aloud too, that is talk to you, but I do not remember that I ever heard you anſwer me. I beg pardon for taking all the converſation to myſelf, but it is entirely your own fault. We have old Mr. Southern at a gentleman's houſe a little way off, who often comes to ſee us; he is now ſeventy-ſeven years old, and has almoſt wholly loſt his memory; but is as agreeable as an old man can be, at leaſt I perſuade myſelf ſo when I look at him, and think of Iſabella and Oroonoko. I ſhall be in Town in about three weeks.' Adieu.

September 1737.

His ſquatting at the foot of one of the venerable beaches, and growing to the trunk for a whole morning, together with his converſation with himſelf, are faithfully drawn in his own poetical picture:

' There at the foot of yonder nodding beach,
  That wreathes its old fantaſtic roots ſo high,
His liſtleſs length at noon tide would he ſtretch,
  And pore upon the brook that babbles by.
Hard by yon wood, now ſmiling as in ſcorn,
  Muttering his wayward fancies, he would rove.

Mr. Gray had great excellence in Latin poetry, as a ſpecimen of which we ſhall preſent our readers with an elegant Saphic ode, which is the more curious as Mr. Maſon informs us, it was the firſt voluntary production of his muſe. It is addreſt to his friend Mr. Weſt, on their going together to the Temple.

' Barbaras ædes aditure mecum
Quas Eris ſemper fovet inquieta,
Lis ubi latè ſonat, et togatum
                    Æſtuat agmen!
Dulcius quanto, patulis ſub ulmi
Hoſpitæ ramis temerè jacentem
Sic libris horas, tenuiq; inertes
                    Fallere Muſa?

Sæpe enim curis vagor expeditâ
Mente; dum, blandam meditans Camænam,
Vix malo rori, meminive feræ
Cedere nocti;
Et, pedes quò me rapiunt, in omni
Colle Parnaſſum videor videre
Fertilem ſylvæ, gelidamq; in omni
Fonte Aganippen.
Riſit & Ver me, facileſq; Nymphæ
Nare captantem, nec ineleganti,
Manè quicquid de violis eundo
Surripit aura:
Me reclinatum teneram per herbam;
Quà leves curſus aqua cunque ducit,
Et moras dulcí ſtrepitu lapillo
Nectit in omni.
Hæ novo noſtrum ferè pectus anno
Simplices curæ tenuere, cœlum
Quamdiù ſudum explicuit Favoni
Purior hora:
Otia et campos nec adhuc relinquo,
Nec magis Phœbo Clytie fidelis;
(Ingruant venti licet, et ſeneſcat
Mollior æſtas.)
Namque, ſeu, lætos hominum labores
Prataq; & montes recreante curru,
Purpurâ tractus oriens Eoos
Veſtit, et auro;
Sedulus ſervo veneratus orbem
Prodigum ſplendoris: amæniori
Sive dilectam meditatur igne
Pingere Calpen;
Uſque dum, fulgore magis magis jam
Languido circum, variata nubes
Labitur furtim, viridiſq; in umbras
Scena receſſit.
O ego felix, vice ſi (nec unquam
Surgerem rurſus) ſimili cadentem
Parca me lenis ſineret quieto
Fallere Letho!
Multâ flagranti radiiſq; cincto
Integris ah! quam nihil inviderem,
Cum Dei ardentes medius quadrigas
Sentit Olympus?

The ſplendour and pictureſque turn of Gray's genius are ſtrongly marked in the above ode, which was written when he was about twenty-two.

From his correſpondence during his travels, as moſt of the places he viſited have been minutely deſcribed by others, we ſhall ſelect only a few paſſages that bear more particular marks

of his genius, talents, or diſpoſition. And firſt, a view of Verſailles.

'And ſo at eight o'clock, paſſing through a road ſpeckled with vines, and villas, and hares, and partridges, we arrive at the great avenue, flanked on either hand with a double row of trees about half a mile long, and with the palace itſelf to terminate the view; facing which, on each ſide of you is placed a ſemicircle of very handſome buildings, which form the ſtables. Theſe we will not enter into, becauſe you know we are no jockies. Well! and is this the great front of Verſailles? What a huge heap of littleneſs! it is compoſed, as it were, of three courts, all open to the eye at once, and gradually diminiſhing till you come to the royal apartments, which on this ſide preſent but half a dozen windows and a balcony. This laſt is all that can be called a front, for the reſt is only great wings. The hue of all this maſs is black, dirty red, and yellow; the firſt proceeding from ſtone changed by age; the ſecond, from a mixture of brick; and the laſt, from a profuſion of tarniſhed gilding. You cannot ſee a more diſagreeable tout-enſemble; and, to finiſh the matter, it is all ſtuck over in many places with ſmall buſts of a tawny hue between every window. We paſs through this to go into the garden, and here the caſe is indeed altered; nothing can be vaſter and more magnificent than the back front; before it a very ſpacious terrace ſpreads itſelf, adorned with two large baſons; theſe are bordered and lined (as moſt of the others) with white marble, with handſome ſtatues of bronze reclined on their edges. From hence you deſcend a huge flight of ſteps into a ſemi-circle formed by woods, that are cut all round into niches, which are filled with beautiful copies of all the famous antique ſtatues in white marble. Juſt in the midſt is the baſon of Latona; ſhe and her children are ſtanding on the top of a rock in the middle, on the ſides of which are the peaſants, ſome half, ſome totally changed into frogs, all which throw out water at her in great plenty. From this place runs on the great alley, which brings you into a complete round, where is the baſon of Apollo, the biggeſt in the gardens. He is riſing in his car out of the water, ſurrounded by nymphs and tritons, all in bronze, and finely executed, and theſe, as they play, raiſe a perfect ſtorm about him; beyond this is the great canal, a prodigious long piece of water, that terminates the whole: all this you have at one coup d'oeil in entering the garden, which is truly great. I cannot ſay as much of the general taſte of the place; every thing you behold ſavours too much of art; all is forced, all is conſtrained about you; ſtatues and vaſes ſowed every where without diſtinction; ſugar-loaves and minced-pies of yew; ſcrawl work of box, and little ſquirting jets-d'eau, beſides a great ſameneſs in the walks, cannot help ſtriking one at firſt ſight, not to mention the ſillieſt of labyrinths, and all Æſop's fables in water; ſince theſe were deſigned in uſum Delphini only.'

And next, the amuſements at Rheims.

'As my lord Conway had ſpent a good part of his time among them, his brother, and we with him, were ſoon introduced into all their aſſemblies; as ſoon as you enter, the lady of the houſe preſents each of you a card, and offers you a party at quadrille; you ſit down, and play forty deals without intermiſſion, excepting one quarter of an hour, when every body riſes to eat of what they call the gouter, which ſupplies the place of our tea, and is a ſervice of wine, fruits, cream, ſweetmeats, crawfiſh, and cheeſe. People take what they like, and ſit down again to play; after that, they make little parties to go to the walks together, and then all the company retire to their ſeparate habitations. Very ſeldom any ſuppers or dinners are given; and this is the manner they live among one another; not ſo much out of any averſion they have to pleaſure, as out of a ſort of formality they have contracted by not being much frequented by people who have lived at Paris. It is ſure they do not hate gaiety any more than the reſt of their country-people, and can enter into diverſions, that are once propoſed, with a good grace enough; for inſtance, the other evening we happened to be got together in a company of eighteen people, men and women of the beſt faſhion here, at a garden in the town to walk; when one of the ladies bethought herſelf of aſking, Why ſhould not we ſup here? Immediately the cloth was laid by the ſide of a fountain under the trees, and a very elegant ſupper ſerved up; after which another ſaid, come, let us ſing; and directly began herſelf: from ſinging we inſenſibly fell to dancing, and ſinging in a round; when ſomebody mentioned the violins, and immediately a company of them was ordered: minuets were begun in the open air, and then came country-dances, which held till four o'clock next morning; at which hour the gayeſt lady there propoſed, that ſuch as were weary ſhould get into their coaches, and the reſt of them ſhould dance before them with the muſic in the van; and in this manner we paraded through all the principal ſtreets of the city, and waked every body in it.'

Then the confluence of the Rhône and the Saône:

'I take this opportunity to tell you that we are at the ancient and celebrated Lugdunum, a city ſituated upon the confluence of the Rhône and Saône (Arar, I ſhould ſay), two people, who though of tempers extremely unlike, think fit to join hands here, and make a little party to travel to the Mediterranean in company; the lady comes gliding along through the fruitful plains of Burgundy, *incredibili lenitate, ita ut oculis in utram partem fluit judicari non poſſit*; the gentleman runs all rough and roaring down from the mountains of Switzerland to meet her; and with all her ſoft airs ſhe likes him never the worſe; ſhe goes through the middle of the city in ſtate, and he paſſes incog. without the walls, but waits for her a little below.'

When Mr. Gray aſcends the Alps, we ſee even the native grandeur of his ideas heightened. He is hardly any longer a mortal being, *nec vox hominem ſonat*, particularly when he goes up to the *Grande Chartreuſe*, that wild magical enthuſiaſm ſo natural to him, ſeems to poſſeſs his whole ſoul:

'In our little journey up to the Grande Chartreuſe, I do not remember to have gone ten paces without an exclamation, that there was no reſtraining: not a precipice, not a torrent, not a cliff, but is pregnant with religion and poetry. There are certain ſcenes that would awe an atheiſt into belief, without the help of other argument. One need not have a very fantaſtic imagination to ſee ſpirits there at noon-day. You have death perpetually before your eyes, only ſo far removed, as to compoſe the mind without frighting it. I am well perſuaded St. Bruno was a man of no common genius, to chooſe ſuch a ſituation for his retirement; and perhaps ſhould have been a diſciple of his, had I been born in his time. You may believe Abelard and Heloïſe were not forgot upon this occaſion: if I do not miſtake, I ſaw you too every now and then at a diſtance among the trees; il me ſemble, que j'ai vu ce chien de viſage là quelque part. You ſeemed to call to me from the other ſide of the precipice, but the noiſe of the river below was ſo great, that I really could not diſtinguiſh what you ſaid; it ſeemed to have a cadence like verſe. In your next you will be ſo good to let me knew what it was. The week we have ſince paſſed among the Alps, has not equalled the ſingle day upon that mountain, becauſe the winter was rather too far advanced, and the weather a little foggy. However, it did not want its beauties; the ſavage rudeneſs of the view is inconceivable without ſeeing it: I reckoned, in one day, thirteen caſcades, the leaſt of which was, I dare ſay, one hundred feet in height. I had Livy in the chaiſe with me, and beheld his "Nives cœlo propè immiſtæ, tecta informia impoſita rupibus, pecora jumentaque torrida frigore, homines intonſi & inculti, animalia inanimaque omnia rigentia gelu; omnia confragoſa, præruptaque."——

In another letter to his mother, he thus ſpeaks of the mountain of the Chartreuſe:

'It is ſix miles to the top; the road runs winding up it, commonly not ſix feet broad; on one hand is the rock, with woods of pine-trees hanging over head; on the other, a monſtrous precipice, almoſt perpendicular, at the bottom of which rolls a torrent, that ſometimes tumbling among the fragments of ſtone that have fallen from on high, and ſometimes precipitating itſelf down vaſt deſcents with a noiſe like thunder, which is ſtill made greater by the echo from the mountains on each ſide, concurs to form one of the moſt ſolemn the moſt romantic, and the moſt aſtoniſhing ſcenes I ever beheld: Add to this the ſtrange views made by the craggs and cliffs on the other hand; the caſcades that in many places throw themſelves from the very ſummit down into the vale, and the river below; and many other particulars impoſſible to deſcribe; you will conclude we had no occaſion to repent our pains. This place St. Bruno choſe to retire to, and upon its very top founded the aforeſaid convent, which is the ſuperior of the whole order. When we came there, the two fathers, who are commiſſioned to entertain ſtrangers, (for the reſt muſt neither ſpeak one to another, nor to any one elſe) received us very kindly; and ſet before us a repaſt of dried fiſh, eggs, butter, and fruits, all excellent in their kind, and extremely neat. They preſſed us to ſpend the night there, and to ſtay ſome days with them; but this we could not do, ſo they led us about their houſe, which is, you muſt think, like a little city; for there are 100 fathers, beſides 300 ſervants, that make their clothes, grind their corn, preſs their wine, and do every thing among themſelves: the whole is quite orderly and ſimple; nothing of finery, but the wonderful decency, and the ſtrange ſituation, more than ſupply the place of it.'

On his return from his travels, and after the miſunderſtanding with Mr. Walpole, when his natural melancholy heightened by chagrin, had led his wiſhes to a gloomy dereliction of ſociety, he appears again to have viſited the Chartreuſe. The ſituation was perfectly ſuitable to his ſtate of mind, and there he wrote ſuch an ode as he himſelf only could have written:

ODE.

Oh Tu, ſeveri Religio loci,
Quocunque gaudes nomine (non leve
Nativa nam certè fluenta
Numen habet, vetereſque ſylvas;
Præſentiorem & conſpicimus Deum
Per invias rupes, fera per juga,
Clivoſque præruptos, ſonantes
Inter aquas, nemorumque noctem;
Quàm ſi repoſtus ſub trabe citreâ
Fulgeret auro, & Phidiacâ manu)
Salve vocanti ritè, feſſo et
Da placidam juveni quietem.
Quod ſi invidendis ſedibus, & frui
Fortuna ſacrâ lege ſilentii
Vetat volentem, me reſorbens
In medios violenta fluctus:
Saltem remoto des, Pater, angulo
Horas ſenectæ ducere liberas;
Tutumque vulgari tumultu
Surripias, hominumque curis.

In the following letter, the Author is in a happier temper, and in that, for the preſent, we ſhall leave him:

Mr. GRAY to Mr. WEST.

Tivoli, May 20, 1740.

'This day being in the palace of his highneſs the Duke of Modena, he laid his moſt ſerene commands upon me to write to Mr. Weſt, and ſaid he thought it for his glory, that I ſhould draw up an inventory of all his moſt ſerene poſſeſſions for the ſaid Weſt's peruſal.——Imprimis, a houſe, being in circumference a quarter of a mile, two feet and an inch; the ſaid houſe containing the following particulars, to wit, a great room. Item, another great room; item, a bigger room; item, another room; item, a vaſt room; item, a ſixth of the ſame; a ſeventh ditto; an eighth as before; a ninth as aboveſaid; a tenth (ſee N°. 1.); item, ten more ſuch, beſides twenty beſides, which, not to be too particular, we ſhall paſs over. The ſaid rooms contain nine chairs, two tables, five ſtools and a cricket From whence we ſhall proceed to the garden, containing two millions of ſuperfine laurel hedges, a clump of cypreſs trees, and half the river Teverone, that piſſes into two thouſand ſeveral chamber-pots. Finis.——Dame Nature deſired me to put in a liſt of her little goods and chattels, and, as they were ſmall, to be very minute about them.

She has built here three or four little mountains, and laid them out in an irregular ſemi-circle; from certain others behind, at a greater diſtance, ſhe has drawn a canal, into which ſhe has put a little river of her's, called Anio; ſhe has cut a huge cleft between the two innermoſt of her four hills, and there ſhe has left it to his own diſpoſal; which ſhe has no ſooner done, but, like a heedleſs chit, it tumbles headlong down a declivity fifty feet perpendicular, breaks itſelf all to ſhatters, and is converted into a ſhower of rain, where the ſun forms many a bow, red, green, blue and yellow. To get out of our metaphors without any further trouble, it is the moſt noble ſight in the world. The weight of that quantity of waters, and the force they fall with, have worn the rocks they throw themſelves among into a thouſand irregular craggs, and to a vaſt depth. In this channel it goes boiling along with a mighty noiſe till it comes to another ſteep, where you ſee it a ſecond time come roaring down (but firſt you muſt walk two miles farther) a greater height than before, but not with that quantity of waters; for by this time it has divided itſelf, being croſſed and oppoſed by the rocks, into four ſeveral ſtreams, each of which, in emulation of the great one, will tumble down too; and it does tumble down, but not from an equally elevated place; ſo that you have at one view all theſe caſcades intermixed with groves of olive and little woods, the mountains riſing behind them, and on the top of one (that which forms the extremity of one of the half circle's horns) is ſeated the town itſelf. At the very extremity of that extremity, on the brink of the precipice, ſtands the Sybils' temple, the remains of a little rotunda, ſurrounded with its portico, above half of whoſe beautiful Corinthian pillars are ſtill ſtanding and entire; all this on one hand. On the other, the open Campagna of Rome, here and there a little caſtle on a hillock, and the city itſelf on the very brink of the horizon, indiſtinctly ſeen (being 18 miles off) except the dome of St. Peter's; which, if you look out of your window, wherever you are, I ſuppoſe, you can ſee. I did not tell you that a little below the firſt fall, on the ſide of the rock, and hanging over that torrent, are little ruins which they ſhow you for Horace's houſe, a curious ſituation to obſerve the

"Præceps Anio, & Tiburni lucus, & uda
"Mobilibus pomaria rivis."

Mæcenas did not care for ſuch a noiſe, it ſeems, and built him a houſe (which they alſo carry one to ſee) ſo ſituated that it ſees nothing at all of the matter, and for any thing he knew there might be no ſuch river in the world. Horace had another houſe on the other ſide of the Teverone, oppoſite to Mæcenas's; and they told us there was a bridge of communication, by which "andava ill detto Signor per traſtullarſi coll iſteſſo Orazio." In coming hither we croſſed the Aquæ Albulæ, a vile little brook that ſtinks like a fury, and they ſay it has ſtunk ſo theſe thouſand years. I forgot the Piſcina of Quintilius Varus, where he uſed to keep certain little fiſhes. This is very entire, and there is a piece of the aqueduct that ſupplied it too; in the garden below is old Rome, built in little, juſt as it was they ſay. There are ſeven temples in it, and no houſes at all: they ſay there were none.

May 21.

We have had the pleaſure of going twelve miles out of our way to Paleſtrina. It has rained all day as if heaven and us were coming together. See my honeſty, I do not mention a ſyllable of the temple of Fortune, becauſe I really did not ſee it; which, I think, is pretty well for an old traveller. So we returned along the Via Præneſtina, ſaw the Lacus Gabinus and Regillus, where, you know, Caſtor and Pollux appeared upon a certain occaſion. And many a good old tomb we left on each hand, and many an Aqueduct,

Dumb are whoſe fountains, and their channels dry.

There are, indeed, two whole modern ones, works of Popes, that run about thirty miles a-piece in length; one of them conveys ſtill the famous Aqua Virgo to Rome, and adds vaſt beauty to the proſpect. So we came to Rome again, where waited for us a ſplendidiſſimo regalo of letters; in one of which came you, with your huge characters and wide intervals, ſtaring. I would have you to know, I expect you ſhould take a handſome crow-quill when you write to me, and not leave room for a pin's point in four ſides of a ſheet royal. Do you but find matter, I will find ſpectacles.

'I have more time than I thought, and I will employ it in telling you about a ball that we were at the other evening. Figure to yourſelf a Roman villa; all its little apartments thrown open, and lighted up to the beſt advantage. At the upper end of the gallery, a fine concert, in which La Diamantina, a famous virtuoſa, played on the violin divinely, and ſung angelically; Giovannino and Paſqualini (great names in muſical ſtory) alſo performed miraculouſly. On each ſide were ranged all the ſecular grand monde of Rome, the ambaſſadors, princeſſes, and all that. Among the reſt Il Sereniſſimo Pretendente (as the Mantova gazette calls him) diſplayed his rueful length of perſon, with his two young ones, and all his miniſtry around him. "Poi nacque un grazioſo ballo," where the world danced, and I ſat in a corner regaling myſelf with iced fruits, and other pleaſant rinfreſcatives.

(To be continued.)

ART. II. *Kiſſes*, being an Engliſh Tranſlation in Verſe of the Baſia of Joannes Secundus Nicolaius of the Hague, accompanied with the original Latin Text. To which is added, an Eſſay on the Life and Writings of Secundus. Ornamented with a Frontiſpiece repreſenting the Origin of Kiſſes, and a Likeneſs of Secundus from a Painting by Scorellius. 8vo. 4 s. bound. Davies. 1775.

THE *Baſia* of Secundus, the elegant, harmonious, voluptuous Secundus, the pureſt and moſt claſſical of all modern Latin poets, are a ſmall collection of amorous odes, little known to the generality of Readers. This very ingenious Gentleman, deſcended from an illuſtrious family in the Netherlands, lived in the favour and protection of the Emperor Charles V. He was born at the Hague, and died in the Year 1536, in the 25th year of his age, regretted by all to whom genius and the elegant arts, yet in their infancy, were dear. The country of

Secundus affords an inconteſtible argument againſt the ob tion of Monteſquieu and other modern philoſophers, that is dependent on climate. Nothing could be more tender, delicate, more *enjouè* (to ſpeak in their own terms) tha of SECUNDUS, who was born a DUTCHMAN, and of a M burg family, the almoſt amphibious natives of fens and Italy itſelf, the geniality of Tuſcan air and Campania never produced a ſofter enthuſiaſm, a finer fancy. Hi are a hoard of ſweetneſs, a blaze of beauty,—ſomewh laſcivious, perhaps; but he could not avoid writing up ture. She poſſeſſed his whole ſoul.

As the original is not in many hands we ſhall make n logy for introducing the Latin with the ſpecimens of the ſlation; it is rarely we can afford our Readers ſuch a treat

BASIUM II.

Vicina quantùm vitis laſcivit in ulmo,
   Et tortiles per ilicem
Brachia proceram ſtringunt immenſa corimbi;
   Tantùm, NEÆRA, *ſi queas*
In mea nexilibus proſerpere colla lacertis;
   Tali, NEÆRA, *ſi queam*
Candida perpetuùm nexu tua colla ligare,
   Jungens perenne BASIUM.
Tunc me nec CERERIS, *nec amici cura* LYÆI,
   SOPORIS *aut amabilis,*
Vita, tuo de purpureo divelleret ore:
   Sed mutuis in oſculis
Defectos, ratis una duos portaret Amanteis
   Ad pallidam DITIS *domum.*
Mox per odoratos campos, & perpetuum ver
   Produceremur in loca,
Semper ubi, antiquis in amoribus, HEROINAE,
   HEROAS *inter nobileis,*
Aut ducunt choreas, alternave carmina lætæ,
   In valle cantant myrteâ.
Quà violiſque, roſiſque, & flavi-comis narciſſis,
   Umbraculis trementibus
Illudit lauri nemus; & crepitante ſuſurro
   Tepidi ſuâvè ſibilant
Æternùm ZEPHYRI: *nec vomere ſaucia* TELLUS
   Fœcunda ſolvit ubera.
Turba BEATORUM *nobis aſſurgeret omnis,*
   Inque herbidis ſedilibus,
Inter MÆONIDAS *primâ nos ſede locarent:*
   Nec ulla Amatricum JOVIS
Præ-repto cedens indignaretur honore;
   Nec nata TYNDARIS JOVE.

KISS II.

   As round ſome neighbouring elm, the vine
Its circling branches loves to twine;

As round the oak, in many a maze,
The devious-creeping ivy ſtrays:
Thus! let me to your ſnowy breaſt
My dear NEÆRA! thus be preſt;
While I as fondly in my arms,
NEÆRA! claſp thy yielding charms:
And, with one long, long KISS improve
Our mutual extaſies of love.
  Should CERES pour her plenteous hoard,
Should BACCHUS crown the feſtive board,
Should balmy SLEEP luxurious ſpread
His downy pinions o'er my head;
Yet not for theſe my joys I'd break,
For theſe! thy vermil lips forſake.
At length, when ruthleſs age denies
A longer bliſs, and ſeals our eyes;
One bark ſhall waft our ſpirits o'er
United, to the STYGIAN ſhore:
Then paſſing through a tranſient night,
We'll enter ſoon thoſe fields of light;
Where, breathing richeſt odours round,
A ſpring eternal paints the ground:
Where HEROES once in valour prov'd,
And beauteous HEROINES once belov'd,
Again with mutual paſſion burn,
Feel all their wonted flames return;
And now in ſportive meaſures tread
The flow'ry carpet of the mead;
Now ſing the jocund, tuneful tale
Alternate in the myrtle vale:
Where ceaſeleſs ZEPHYRS fan the glade,
Soft-murmuring through the laurel ſhade;
Beneath whoſe waving foliage grow,
The vi'let ſweet of purple glow,
The daffodil that breathes perfume,
And roſes of immortal bloom:
Where EARTH her gifts ſpontaneous yields,
Nor plough-ſhare cuts th'unfurrow'd fields.
  Soon as we enter theſe abodes
Of happy ſouls, of demi-gods:
The BLEST ſhall all reſpectful riſe,
And view us with admiring eyes;
Shall ſeat us 'mid th'immortal throng;
Where I, renown'd for tender ſong,
A POET's and a LOVER's praiſe
At once ſhall gain, and claim the bays;
While THOU, enthron'd above the reſt,
Wilt ſhine in beauty's train confeſs'd:
Nor ſhall the MISTRESSES of JOVE
Such partial honours diſapprove,
E'en HELEN, though of RACE DIVINE,
Will to thy charms her rank reſign.

in t
Quis tibi, Bac
Agricolu
Cùm pius irrora
Deciduæ gutt
Sic quoque, cùm
Sumpſit & ira
Grandine confuſa
Securus ſternat
Seu bona, ſeu mal
Majeſtas Domui
Tu quoque cùm De
Concha per æquo
Basia *cur numero,*
Nec numeras gemi
Nec Lachrymas num
Duxerunt rivos ſe
Si numeras Lachryma
Non numeras Lach
Et mihi da, miſeri Sc
Innumera innumeris

K

Two Thousand K
'Twas once agreed, o
Firſt from my lips a ra
Then you a Thousan
The promis'd Number
But Love ſuffic'd with
What mortal ſtrives to c
That ſpreads the

The God ne'er heeds what harveſts he may ſpoil,
Nor yet regards each deſolated ſoil:
So, when its bleſſings bounteous Heav'n ordains,
It ne'er with ſparing hand the Good reſtrains;
Evils in like abundance too it ſhow'rs;
Well ſuits profuſion with immortal Pow'rs!
Then ſince ſuch gifts with heav'nly minds agree,
Shed, Goddess-like, your blandiſhments on me;
And ſay, Neæra! for that form divine
Speaks Thee deſcended of ætherial line;
Say, Goddess! than that Goddess lovelier far,
Who roams o'er ocean in her pearly car;
Your Kisses, Boons celestial! why withhold?
Or why, by ſcanty Numbers are they told?
Still you ne'er count, hard-hearted Maid, thoſe ſighs,
Which in my lab'ring breaſt inceſſant riſe;
Nor yet thoſe lucid drops of tender woe,
Which down my cheeks in quick ſucceſſion flow.
Yes, dearest Life! your Kisses number all;
And number too my ſorrowing tears that fall:
Or, if you count not all the tears, my Fair!
To count the Kisses ſure you muſt forbear.
But let thy lips now ſooth a lover's pain,
(Yet griefs like mine what Soothings ſhall reſtrain!)
If tears unnumber'd pity can regard,
Unnumber'd Kisses muſt each tear reward.

Prefixed to the *Baſia* is the *Epithalamium* of Secundus; but that we think the Tranſlator had better have left unrendered, *gratia clerici.* All we can ſay in favour of the tranſlation is, that we have not a better.

Art. III. *A Dictionary of the Engliſh Language, anſwering at once the Purpoſes of Rhyming, Spelling, and Pronouncing.* On a Plan not hitherto attempted. In which, I. The whole Language is arranged according to its Terminations. II. Every Word is explained, and divided into Syllables exactly as pronounced. III. Multitudes of Words liable to a double Pronunciation, are fixed in their true Sound by a Rhyme. IV. Several Words of eſtabliſhed Uſage, not to be found in our beſt Dictionaries, are inſerted, and the moſt difficult Words rendered eaſy to be pronounced by being claſſed according to their Endings. To which is prefixed a copious Introduction to the various Uſes of the Work, with critical and practical Obſervations on Orthography, Syllabication, Pronunciation, and Rhyme: And for the Purpoſes of Poetry is added an Index of allowable Rhymes. With Authorities for the Uſage from our beſt Authors. By J. Walker, Author of the General Idea of a Pronouncing Dictionary *. 8vo. 7 s. bound. Becket. 1775.

THIS is indeed a Dictionary on a new plan; and though the novelty certainly gives it a whimſical appearance at the firſt ſight, yet as the ingenious Projector juſtly obſerves, ' an arrangement which is perfectly new, may poſſibly produce advantages which were entirely unnoticed before this arrangement was actually drawn out.' In an Introduction which ſhews how attentively Mr. Walker has ſtudied the genius of our language, are to be found many accurate obſervations on orthography, ſyllabication, pronunciation, and rhyme; with a collection of orthographical aphoriſms, juſtified oftener indeed by ſtrict regard to analogy in the formation of compounded words, than from the current uſe of them. On this head he obſerves:

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* See *Review*, vol. 50, p. 348.

' Some ſhallow writers, or perhaps printers, have heard that good authors have complained that our language is clogged by cluſters of conſonants. This was ſufficient to ſet theſe ſmatterers at work on ſo eaſy a buſineſs as that of unloading the language of its uſeleſs letters; and we find under the notion of uſeleſs letters, and cluſters of conſonants, we are near being deprived of the moſt uſeful letters we have. But words are evidently miſtaken for things. Cluſters of conſonants to the ear are very different from aſſemblages of conſonants to the eye; theſe are often no more than double conſonants of the ſame kind, and are ſounded as eaſily as ſingle ones; but thoſe knots of diſcordant conſonants to the ear, however diſguſtful, are not to be removed without entirely altering the language. The cluſters of conſonants of which Mr. Addiſon complains, are thoſe that ariſe from ſinking the intervening vowels in pronunciation, as *drown'd, walk'd, arriv'd,* for *drowned, walked, arrived.* The double letters at the end of words, which are ridiculouſly confounded with what is termed cluſters of conſonants, as to *inſtall, windſall, handfull,* &c. make not the leaſt alteration in the ſound of the words, and are often ſo eſſentially neceſſary to preſerve the true ſound from being miſtaken, that if we deprive words of one of theſe double letters, they are in danger of degenerating into a different ſound: for what ſecurity have we but a previous knowledge of the ſimples, which is contrary to the firſt principles of our orthography, that the laſt ſyllable of *waterfal* is not to rhyme with the firſt of *ſhal-low,* and the laſt of *handful* with the monoſyllable *dull?* In ſhort, as Mr. Elphinſton very juſtly, as well as pleaſantly, obſerves, " Every reader, both young and old, muſt now be ſo ſagacious an analyſt as to diſcern at once, not only what are compounds, and what their ſimples, but that *al* in compoſition is equal to *all* out of it: or, in other words, that it is, both what it is, and what it is not." Prin. Eng. Lang. vol. i. p. 60.

' Thus have I ventured, with a trembling hand, to point out a few of the moſt glaring inconſiſtencies under which the orthography of our language labours, without daring to make the leaſt ſtep to a reformation myſelf: for if ever this be done to any good purpoſe, it muſt certainly be by the joint labour of both our univerſities; till when, no individual can do better ſervice to the orthography of his country than to let it remain as it ſtands at preſent in that monument of Engliſh philology erected by Johnſon. Thoſe who ſee beyond the ſurface, regret the many deviations from that only ſtandard of our language by the Greeklings and Latinitaſters of this ſmattering age; and it is certainly to be feared, that if this pruning of our words of all the ſuperfluous letters, as they are called, ſhould be much farther indulged, we ſhall quickly antiquate our moſt reſpectable authors, and irreparably maim our language.'

The attention of our late lexicographers having extended to teach pronunciation by reading, which though we ſtill conſider as a vain attempt, without vocal aſſiſtance *, it is but juſt to produce what the Author ſays on that ſubject with reference to this dictionary of terminations.

' Syllabication having found for its object, and the aſſociation of ſimilar terminations contributing ſo largely to facilitate ſyllabication, it is evident that the moſt obvious advantage of this inverted proſpect of our language, is the aſſiſtance it affords to pronunciation. In other dictionaries, words of a totally different form promiſcuouſly ſucceed each other, while in this we find the words ſorted by their ſpecies as well as letters. It is recommended by Mr. Sheridan, in his Lectures on Elocution, to ſelect thoſe words which we find difficult to pronounce, and to repeat them frequently till a habit is acquired. This rule is founded on good ſenſe and experience, and ought to be carefully attended to by foreigners and provincials; but if the difficulty of pronouncing lies in the latter ſyllables, as is moſt frequently the caſe, what immenſe labour muſt it be to ſelect theſe from a common dictionary? But in this, how readily are we introduced to the whole ſpecies of any termination at once, and by ſeeing the whole claſs, gain an intimate acquaintance with its ſpecific orthography and pronunciation; for by this means, not only a more preciſe idea of the ſpelling of words is obtained, and an opportunity of habituating the organs to every difficult termination, but the dependance of accent on termination is at large diſplayed, and a habit induced of aſſociating the ſtreſs with its correſpondent ultimate ſyllable. This view

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* In juſtification of this opinion, we recollect the inſtance of a young ingenious farmer, who induſtriouſly ſought that inſtruction from books which his opportunities of converſation did not afford. He had never heard the word *machine* uttered, but noting the accent on the ſecond ſyllable in his dictionary, ventured to commend a mechanical contrivance he once ſaw, as *a very uſeful machine.* He gave the accent on the proper ſyllable, but was laughed at for ſounding *chine* as we commonly do in talking of mutton or pork. Even Mr. Walker's preſent work would not have ſaved his credit in this inſtance. Indeed great part of the diſputes concerning accents among the moſt accurate judges of language continue ſtill indeciſive; from the difficulty of eſtabliſhing rules, where exceptions are ſo numerous as to perplex and unſettle the beſt grammarians. Languages, like moſt great cities, are of progreſſive growth under unſkilful hands, more attentive to preſent convenience than to method and uniformity: they do not come under the regulation of grammarians, architects, and ſurveyors, until they are too far advanced to be new modelled, and will only admit of occaſional emendations: where they will not bend to rules, rules are bent to them.

of accent will ſhow us that our language is much leſs irregular than is generally imagined, and we ſoon diſcover termination to be, as it were a rudder to accent, a key that opens to us an unexpected ſcene of uniformity, and proves, as Mr. Elphinſton admirably expreſſes it, "that ſpeech, the peculiar glory of rational intercourſe, is neither given nor guided by an arbitrary power, but that uſe in language, as in all nature, is no other than the conſtant agency of harmony and of reaſon." Prin. Eng. Lang. vol. i. p. 3.

'There are few but muſt obſerve with what difficulty children, and even youth, acquire a ſecure pronunciation of the technical terms in the learned profeſſions, and how frequently they are at a loſs for the ſound of an Engliſh word they have not been accuſtomed to, even at the time they are making great advances in the learned languages. This obſervation will naturally lead us to preſume that the preſent work, of all others, muſt be the moſt uſeful for ſuch ſchools as are not entirely negligent of their mother tongue. Here the words of any difficulty are ſelected in a moment, and by being repeated a few times over in the order they lie, will imbue the ear with ſuch an accentual rhythmus, if I may call it ſo, as will infallibly regulate the pronunciation ever after.

'The diviſion and accentuation of words according to the length or ſhortneſs of the vowels, is an advantage to pronunciation which muſt ſtrike the moſt curſory inſpector. The utility of ſuch a method, if juſt and agreeable to the analogy of the language, will be readily acknowledged by thoſe who are ſo frequently diſappointed in the inſpection of other dictionaries. It is not a little ſurpriſing that a method of accentuation, ſo peculiarly uſeful, ſhould, till lately, have been almoſt entirely neglected. This defect in the generality of our dictionaries did not eſcape the judicious Mr. Sheridan, who inſiſts largely on the utility of placing the accent on the conſonant, when the preceding vowel is ſhort, and on the vowel, when the vowel itſelf is long; and though this does not ſpecify the kind of vowel, with reſpect to ſound, which is the ſubject of accentuation, it at leaſt determines its quantity, and is ſo far infinitely ſuperior to the common method of placing the accent on the vowel, whether it be long or ſhort.

'Another and almoſt excluſive advantage of the preſent work is, that every monoſyllable which ſwerves from the general rule of pronunciation, is rhymed with ſuch a word as cannot poſſibly be pronounced otherwiſe than it is written; or if this cannot be done, it is ſpelled in ſuch a manner as to take away all ambiguity. Thus as the more general ſound of the diphthong *ea* is like *e* long and open in *here*, *mere*, &c. wherever it deviates from this ſound, a rhyme is inſerted to aſcertain its pronunciation; *head* therefore is rhymed with *bed*, that it may not be liable to the Scotch pronunciation of this word, as if ſpelled *heed*; and *great* is rhymed with *bate*, that it may be diſtinguiſhed from the ſound the Iriſh are apt to give it as if ſpelled *greet*. A *bow* (to ſhoot with) is rhymed with *go*, and *bow* (an act of reverence) with *cow*; and *prove*, *dove*, &c. are determined in their pronunciations by the univocal orthography *proov*, *duvv*†, &c. by this means the ſtamina of our language, as monoſyllables may be called, are freed from ambiguity of ſound, and compounds rendered eaſier by fixing the pronunciation of their ſimples.'

We ſhall now exhibit a ſpecimen of the dictionary, taking all thoſe words ending with *F*, which being comparatively few in number, is a complete extract of the varieties one letter affords: firſt premiſing that 'in looking for a word, the laſt letter is to be ſought firſt, the laſt but one next, and ſo on from the laſt to the firſt letters of a word in an order exactly contrary to that of other dictionaries.'

Deaf	Wanting the ſenſe of hearing; rhymes the letter F. a.
To deaf	To deafen, or make deaf, v. a.
Sheaf	A bundle of new cut corn, ſ.
Leaf	Of a tree; of a book; of a table, &c. ſ.
Neaf	A fiſt, ſ.
Oaf	A changeling; ideot; ſilly fellow; rhymes loaf, ſ.
Loaf	A maſs of bread, pronounced loſe, ſ.
Beef	Fleſh of an ox, cow, or bull, ſ.
Leef	Kind; fond, a.
Fief	A fee; a manor, rhymes beef, ſ.
Chief	Principal; eminent; capital, a.
Ker'chief	A head dreſs, a.
Neck'er-chief	A woman's handkerchief, ſ.
Hand'ker-chief	A piece of ſilk or linen uſed to wipe the noſe, ſ.
Miſ'chief	Harm; hurt, ſ.
Thief	One who ſteals; a blemiſh in a candle, ſ.
Lief	Lieve; willingly; rhymes beef, ad.
Lief	Dear; beloved, a.
Be lief'	Perſuaſion; opinion; creed, ſ.
Un-be lief'	Infidelity; incredulity, ſ.
Diſ-be-lief'	A refuſal of credit, ſ.
Miſ-be-lief'	A wrong belief, ſ.
Re-lief'	Succour; mitigation; relievo, ſ.
Baſſ-re-lief'	Sculpture whoſe figures do not ſtand out from their ground in full proportion, ſ.
Brief	Short extract; inſtructions in a few words, ſ.
Grief	Sorrow; grievance; harm, ſ.
Clef	A mark in muſic, ſ.
Nef	(Old French); the nave of a church.
Sem'i-bref	A note in muſic, ſ.
Gaff	A harpoon, or large hook, ſ.
Naff	A tufted ſea bird, ſ.
To raff	To ſweep; to huddle, v. a.
Draff	Refuſe; any thing caſt away; ſwill, ſ.
Graff	A young cyon, &c. ſ.
To graff	To inſert a young cyon, v. a.

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† Query this example, the double *v* opening inſtead of cloſing the ſound of ſingle *v*?

To in-graff´	To propagate trees by inciſion, v.
Staff	A ſtick; prop; enſign of office; ſtanza, ſ.
Diſ´taff	The ſtaff uſed in ſpinning, ſ.
Whip´ſtaff	The ſtaff which moves the rudder, ſ.
Tip´ſtaff	An officer, and his ſtaff of juſtice, ſ.
Quar´ter-ſtaff	A ſtaff of defence, ſ.
To quaff	To drink luxuriouſly; rhymes ſtaff, v.
Whiff	Puff; blaſt, ſ.
Skiff	A ſmall light boat, ſ.
Cliff	A rock; a ſteep hill, ſ.
Bai´liff	An officer that arreſts; a ſteward, ſ.
Bum-bai´liff	A bailiff of the meaneſt kind, ſ.
To ſniff	To draw breath audibly up the noſe, v. n.
Tar´iff	A cartel of commerce, ſ.
Mid´riff	The diaphragm; ſkirt, ſ.
Sher´iff	A county officer, ſ.
Un´der-ſher-iff	The deputy of a ſheriff, ſ.
Hyp´po griff	Aſtolſo's horſe in Arioſto, ſ.
Tiff	Liquor; drink; pet, ſ.
To tiff	To be in a pet, v. n.
Cai´tiff	A baſe fellow, ſ.
Plaint´iff	One who commences a ſuit, ſ.
Pon´tiff	High prieſt; pope, ſ.
Stiff	Rigid; ſtubborn; formal, a.
Maſ´tiff	A large fierce dog, a.
Reſ´tiff	Unwilling to ſtir; ſtubborn; at reſt, a.
Off	Signifies diſtance from; not on, ad.
Scoff	An expreſſion of ſcorn, ſ.
To doff	To put off dreſs; to ſtrip, v. a.
Buff	A ſort of leather made of buffalo's ſkin, ſ.
Re-buff´	Denial; quick and ſudden reſiſtance, ſ.
Blind´man's-buff	A play in which a perſon is hoodwinked, ſ.
Cuff	A blow with the fiſt, ſ.
To cuff	To ſtrike with the fiſt, v. a.
Huff	Swell of ſudden anger, ſ.
To huff	To chide; treat with inſolence, v. a.
Chuff	A blunt clown, ſ.
To luff	To keep cloſe to wind, v. n.
Bluff	Big; ſurly; bluſtering, a.
Muff	A warm cover of ſkin for the hands, ſ.
Knuff	A lout, ſ.
Snuff	Uſeleſs excreſcence of a candle; candle's end; perverſe reſentment; tobacco powdered, ſ.
To ſnuff	To crop; to ſcent; to draw breath, v.
Puff	Blaſt of wind; any thing porous; tool to powder hair; undeſerved praiſe, ſ.
To puff	To blow; ſwell with wind; praiſe too much, v.
Ruff	Linen ornament; a fiſh, ſ.
Scruff	A corruption of ſcurf, ſ.
Gruff	Sour of aſpect or ſpeech, a.
Stuff	Any thing; furniture; medicine; texture, ſ.

Houſehold-ſtuff	Furniture; utenſils, &c. ſ.
Kitch'en-ſtuff	Greaſe from the dripping pan, &c. ſ.
If	Suppoſe that; allowing that, conj.
Waif	Goods loſt and not claimed, ſ.
Calif	A Mahometan title of honor, ſ.
Clif	A rock; a ſteep hill, ſ.
Coif	A woman's head-dreſs; a ſerjeant's cap, ſ.
Quoif	A cap, ſ.
To quoif	To cap; to dreſs with a head-dreſs, v. n.
Calf	Part of the leg; the young of a cow, ſ.
Moon'calf	A monſter; a dolt, ſ.
Half	A moiety; one part in two, ſ.
Behalf'	Favour; vindication, ſ.
Elf	A fairy; a devil, ſ.
Delf	A mine; quarry; earthen ware, ſ.
Shelf	A board to lay things on; a ſand bank in the ſea; hard coat of earth under the mould, ſ.
Pelf	Money; riches; food, ſ.
Self	One's own perſon, pro.
Him-ſelf'	In the nominative he, pro.
Her-ſelf'	The female perſonal pronoun.
Our-ſelf'	(In the regal ſtyle) myſelf.
It-ſelf'	It and ſelf, pro.
Thy-ſelf'	Belonging to thee only, pro. recip.
My-ſelf'	I myſelf; not another, ſ.
Wolf	A beaſt; an ulcer in the breaſt, ſ.
Gulf	A large bay; an abyſs; a whirlpool, ſ.
To in-gulf'	To ſwallow up, v. a.
Of	Concerning; among, &c. pronounced as if written ov, prep.
A-bridg'ed-of	Deprived of; debarred from, p.
Un talk'ed-of	Not mentioned in the world, a.
Un-heard'of	Unprecedented, a.
To feof	To inveſt with poſſeſſion; rhymes leaf, v.
To en-feof'	To inveſt with poſſeſſions, v. a.
Here-of	From this; of this, ad.
Hoof	The horny ſubſtance of a horſe, ſ.
Be-hoof'	Profit; advantage; what behoves, ſ.
Loof	Near the wind, ſ.
A-loof'	At a diſtance, ad.
Roof	Cover of a houſe; palate of the mouth, ſ.
Proof	Evidence; teſt; rough ſheet of print, ſ.
Proof	Impenetrable; able to reſiſt, a.
Re-proof'	Blame to the face; reprehenſion, ſ.
Ap-proof'	Commendation, ſ.
Diſ-proof'	Confutation; refutation, ſ.
Woof	Threads that croſs the warp, ſ.
Un-thought'-of	Not regarded, a.
Scarf	A looſe covering for the ſhoulders, ſ.
Wharf	A bank or place to land goods, ſ.
Dwarf	A man below the uſual ſize, ſ.
Scurf	A dry ſcab; an adherent ſtain, ſ.

Turf	Clod covered with graſs; horſe courſe, ſ.
To turf	To cover with turfs, v. n.
Auf	A fool, or ſilly fellow, ſ.
Cauf	A cheſt to keep fiſh alive, ſ.

Of the index of rhymes, a more deficient extract muſt ſuffice, for the whole having no more diviſions than we have vowels, a complete claſs cannot be expected. A few inſtances will explain the method of it:

A B.

Bab, *cab*, *dab*, *mab*, *nab*, *blab*, *crab*, *drab*, *ſcab*, *ſtab*. Allowable rhymes, *babe*, *aſtrolabe*, &c.

A C E,

Ace, *dace*, *pace*, *face*, *lace*, *mace*, *race*, *brace*, *chace*, *grace*, *place*, *ſpace*, *trace*, *apace*, *deface*, *efface*, *diſgrace*, *diſplace*, *miſplace*, *embrace*, *grimace*, *interlace*, *retrace*, *populace*, &c. Perfect rhymes, *baſe*, *caſe*, *abaſe*, *debaſe*, &c. Allowable rhymes, *graſs*, *glaſs*, &c. *peace*, *ceaſe*, &c. *dreſs*, *leſs*, &c.

False eloquence like the priſmatic *glaſs*,
Its gaudy colours ſpreads on ev'ry *place*. Pope.

Then gladly turning ſought his ancient *place*,
And paſs'd a life of piety and *peace*. Parnel.

Old mould'ring urns, pale fear, and dark *diſtreſs*,
Make up the frightful horrors of the *place*. Garth.

A C H.

Attach, *detach*, &c. Perfect rhymes, *batch*, *match*, &c. Allowable rhymes, *fetch*, *wretch*, &c.

A C K.

Back, *cack*, *hack*, *jack*, *lack*, *pack*, *quack*, *tack*, *ſack*, *rack*, *black*, *clack*, *crack*, *knack*, *ſlack*, *ſnack*, *ſtack*, *track*, *wrack*, *attack*, *zodiac*, *demoniac*, *ſympoſiac*, *almanac*, and many others, which may be ſeen in the Pronouncing Dictionary. Allowable rhymes, *bake*, *take*, &c. *neck*, *ſpeck*, &c.

Thus Pegaſus a nearer way to *take*
May boldly deviate from the common *track*. Pope.

A C T.

Act, *fact*, *pact*, *tract*, *attract*, *abſtract*, *extract*, *compact*, *contract*, *detract*, *diſtract*, *exact*, *protract*, *enact*, *infract*, *ſubtract*, *tranſact*, *cataract*, with the preterits and participles of verbs in *ack*, as *back'd*, *hack'd*, &c. Allowable rhymes the preterits and participles of verbs in *ake*, as *bak'd*, *cak'd*, &c.

A D.

Add, *bad*, *dad*, *gad*, *bad*, *lad*, *mad*, *pad*, *ſad*, *brad*, *clad*, *glad*, *plaid*, *chad*, &c. Allowable rhymes, *cade*, *fade*, &c. *glede*, *bead*, *read*, &c.

A D E.

Cade, *fade*, *made*, *jade*, *lade*, *wade*, *blade*, *glade*, *ſhade*, *ſpade*, *trade*, *degrade*, *evade*, *diſſuade*, *invade*, *perſuade*, *blockade*, *brigade*, *eſplanade*, *cavalcade*, *maſquerade*, *renegade*, *retrograde*, *ſerenade*, *ambuſcade*, *cannonade*, *paliſade*, &c. Perfect rhymes, *aid*, *maid*, *braid*, *afraid*, *upbraid*, &c. and the preterits and participles of verbs in *ay*, *ey*, and *eigh*, as *play'd*, *obey'd*, *weigh'd*, &c. Allowable rhymes, *add*, *bad*, &c. *bed*, *dead*, &c. *bead*, *mead*, &c. *heed*, *need*, &c.

The ſun his annual courſe obliquely *made*,
Good days contracted and enlarg'd the *bad*. Dryden.

But that her ancient ſpirit is *decay'd*,
That ſacred wiſdom from her bounds is *fled*. Lyttelton.

In genial ſpring beneath the quiv'ring *ſhade*
Where cooling vapours breathe along the *mead*. Pope.

AFE.

Safe, *chaſe*, *vouchſafe*, &c. Allowable rhymes, *leaf*, *ſheaf*, &c. *deaf*, &c. *laugh*, *ſtaff*, &c.

And authors think their reputation *ſafe*,
Which lives as long as fools are pleas'd to *laugh*. Pope.

Reſpecting the inſtances produced of allowable rhymes, it may be hinted that in the republic of letters, no ſtamp of reputation extends to the attribute of *infallibility*. Inattention and defects do not alter their nature though found in a Pope or a Swift; nor will the credit of their names ſhelter other writers.

Mr. Walker has too much good ſenſe to conſider this index of rhymes in any other than a ſecondary point of view, though our young ſucking poetaſters may think themſelves much obliged to him for ſuch a grand magazine of hitching terminations, which will leave them nothing to do but to fill up the meaſure as well as they can. It is indeed an eſſay toward Dean Swift's ludicrous ſcheme for compoſing books mechanically by an engine.

ART. IV. *Lectures on the Art of Reading*. Firſt Part. Containing the Art of reading Proſe. By Thomas Sheridan, A. M. Author of "Lectures on Elocution, Britiſh Education," &c. 8vo. 5 s. Dodſley, &c. 1775.

IN the preſent age, ſo much diſtinguiſhed by the love of ſcience, and the cultivation of the arts, there is little danger that important diſcoveries and real improvements will fail of obtaining for their authors a degree of honour and profit proportioned to their value. The difficulty lies in placing them before the eye of the Public with that diſtinction and elevation, which ſhall preſerve them from being overlooked and loſt amidſt the crowd of inferior ſcribblers and compilers. To overcome this difficulty, and engage the attention of his readers, it is ſometimes neceſſary that an author ſhould undertake the painful taſk of writing his own panegyric.

Mr. Sheridan ſeems to be in this diſagreeable ſituation. Conſcious of the vaſt importance of his deſign, and the uncommon merit of the execution, and generouſly apprehenſive leſt the Public ſhould loſe the benefit of his labours through inattention; after having, no doubt, ſtruggled hard with his native modeſty, he at laſt prevails upon himſelf to give the world a juſt idea of the nature and utility of his undertaking.

With infinite ſtrength of argument he proves, that the art of reading and ſpeaking lies at the foundation of all private and public virtue and happineſs; that were this art properly ſtudied and practiſed, the education and manners of the fair ſex would be greatly improved; the general prevalence of a ſelfiſh ſpirit would be reſtrained; benevolence would be cheriſhed and ſtrengthened; arts would flouriſh; liberty would be ſecured; and the boaſted conſtitution of Great Britain would be preſerved from inevitable deſtruction, by reſtoring to their due vigour the almoſt worn out principles of religion. All theſe poſitions, which to thoſe who accuſtom themſelves to contemplate only the near and obvious relations of things may appear extraordinary, our Author has laboured to eſtabliſh in a ſeries of diſcourſes: but the force of his reaſoning would ſo *entirely evaporate* in any abridgment which we are able to give, that we muſt refer thoſe who are inclined to doubt of the truth of what he advances, to the work itſelf.

Of this art, which is ſo eſſential to the happineſs of mankind, Mr. Sheridan informs the world, that 'he may, *without boaſting*, claim the credit of being the inventor:' and by a natural conſequence, which, though the Author's modeſty would not allow him to draw, the Public will not be ſo blind and ungrateful as not to diſcern and allow, he is entitled to the firſt honours and rewards, as the reſtorer of arts, liberty, morals, and religion, and the ſaviour of his country.

The more effectually to ſecure to mankind the important benefits of this invention, Mr. Sheridan condeſcendingly points out the particular advantages which may be derived from it by thoſe who are by profeſſion public ſpeakers or teachers of youth. Addreſſing the clergy, he tells them, that 'though they have hitherto not been deſerving of blame for the defective manner in which they have acquitted themſelves as public ſpeakers (ſince, however deſirous they might have been to make themſelves maſters of the art of ſpeaking, the *means* were not in their power, and they had *no lights* to guide them in their reſearches) this excuſe will now no longer avail them: for the method of acquitting themſelves with propriety, at leaſt, is now ſo clearly laid open, that a perſon of a very moderate capacity may attain it by the application of one month only.' He farther reminds them, that 'if they neglect to make uſe of theſe means, their faults will no longer eſcape notice, as they will all *now* be obvious to their hearers; it being probable that this work will be *generally read* by the laity.' He concludes with a hint to the Right Reverend Bench, that 'if their Lordſhips would pitch upon this book as a part of the examination for holy orders—they would do a more real ſervice to the cauſe of religion, than the moſt celebrated of their order ever have done by their polemical writings.' Surely this advice merits the public thanks of the venerable body to whom it is *with all humility* addreſſed.—To maſters and miſtreſſes of academies and ſchools the Author gives this important piece of information (of which the Public is hereby advertiſed) ' that he intends the preſent work ſhall ſhortly be followed by a Rhetorical Grammar and Pronouncing Dictionary, by the aid of which all foreigners and provincials may not only acquire a juſt pronunciation, but a proper delivery of our language; inſomuch that a uniformity in both articles will be the neceſſary conſequence of teaching Engliſh according to the method there laid down, in *every part of the globe*, whether in Scotland, Ireland, the ſeveral counties in England, the colonies, or foreign countries.' He adds, ' that teachers, by introducing the ſtudy of this work into their ſeveral claſſes, will furniſh their pupils with an accompliſhment of more real benefit to them in life, than all the Greek and Latin they can ever teach them.'

After this prelude, Mr. Sheridan has ſome right to expect that biſhops, profeſſors, clergy, ſchoolmaſters, and the whole body of the people of theſe realms, will liſten, *arrectis auribus*, while he diſcloſes his important invention. On the other hand, ſo reſpectable an audience, ſummoned with ſuch unuſual ſolemnity, have ſome right to aſk,

Quid dignum tanto feret hic promiſſor hiatu?

Let the inventor, if his modeſty will permit him, anſwer for himſelf:

' The firſt neceſſary ſtep towards eſtabliſhing rules for this art upon any ſolid foundation is, as in all others, to aſcertain the number, and explain the nature of its firſt ſimple elements; for an error there muſt carry an *incorrigible taint* throughout. This is the point with which I ſhall begin; and I believe you will ſoon be convinced that it *never was executed before.*

' Each vowel ſtands for three different ſounds; but the ſame ſounds are ſometimes expreſſed by different vowels; ſo that there are in all only nine ſimple vowel ſounds. There are alſo nineteen ſimple conſonant ſounds. The Engliſh alphabet is in ſeveral inſtances defective; in others redundant; we have but fourteen characters to mark nineteen ſimple conſonant ſounds. To make a perfect alphabet, each ſimple ſound belonging to the language ſhould have its proper character: they ſhould be divided into diſtinct claſſes; the vowels ſhould be ranged, according to a juſt gradation, from the greateſt aperture of the mouth in uttering them to the leaſt; and the conſonants ſhould be pronounced with a vowel before them. Conſonants may be divided into mutes and ſemivowels, and theſe latter into vocal and aſpirated;

and afterwards, according to the organs employed in pronouncing them, into labials, dentals, palatines, and naſals. In learning to pronounce them, the manner in which the organs are employed in forming each ſound ſhould be carefully obſerved. By this means children will get a diſtinct and proper articulation much ſooner than in the uſual method; and bad habits of articulation may be cured. All provincial faults in articulation ariſe from ſubſtituting one ſimple ſound in the place of another. The double vowel ſounds in the Engliſh language are numerous: ſome of the ſounds marked by vowels in the alphabet are of this kind: and the letters *y* and *w* generally precede a diphthong-ſound. Different combinations of ſimple ſounds produce the different qualities of ſweetneſs or harſhneſs, ſtrength or weakneſs.

‘ In words, beſides theſe qualities, there is another property to be regarded, namely expreſſion, or the peculiar aptneſs of ſome words to ſtand as ſymbols of certain ideas. Some words are mimical ſounds. Several letters reſemble ſounds made by certain animals, or inanimate objects. Different kinds of motion are expreſſed by different letters or combinations of letters. In this power the Engliſh language excels moſt others. This power depends on the due force given to the letters in utterance. The ſound of ſome conſonants is diſagreeable when continued, of others not. No conſonant ſhould be prolonged, except when the accent is upon it, and in monoſyllables or final ſyllables;—nor ever, at the cloſe of a ſentence, or beginning of a word.

‘ Accent, in the pronunciation of the Engliſh language, conſiſts, not in the elevation or depreſſion of the voice, as among the ancients, but in giving it a more forcible utterance. It may be placed on a vowel or conſonant; if on the former, it is expreſſed by dwelling longer on the vowel than uſual; if on the latter by giving a *ſmart ſtroke* of the voice to the following conſonant. The Scots have in conſtant uſe accents of the ſame nature as thoſe of the Greeks. In pronouncing words, the voice ſhould not dwell equally upon different ſyllables.

‘ Emphaſis, which reſpects words as accents ſyllables, is expreſſed by a change of note in the voice. Languages may be divided into two claſſes, accentual and emphatical. In the former, words are uttered in various notes or inflections of the voice without any regard to the meaning; in the latter the changes are regulated by the meaning and ſentiment. All men naturally ſpeak the emphatical language. A variety of notes have been gradually introduced in ſpeaking, to give pleaſure to the ear: theſe have at length, in ſome inſtances, been reduced to rule and a muſical ſcale; and the proper uſe of them has been conſidered as an accompliſhment. Moſt nations have a ſentential accent, or raiſe and depreſs words as they happen to be placed at the beginning, middle, or end of a ſentence. The Engliſh are free from this, and herein enjoy a conſiderable advantage: for artificial notes in ſpeech are at beſt inſignificant, and can only amuſe the ear; but emphaſis expreſſes the emotions of the heart. In reading we ſhould obſerve each emphatical word, and mark it properly, not by ſtreſs only, but by a change of note ſuited to the matter: and for this purpoſe we muſt not only underſtand but feel the ſentiments of the author. To correct a bad emphaſis, or acquire a juſt one, the beſt way is, to dedicate a certain portion of time every day to reading aloud ſome paſſages from books written in an eaſy familiar ſtyle; and at every ſentence to aſk ourſelves, How ſhould I utter this were I ſpeaking it as my own immediate ſentiments? in that caſe, on what words ſhould I lay the emphaſis, and with what change of notes in the voice?

'The uſual method of marking the pauſes, having been chiefly regulated by the rules of grammar, and not adapted to ſpeaking, has introduced certain uniform tones into reading, deſtructive of natural and juſt emphaſis. The proper way to correct this, is to read paſſages, copied without any ſtops at all, till we are able to read without paying any attention to the uſual points. Inſtead of the common method of pointing, it would be of uſe in ſpeaking, to point out the emphatical words, and to diſtinguiſh the proper pauſes, and their degrees, by particular marks appropriated to that purpoſe.'

And now, after this faithful ſummary of the elementary part of this work, we muſt take the liberty, in the name of the Public, to aſk the Author, Is this all? If ſo, he muſt excuſe us if we exclaim,

Parturiunt montes, naſcetur ridiculus mus!

We wiſh to be informed in what parts of theſe Lectures we are to look for the new and important diſcoveries which give the Writer a claim to the title of the Inventor of the Art of Reading. Is it in his obſervations on the defects of the Engliſh alphabet, and his inveſtigation of the elementary principles of ſpeech, and the manner in which the ſimple ſounds are formed? This is by no means a taſk which *never* was executed before. Several writers have complained of the imperfection of our alphabet; and more than one have deſcribed the formation of the ſimple ſounds, and claſſed them in their natural order. It has lately been done much more minutely, and, we will venture to add, with greater preciſion, than in theſe Lectures, in a work which Mr. Sheridan might have ſeen, Herries's *Elements of Speech*. Beſides, theſe diſquiſitions concerning the formation of ſimple ſounds, whether new or old, can at beſt contribute but little to the improvement of elocution; ſince their whole effect muſt be to correct improper articulation; a fault which is ſeldom found, except in young children and people of low education.

Are we to look for our Author's great diſcovery, in the remarks which he offers on expreſſion, or the mimicry of vocal ſounds? Theſe remarks are nothing more than a repetition, with ſome amplification, of the well-known doctrine, that the ſound ſhould be an eccho to the ſenſe: and all the inſtruction that a ſpeaker can obtain from them is this, that in uttering ſuch expreſſive ſounds he is to give them fair play, by making the ſound reſemble as much as he can the thing which it is intended to expreſs: a leſſon which common ſenſe taught men long before Mr. Sheridan diſcovered that we borrow the *B* from the ſheep, the *K* from the crow, the *R* from the dog, and *Th* from the gooſe: that *F* is like the ſound of wind blowing thro' certain chinks, and *V* is the noiſe made by ſome ſpinning-wheels when rapidly moved; and that *Str* expreſſes force exerted, *Thr* violent motion, and *Sl* more equable motion.

Shall we find the grand principles of this *new art*, in our Author's obſervations concerning accent and emphaſis? What is here advanced concerning the nature of accent as a forcible not elevated utterance, is not new, for Mr. Rice and others have ſuggeſted it before; and perhaps it will ſtill be queſtioned by many whether it be juſt; for to many ears the forcible utterance of an accented ſyllable appears attended with a real elevation of the voice. Nor is it clear that there is a ſufficient foundation for our Author's diſtinction between the manner of expreſſing the accent on vowels and on conſonants. The protraction of ſound is not accent; whether the accent be on a vowel or a conſonant it is eſſential to it that the ſound ſhould be forcible, and perhaps that it ſhould be elevated. But however this be, the art can certainly receive little improvement from ſuch diſquiſitions. Every one has a clear idea what is meant by accent; and to place it properly is no very difficult attainment. Our Author's opinion concerning the accentual pronunciation of the Scots, and his diſtribution of all language into *accentual* and *emphatical*, are new, curious, and well ſupported. No original diſcovery or material improvement, however, ariſes from hence, with reſpect to the art of reading. It was before well known that ſome words in a ſentence are emphatical and others not ſo; that different kinds of ſentiment and paſſion are expreſſed by different tones; that juſt reading requires the moſt ſignificant words to be pronounced emphatically, and the ſeveral emotions and paſſions to be expreſſed by their natural tones; and that no one can read properly, who does not enter into the full meaning and ſpirit of what he reads. All this may properly enough be ſaid in lectures on elocution;

but it is too obvious to merit the name of a diſcovery, and has too often been ſaid, to admit of being appropriated as an original invention by any modern orator.

To proceed to the laſt ſtep of our Author's progreſs: Muſt all the diſtinction which he claims be grounded on the artificial helps which he propoſes with reſpect to pauſe and emphaſis? To diſtinguiſh emphatical words by a particular mark is certainly no new invention; perhaps it may be added that it is no real help in reading; being rather adapted to produce an artificial uniformity of emphaſis, than to ſuggeſt all the variations of ſtreſs and tone which different ſubjects require. And to mark the pauſes at the top of the line inſtead of the bottom, and by new characters inſtead of the old, is ſurely no improvement. If the common points were judiciouſly employed to direct the uſe of pauſe in reading, we apprehend there would be no neceſſity for farther helps.

On the whole, we confeſs ourſelves utterly at a loſs to diſcover any thing in the elementary parts of this work, which can entitle the Author to the diſtinction he has claimed; though at the ſame time we acknowledge that they contain many ingenious remarks and ſome uſeful inſtructions.

In the practical part of the work, the application of the marks of pauſe and emphaſis to the liturgy, though we ſometimes obſerve the ſame ſtudious endeavour to find out and mark remote and concealed meanings, while the moſt important words are overlooked, which we noticed in our review of the Author's Lectures on Elocution; we meet with ſo many juſt obſervations on the careleſs and faulty manner in which the Public Service is often performed, and we find the emphaſis in general ſo properly pointed out, that we think it may be ſtudied with real advantage by thoſe whom it more immediately concerns.—— The following is a ſpecimen of Mr. Sheridan's manner of diſtinguiſhing the emphaſis and pauſes:

'Dearly belo`ved brethren!=The ſcripture moyeth us´ in ſu`ndry places´ to acknowledge and confeſs our manifold ſins and wickedneſs″ and that we ſhould not diſſe`mble nor clòke them´ before the face of Almighty God´ our hea`venly father″ but confèſs them´ with an humble´ lowly´ penitent´ and obedie`nt heart´ to the end that we may obtain forgivèneſs of the ſame´ by his″ i`nfinite goodneſs and mercy‴ And althò we ought at àll times´ humbly to acknowledge our ſins before Gòd″ yet ought we moſt chiefly ſo to do´ when we aſſemble and meet together´ to render thanks´ for the great benefits we have received at his hands″ to ſet forth´ his moſt worthy pràiſe″ to hèar´ his moſt hòly wòrd″ and to âſk thoſe things´ which are requiſite and neceſſary´ as well for the bòdy´ as the ſòul‴ Wherefore I pray and beſeèch yōu´ as ma`ny as are here preſent'

ſent´ to accompany mè´ with a pùre heart´ and hu`mble voice´ to the throne of the heavenly grace´ ſaying after me.

The *Second Part* of Mr. Sheridan's work has appeared ſince this Article was written.

ART. V. *The Country Juſtice*; a Poem. By one of his Majeſty's Juſtices of the Peace for the County of Somerſet. Part II. 4to. 1 s. 6 d. Becket. 1775.

THE ſame ſpirit of poetry and humanity breathes through this Second Part that animated the Firſt; to which we cannot help now recurring for the ſake of pointing out one paſſage, of remarkable beauty and tenderneſs, which eſcaped us, we know not how, in a former Review *; but which is, in our opinion, well worthy of diſtinction. In his "*Apology for Vagrants*," the Author pleads the probable miſery of the *widow'd parent* who might have borne one of theſe wretches; and in the richeſt vein of fancy and *pathos* he thus concludes:

> Cold on Canadian hills, or Minden's plain,
> Perhaps that parent mourn'd her ſoldier ſlain;
> Bent o'er her babe, her eye diſſolv'd in dew,
> The big drops mingling with the milk he drew,
> Gave the ſad preſage of his future years,
> The child of miſery, baptiz'd in tears!

There is, we think, ſome aukwardneſs, perhaps owing to rural and poetical indolence, in the *proſe titles* to the ſeveral diviſions of the poem, which break the thread of the ſubject, and interrupt the Reader, rather unpleaſingly. The connexion alſo ſeems, in moſt places, to be ſufficiently clear without theſe darns to keep the ſeams together; and we ſubmit it to the conſideration of the ingenious Author, whether it may not be worthy his attention to remove theſe little rubs which now ſtand in the way of a careleſs reader, and often mark a careleſs writer. Theſe things are but trifles, it is true; yet perhaps, faſtidious as ſuch niceties may appear, they ſhould not be wholly diſregarded:

> *Inepta hæc eſſe, nos quæ* DICIMUS, *ſentio*;
> *Verum quid facias? ut homo eſt, ita morem geras.*

After this ſhort ſtricture on a trivial error, if it be an error, we return to the more grateful taſk of pointing out the beauties of this work. The Author has taken for the *text* of the ſecond part, "*The Protection of the Poor*," and has ſpoke more home to the feeling heart and rational mind than all the popular preachers of all the tabernacles and methodiſt chapels in town. He has alſo indulged a laudable vein of ſatire on the evils ariſing from a deſerted country and overgrown metropolis. We are unwilling to rifle this poetical garden with a ſpoiler's hand, yet we cannot reſiſt the temptation of gracing our page with the following extract, which we hope will not be deemed too large a treſpaſs on the Author's property:

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* Review for July laſt, p. 45.

O days long loſt to man in each degree!
The golden days of Hoſpitality!
When liberal fortunes vied with liberal ſtrife
To fill the nobleſt offices of life;
When WEALTH was Virtue's handmaid, and her gate
Gave a free refuge from the wrongs of Fate;
The poor at hand their natural patrons ſaw,
And lawgivers were ſupplements of law!
Loſt are thoſe days, and FASHION's boundleſs ſway
Has borne the Guardian Magiſtrate away.
Save in AUGUSTA's ſtreets, on Gallia's ſhore,
The rural patron is beheld no more.
No more the poor his kind protection ſhare,
Unknown their wants, and unreceiv'd their prayer.
Yet has that Faſhion, long ſo light and vain,
Reform'd at laſt, and led the moral train?
Have her gay vot'ries nobler worth to boaſt
For NATURE's love, for NATURE's virtue loſt?
No—fled from theſe, the ſons of fortune find
What poor reſpect to Wealth remains behind.
The mock regard alone of menial ſlaves,
The worſhip'd calves of their outwitting knaves!
Foregone the ſocial, hoſpitable days,
When wide vales echoed with their owner's praiſe,
Of all that *ancient conſequence* bereſt,
What has the *modern Man of Faſhion left?*
Does he, perchance, to rural ſcenes repair,
And "waſte his ſweetneſs" on the eſſenc'd air?
Ah! gently lave the feeble frame he brings,
Ye ſcouring ſeas! and ye ſulphureous ſprings!
And thou, Brighthelmſtone, where no cits annoy,
(All borne to MARGATE, in the Margate Hoy)
Where, if the haſty creditor advance,
Lies the light ſkiff, and ever-bailing France,
Do thou defend him in the dog-day ſuns!
Secure in winter from the rage of duns!
While the grim catchpole, the grim porter ſwear,
One that he is, and one, he is not there,
The tortur'd Us'rer, as he murmurs by,
Eyes the Venetian blinds, and heaves a ſigh.
O, from each title Folly ever took,
Blood! Maccarone! Cicilbeo! or Rook!
From each low paſſion, from each low reſort,
The thieving alley, nay, the righteous court,
From BERTIE's, ALMACK's, ARTHUR's, and the neſt
Where JUDAH's ferrets earth with CHARLES unbleſt!—
From theſe and all the garbage of the great,
At Honour's, Freedom's, Virtue's call—retreat!

We had almoſt forgot to mention that this ſecond part is introduced by a poetical dedication, not only diſtinguiſhed by rich imagery and flowing verſification, but written in a ſtrain of morality that might ſerve to put to ſhame many addreſſes in adulatory proſe.

ART. VI. *Continuation of the Account of* Macpherſon's *Hiſtory of Great Britain.* See Review for March.

OF all the Hiſtories which have fallen under our notice, during the courſe of our Review, there is none that hath afforded greater ſcope for obſervation than the Hiſtory now before us. This ariſes partly from the variety of new matter that is here laid before the Public, and partly from the manner in which our Author has treated his ſubject. Mr. Macpherſon does not content himſelf with a mere detail of facts; but takes every opportunity of drawing characters, and of introducing his reflections upon the events he has related. His characters are delineated with a bold and maſterly hand, and his reflections are acute and ſagacious. In many inſtances they appear to us as juſt as they are ingenious; but in ſome, we cannot avoid differing in opinion from our Hiſtorian. It would carry us far beyond the limits aſſigned us, were we to point out all the places which, in our judgment, furniſh room for obſervation. We muſt therefore reſt ſatisfied with the few incidental remarks that may ariſe from the ſpecimens we ſhall exhibit to our Readers; and with ſome general ſtrictures, with which we ſhall cloſe our review of the Hiſtory and Original Papers.

The firſt extract we ſhall give, in this Article, is Mr. Macpherſon's account of the treaty which King Charles the Second entered into with France, in the beginning of the year 1669, for the eſtabliſhment of Popery in England. This fact, if there were no others of a ſimilar nature, would be a ſufficient proof of the dangerous characters and deſigns of that monarch and his brother the Duke of York.

'The triple alliance was ſcarce ſigned, when the King and Buckingham began to renew their applications to France with an eagerneſs which, for ſome time, defeated their views. The whole of the year 1668 paſſed in fruitleſs negociations. The King of France either diſtruſted the ſincerity of Charles, or he had not yet opened his eyes to the advantages of an alliance which involved him in an immediate expence. The enthuſiaſm of the Duke of York, who now was a convert to the Romiſh faith, though not formally reconciled to that communion, ſuggeſted to his brother the means of gaining Lewis to his own views. In a private meeting, held in the Duke's cloſet on the 25th of January, 1699, when the King, the Duke, the Earl of Arlington, the Lord Arundel of Wardour, and Sir Thomas Clifford were preſent, Charles declared his zeal for the Catholic religion. The reſult of the conſultation was, that, to promote the faith in his kingdoms, a ſtrict union ſhould be made with France. This change in the object of the negociation rendered it neceſſary to drop Buckingham, who, in his diſbelief of all religion, forgot not his averſion to the Church of Rome. The ſame reaſon which obliged the King to remove Buckingham from the management of the treaty, induced him to truſt it to men of very different principles. The Lord Arundel, a rigid Roman Catholic, was ſent to the court of France. Arlington, a concealed Papiſt, and Clifford, who avowed his attachment to the Romiſh religion, managed at firſt the negociation in the cabinet, and were afterwards, with Sir Richard Bealling, an enthuſiaſt in the ſame faith, appointed commiſſioners to carry the treaty to a concluſion. Colbert de Croiſſy, who ſoon after the treaty of Aix-la-Chapelle came to England, managed it on the part of France.'

The next extract we ſhall make, is our Author's relation of the Duke of York's converſion to the Popiſh ſuperſtition. The manner in which this event is related, and the concluding obſervations, will, we apprehend, be generally approved.

'The Duke of York, who had been long wavering on the point of religion, was now completely reconciled to the Church of Rome. That unfortunate Prince, who, from a conceited obſtinacy, affected to be guided by reaſon in his opinions, ſuffered himſelf to be argued out of his ſmall remains of Proteſtantiſm by the ſmooth ſophiſtry of Father Symons, a bigotted Jeſuit. Serious and melancholy in his diſpoſition, his mind was adapted by Nature for ſuperſtition. During his exile he zealouſly adhered to the Proteſtant faith. Ardent and almoſt an enthuſiaſt in all his ſpeculative opinions, he, in conſequence of a letter from his brother, inſiſted with vehemence that the Duke of Glouceſter ſhould be removed from his mother, on account of a report that ſhe endeavoured to entice him to the religion of Rome. His averſion to the principles of ſectaries, whom he deemed the irreconcilable enemies of monarchy, inclined him firſt to a ſyſtem of faith, favourable to the quiet deſpotiſm which he ſo paſſionately loved. The converſion of Turenne is ſaid to have had its weight with his wavering mind; that great commander being one of the few characters whom he eſteemed and admired. A change ſo fatal to his family, but, in the reſult, beneficial to his country, happened in the year 1669. Had the Duke of York continued a Proteſtant, the monarchy would have become abſolute through his perſeverance and obſtinacy, qualities which ſupplied in him the place of great abilities and firmneſs of mind.'

Previous to Mr. Macpherſon's character of the cabal, he makes ſome reflections on the conduct of Charles with regard to his miniſters, and on the part he perſonally aſſumed in the negociation of his deſigns, which appear to us to be peculiarly juſt and ſenſible.

'In England, ſays our Hiſtorian, the meaſures of the crown are ſo uniformly aſcribed to its ſervants, that the Monarch frequently remains, without either cenſure or applauſe, at the head of the ſtate. The miniſter is thought to adviſe what he executes, and he only is the object of puniſhment, or the ſubject of praiſe. Charles, though he can derive little reputation from that circumſtance, was now the author of his own meaſures; and he choſe his ſervants, from their boldneſs to act, more than from their wiſdom to plan. In the courſe of a ſecret negociation of three years, he diſcovered abilities worthy of a more noble object; yet he, at the ſame time, betrayed a want of principle, which would diſgrace the moſt ſplendid deſigns. To deceive his allies, to dupe foreign powers, to ſhew a contempt for the faith of treaties, may derive ſome defence from great examples; but to adopt ſchemes too pernicious to be wholly laid open to ſuch bold and profligate ſervants as he had choſen, was peculiar to this King. This Prince ſeems to have carried the vein of humour, which diſtinguiſhed his private converſation, into his public tranſactions. In a contempt for the abilities of others, he delighted to uſe mankind as fools; and to derive amuſement, as well as advantage, from follies occaſioned by his own want of ſincerity. His deſire of money was not, perhaps, more gratified with the ſums he received from Lewis the Fourteenth, than his taſte for humour was ſatisfied at ſeeing that Monarch becoming a kind of pander to his pleaſures.'

The character drawn of the cabal is very ſevere; but we cannot ſay that it is unjuſt upon the whole, though we may not agree with our Author in every ſingle circumſtance aſſerted by him. It hath not, till lately, been ſufficiently known and adverted to, that the five miniſters of ſtate who compoſed the cabal were not the only perſons concerned in carrying on the iniquitous ſchemes of Charles the Second; nor were they all of them admitted alike into the full ſecret of thoſe ſchemes. It is evident, from Mr. Macpherſon's own account, that the deſign of eſtabliſhing Popery was not communicated to the Duke of Buckingham. The ſame muſt undoubtedly have been the caſe with regard to Lord Aſhley, and the Earl of Lauderdale.

Our Hiſtorian aſſerts, in the following pages, that the advice for the ſhutting up the Exchequer was given by Lord Aſhley; in which aſſertion he is ſupported by many writers, and even by King James himſelf; and, therefore, he is not, in this reſpect, to be blamed. We know, however, that there exiſts good proof that the very contrary advice was given by Lord Aſhley. It is moſt probable that the ſtopping the payments of the Exchequer originated in the bold counſel of Sir Thomas Clifford.

In relating the tranſactions of 1672, when the Prince of Orange began to make that diſtinguiſhed figure in Europe, which he afterwards ſuſtained for almoſt thirty years, our Author introduces the ſubſequent character of him. There are a few particulars in it, with which many of our Readers will probably diſagree; and, perhaps, not without reaſon.

'The Prince of Orange began now, for the firſt time, to diſplay a character as ſingular in itſelf as the fortune of his life was extraordinary. To a gravity and ſilence which diſtinguiſhed his early youth with the prudence thought peculiar to years, he joined a firmneſs in all his meaſures that bordered on obſtinacy. Without a conſtitution for pleaſure, his chief object was an ambition for power and a great name. Deſtitute of thoſe brilliant parts which dazzle the world, he acquired weight with mankind by the ſolidity of his underſtanding. His perſonal courage was tempered with circumſpection and coolneſs; his ſlowneſs in action corrected by his perſeverance. In his carriage and manner he was rather reſpectable than dignified, more decent than amiable in his private life. Phlegmatic in his diſpoſition, he was ſubject to no paſſion in the extreme; and the ſame cauſe that exempted him from vice, obſcured the luſtre of his virtues. Born with abilities for the cabinet, but with no great talents for the field, his policy, perpetually at war with his fortune, at length prevailed; and though he ſcarce ever won a battle, he frequently reaped all the advantages of victory from defeat. Though he cannot be accuſed of wanton tyranny, he was fond of power; he ſacrificed his virtue to his ambition; and, without any glaring injuſtice, frequently deſcended to meanneſſes to accompliſh his favourite deſigns. He was happy throughout his life in his opponent. The mad bigotry of James the Second might have furniſhed a field of triumph for abilities more circumſcribed than thoſe of the Prince, as the former had at once to contend with the favourite paſſions of his own people, and the art of his rival. Upon the whole, though great things reſulted from the conduct of the Prince of Orange, he was not poſſeſſed of thoſe brilliant qualities which are generally deemed neceſſary to conſtitute a great man.'

From the year 1674, Mr. Macpherſon repreſents the Prince of Orange as having a formed deſign upon the Engliſh crown, and as puſhing the ſcheme of his ambition by any methods whatſoever. The principal, and, indeed, almoſt the ſole authority for the greateſt part of the detail which our Hiſtorian, from time to time, has given of the Prince's proſecution of his plan, is the teſtimony of the French ambaſſador, D'Avaux. But it might be worthy of inquiry how far the authority of D'Avaux will ſupport the great ſtreſs which is laid upon it, in the preſent work. The views of the Prince of Orange, 'which he had formed, ſays our Author, at this early period (1674) are ſaid to have been the ſource of his animoſity againſt France, to pleaſe a people over whom he was reſolved to reign.' Every reader of reflection muſt be ſenſible that the Prince had cauſe enough in his own principles and ſituation, and in the condition of his country, for animoſity againſt France, without referring it to ſo remote and ſo improbable an origin.

As the connection of the patriots with the French ambaſſador, in 1678, has excited ſo much attention, we ſhall tranſcribe Mr. Macpherſon's relation of that matter. Our own ſentiments concerning it have already been offered to the Public, in our review of Sir John Dalrymple's Supplement. The latter part of the following account is taken from King James's Memoirs:

'The

'The great body of the nation being bent upon a war with France, to promote that meaſure was the avowed object of the popular party. This ſcheme, however, was privately obſtructed by different perſons, from various views. Men who loved their country were afraid that the King might make uſe of the army to enſlave the nation. Some oppoſed the court through faction, others from private ambition. The eagerneſs of ſome well meaning men, the avarice of ſeveral, and the profligacy of a few in the oppoſition, opened a ſecret intelligence with France, through Barillon, her ambaſſador at the court of London. The allies had taught the French King to ſway the deliberations of the Engliſh parliament, by corrupting its members. Buckingham, Shafteſbury, Ruſſel, and Hollis, from their averſion to Charles and his miniſters, fell into the views of Lewis. They held private conferences with his agents, when they declaimed in public againſt his power. Some deſcended to the meanneſs of ſelling their votes for money: and thoſe who received no bribes themſelves, were privy to the corruption of others. Their ſuſpicions of Charles, perhaps, juſtified their oppoſition; and men of vehement paſſions might reconcile corruption itſelf to honour, when it proved the means of defeating the views of the King againſt public freedom

'Men of undeviating honeſty are perhaps, of all others, the leaſt calculated for carrying forward their views in a political line. The ſtrict adherence to virtue, which is a part of their character, is more ſuitable to private life than to the tumult of public affairs. There muſt be a kind of want of ſincerity in that addreſs which obtains the name of parts. A perſon whoſe only view is the good of the people muſt ſometimes uſe engines for accompliſhing his purpoſe, of which his own mind cannot ſtrictly approve. To lead a party, one muſt overlook the ſelfiſh views of individuals, and even accommodate himſelf to paſſions and prejudices which he may perhaps abhor and deſpiſe. The man whoſe ſqueamiſh virtue revolts at the profligacy of ſome members of his party, is fit only for mourning over the ruins of his country. Such is the excuſe of thoſe who thought it was from principle they joined with France againſt the King. His own example juſtified their uſing the ſame means which HE was known to have employed. He bought votes in the Houſe of Commons with French money; and thoſe who oppoſed his meaſures, met him in his own way. This refined reaſoning might weigh with a Lord Ruſſel. To gratify, by any means, their own reſentment, was ſufficient for a Buckingham and a Shafteſbury.

'But notwithſtanding the public profeſſions of the leaders of oppoſition, there is reaſon to believe that their chief deſign was upon office. The new meaſures adopted by Charles had deprived them, in ſome degree, of the ground on which they ſtood. The marriage of the Prince of Orange, the apparent vigour againſt the power of France, were calculated to gain the nation. The Earl of Danby was conſidered as the author of a change which, by being followed, might in time regain to the King and his councils that irreſiſtible popularity which he had once poſſeſſed. In the month of January, the Duke of Buckingham found means to have a ſecret conference with the King. He made offers, it may be ſuppoſed, of the ſervice of the faction; and that being rejected, they formed a reſolution to ruin the treaſurer. In their eagerneſs to accompliſh this point, the Lord Ruſſel and other conſiderable men of the party ſent to the Duke of York in April. They acquainted him, that if he would truſt them, and join with them in what they ſhould propoſe for the good of the King and the nation, they would undertake to take off the incapacity under which he lay of being Lord High Admiral, or of exerciſing any other public office. They promiſed, in ſhort, to do every thing to his ſatisfaction; but, in return, they expected his concurrence and aid in ruining the Lord Treaſurer. The Duke made anſwer, that he would heartily concur with them in any meaſure for the good of the King and the nation, but that he would not fall upon the King's miniſter, without the King's conſent, unleſs he were viſibly guilty of any great miſdemeanors.'

The character drawn of Algernon Sidney by our Hiſtorian, will ſhew that he is no enthuſiaſtic admirer of that eminent republican and patriot.

'The ſuppoſed injuſtice which attended his death, rendered Sidney more famous than any ſtriking circumſtances in his life. Being a republican from opinion, he had been active againſt the late King; and from the ſame principle he oppoſed Cromwell, when his conduct became ſubverſive of public liberty. When the parliament had eſtabliſhed a ſhew of freedom, upon the reſignation of Richard Cromwell, he entered into the ſervice of his country: but at the Reſtoration, he preferred a voluntary exile to a ſubmiſſion to kingly government. When the connection of the court with France, the Popery of the Duke of York, and the artifices of the oppoſing party in parliament, ſeemed to promiſe troubles in England, he ſolicited and obtained a pardon from the King. He herded afterwards with the popular party; but he never had influence ſufficient to obtain an undiſputed ſeat in parliament, even when moſt of the elections were carried againſt the court. In his political opinions he was harſh and auſtere; and even in his private converſation commanding and haughty. He was admired by many for his integrity and abilities; but he never was an object of love. His principles ſuited neither a people accuſtomed to the government of a ſingle perſon, nor the profligacy of the times. In Rome or Athens, in the days of their ſimplicity and freedom, he might have arrived at the fame of their firſt patriots; but he was a viſionary politician, and even a dangerous citizen under a monarchy. In the extravagance of his views ſeems to conſiſt the greateſt defect in his judgment. He dreamed perpetually of an ideal fabric of a republic, without conſidering the wretched materials of which it was to have been framed.'

The laſt ſpecimen we ſhall now produce, is our Author's account of the behaviour of King Charles the Second in his dying moments. Mr. Macpherſon's obſervations and remarks, though, in ſeveral reſpects, juſt, as well as ingenious, do not, we apprehend, amount to a full proof that Charles was not a Roman Catholic; conſidering the evidence which has been produced of his having been really ſuch, ſo far as a perſon of his looſe and profligate turn of ſentiment could be ſuppoſed to have had any religion at all.

‘ When his phyſicians deſpaired of the life of the King, they ſent for the Queen. He was in his perfect ſenſes when ſhe arrived. Throwing herſelf on her knees, ſhe aſked his pardon for all her offences. He replied, that ſhe had offended in nothing; but that he had been guilty of offences againſt her, and he aſked her pardon. He ſpoke with great affection to the Duke of York. He expreſſed his ſorrow for having ſent him ſo often abroad. He gave him excellent counſel for his future conduct. He adviſed him to adhere to the laws with ſtrictneſs, and to ſupport the Church of England with undeviating firmneſs. The Duke ſeemed anxious to convince him, before he died, how little he intended to follow his advice. Having removed the Biſhops and ſeveral Lords, who attended by the bed of the King, he ſent for Huddleſton, a Romiſh prieſt. In the preſence of the Duke, the Earl of Bath, and Trevanian, a captain in the Guards, Huddleſton gave the extreme unction to the King, and adminiſtered to him the ſacrament, according to the rites of the Church of Rome. All this was done in the ſpace of half an hour. The doors were then thrown open. Six Prelates, who had before attended the King, were ſent for to give him the ſacrament. Kenn, Biſhop of Bath and Wells, read the viſitation of the ſick, and, after he ſaid that he repented of his ſins, the abſolution. The Prelate then adminiſtered the ſacrament. The King aſſiſted, with ſeeming devotion, at the ſervice; but his mouth being diſtorted with fits, and his throat contracted, he could not ſwallow the elements. He, however, profeſſed his earneſt deſire, and his ſatisfaction in the Church of England.

‘ But a ſhew of devotion in the laſt moments of life brings no deciſive proof of any man's faith. When the body is debilitated with diſeaſe, the mind becomes ſuſceptible of any impreſſion of a ſpiritual kind. The attention of Charles to Huddleſton is not inconſiſtent with his joining Dr. Kenn in the ſervice of the Church of England. In the full vigour of his conſtitution, he was probably attached to no particular religion; though motives of policy induced him to conform ſtrictly to the faith eſtabliſhed by law. To the Church of Rome he was certainly never reconciled; if his acceptance of the ſacrament from a prieſt, when his underſtanding was enfeebled by the approach of death, may not be conſtrued into an error of that kind. The papers found by his brother in his ſtrong box, and which that miſguided Prince publiſhed ſoon after, furniſh no evidence of a change in his faith. They were not of his hand-writing. They were known to have been delivered to him, at the inſtance of ſome Roman Catholics, by a Lord Bleſſington, who, as an object of ridicule, had acceſs to his perſon, from his being the author of a fooliſh play[*]. He had produced the papers frequently to ſome of his courtiers, to excite laughter, by expoſing with poignant ſatire and wit the abſurd poſitions which they contained[†]. The Duke of York was no ſtranger to this circumſtance; yet he conveyed to the world the papers, as containing the ſentiments of the King upon the ſubject of religion. He had certainly expreſſed frequently to the Duke his predilection for the Romiſh faith. But that circumſtance proceeded more from his opinion of the convenience of that ſyſtem of religion, than from ſentiments of devotion.'

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[*] MS. Anecdotes, *penes me.*

[†] Ibid.

[*To be continued.*]

ART. VII. *Continuation of the Account of Macpherſon's Original Papers.* See Review for March.

MR. Macpherſon, in the character he has given of James the Second's Memoirs, obſerves, among other things, that "his notes were generally made upon the ſpot; and always before there was any neceſſity to palliate the circumſtances of the tranſactions related." This obſervation, however, is to be taken with no little degree of limitation. There are undoubtedly many paſſages in the life of James, which were written a conſiderable time after the facts recorded by him happened; and conſequently, ſuch paſſages muſt be ſuppoſed to contain all the King's ſubſequent information, and to exhibit events in that light in which he could wiſh them to be regarded.

This appears to be the caſe with reference to the account which is inſerted of the ſhortening the ſail of the Royal Charles, in the purſuit of the Dutch fleet, after the great naval battle in 1665. It is well known, that, according to the repreſentations of Burnet and other hiſtorians, ſome imputation was left on the courage of the Duke of York, by this tranſaction. In one relation of the battle, which ſeems to have been drawn up nearly at the time, no mention is made of the ſhortening of the ſail of the Duke's ſhip. But in a ſecond relation, that was compoſed afterwards, we meet with the following hiſtory of that matter; the truth of which we do not mean to impeach; though it might be aſked, how it came to paſs that James, in his firſt narration of the engagement, ſhould omit ſo remarkable a fact, and in which his own reputation was ſo deeply concerned?

'When it began to grow dark, the Duke ordered the Norwich, a fifth rate, Capt. Witwang, to keep juſt a-head of him all night, to carry lights out, and keep up cloſe with the Dutch; that if they ſhould clear their courſe, to fire guns and make falſe fires, to put up more lights, and to ſteer the ſame courſe with them, ſo as not to loſe them in the night, in order to engage them at day-break. After giving theſe orders, he ſtaid on deck till quite dark; then went down to his cabin for a little reſt. But before he laid down, he went again on the quarter-deck, to ſee how all went; and, going down about eleven, he repeated his orders, to be ſure to keep cloſe up with the Dutch, to fight them when the day broke. He had no ſooner laid himſelf down on a quilt, with his cloaths on, than H. Brounker went up to the quarter-deck, and tried to perſuade Captain Cox, Maſter of the Royal Charles, to ſhorten ſail, not to expoſe the Duke of York, by running amongſt his enemies in the night; his ſhip being ſo good a ſailer, that not only he might find himſelf, at day-break, too far engaged among them, but be alſo expoſed to have ſome of their fireſhips clapt on board him, and thwart his hauſe in the night; that he ſhould take care of the Duke's perſon, being heir to the crown. Cox anſwered, he was but Maſter of the ſhip; that the Duke of York had ordered to make what ſail he could; and, without a command from him, or an order from ſome ſuperior officer, he neither could nor would do it.

'Brounker then addreſſed himſelf to Captain Harman, Firſt Lieutenant, a brave and experienced commander, and a man of good ſenſe, uſing the ſame and other arguments; but in vain, unleſs ordered by Sir W. Pen the Captain. Brounker went under deck, and coming up again, told Harman that the Duke ordered him to ſhorten ſail, though he never ſo much as went into the Duke's cabin. Harman not thinking it poſſible for a gentleman to tell a lye, not only ſhortened ſail, but, after ſome time, brought to; as was afterwards proved, on examination of the affair before the Houſe of Commons. But fearing it might produce ſome diſorder in the fleet, as it did, he put in a ſhort time before the wind again, and ſettled his topſails a little; and juſt as the day began to break hoiſted them a trip again, a moment before the Duke, who knew nothing of what had paſſed, came on the quarter-deck.

'Thus the Dutch got a good deal a-head of us; and when it grew light, the Duke of York found himſelf half a league a-ſtern of the Dutch, and the like diſtance a-head of the body of his own fleet, with only the Centurion, a fourth rate, Captain Moulton, and two of his yachts near him. He fancied his ſhip, being a good ſailer, made him ſo far a-head of his own fleet; and that the Dutch had outſailed him, by our going right before the wind, and their drawing leſs water than us.'

We have inſerted, in the preceding Article, Mr. Macpherſon's hiſtory of the ſecret treaty with France, carried on in 1669, for the eſtabliſhment of Popery in this kingdom; and we ſhall here add the Duke of York's account of that affair. By this our Readers will ſee Mr. Macpherſon's authority; and have a ſpecimen how cloſely he, in general, follows the Duke, in his relation of events. Such a full proof, likewiſe, of the dangerous deſigns of King Charles and his brother, will ſtamp a juſt odium upon their memories, with every lover of liberty, and every friend to the Proteſtant religion.

'The Duke ſpeaks of religion to the King, and finds him reſolved to be a Catholic. The King appoints a private meeting with Lord Arundel, Lord Arlington, and Sir Thomas Clifford, at the Duke's cloſet, to adviſe on the methods to advance the Catholic religion in his kingdoms. They met on 25 January. The King declared his mind, in matters of religion, with great zeal to the Duke and other three perſons, at this private meeting. The reſult of the conſultation was, that the work ſhould be done in conjunction with France. The Lord Arundel was accordingly ſent to treat with the French

King; and the treaty was concluded the beginning of the year 1670. The French King was to give 200,000 l. a year. Plymouth, Hull, Portſmouth, placed in faithful hands. The troops were well affected. The D. of Buckingham ſeeks to ſupport himſelf, by favour of Madame, with whom he manages a treaty with France. He ſent over Sir Ellis Leighton to treat with her. Neither the Duke nor Arlington knew any thing of this treaty. The Duke, after Leighton's return, had an account of it from himſelf. Nor were the generality of the Church of Englandmen, at that time, averſe to the R. C. religion.

' In the mean time, the King kept the ſecret of his agreement with France, and ſuffered a mock treaty to go on, that he might the better cover the real one; of which neither Madame, nor the Duke of Buckingham had the leaſt knowledge. Buckingham's chief drift was to keep himſelf at the head of the miniſtry. This management of the mock treaty was kept a ſecret to the D. of York and Arlington.'

The following extraordinary account of the Duke of Monmouth, of the character of his mother, and even of his not having been the ſon of Charles the Second, cannot fail of gratifying the curioſity of our Readers:

' The Duke of Monmouth had been bred, in France, a Roman Catholic, under Father Gough, an Engliſh oratorian. His tutor, Thomas Roſs, a Scotſman, put the thoughts of legitimacy into his head; and would have Biſhop Cozens to certify, that he had married the King and Mrs. Walters, who refuſed it, with indignity, and gave immediate notice of it to the King, who removed Roſs from about him. Mrs. Walters, for that was her true name, was born of Welch parents, very handſome, little wit, and ſome cunning. Colonel Algernoon Sidney, who was then a Colonel under Oliver Cromwell, trafficked for her firſt; and was to have had her for fifty broad pieces. This I had from his own mouth. But, being commanded haſtily out of London to his regiment, he miſſed her; and ſhe went to Holland, where his brother, Robert Sidney, lighted on her and kept her for ſome time. The King, being then at the Hague, heard of her, and got her from him, who ſaid, at the ſame time, theſe words to ſome of his friends, " Let who will have her, ſhe is already ſped." And after her being with the King, ſhe proved ſo ſoon with child, and came ſo near the time, that the world had cauſe to doubt, whoſe ſon Monmouth was. When he grew a man, he proved the likeſt thing to him I ever ſaw, even to a very wart on his face. After ſhe had this child, ſhe kept ſo little meaſure with the King, and lived ſo looſely when he was in Scotland, that when, after the Worceſter fight, he came to France, and ſhe came thither, he would have no further commerce with her. She uſed, in vain, all her little arts. She tried to perſuade Dr. Cozens that ſhe was a convert, and would quit her ſcandalous way of life; and had, at the ſame time, a child, by the Earl of Carlington, who grew up to be a woman, and was owned by the mother to be hers; as like the Earl as poſſible. When the King went to Germany, ſhe impoſed on Sir H. V. the King's reſident at Bruſſels, to go along with her to Cologne, and aſk leave to marry him. But all being in vain, ſhe abandoned herſelf, and grew ſo common that ſhe died at Paris, after the reſtoration, of the diſeaſe incident to her profeſſion.'

That this ſtory of the Duke of Monmouth's being ſon to Robert Sidney was not a tranſient ſtory with James the Second, but that he continued in the belief of it, is apparent from what he wrote to his ſon, many years after. In a paper of inſtructions, drawn up in 1690, he expreſſes himſelf as follows, in ſpeaking of the ill effects of too great an attachment to women.

" And now to come to what I have ſeen myſelf, and what ought to weigh very much with you. The late King, my brother, who had the misfortune to be very much addicted to that fatal vice, had children by all his owned miſtreſſes, and none by his Queen. Beſides which, he had the mortification to have had the Duke of Monmouth, whom he believed to be his ſon (though all the knowing world, as well as myſelf, had many convincing reaſons to think the contrary; and that he was Robert Sidney's) fly in his face, and join with the Earl of Shafteſbury and the factious party, in the deſign they had to ſeize his perſon, and riſe in rebellion againſt him; though, at the ſame time, he ſhewed him all the tenderneſs of a father, and the kindneſs of a friend, doing things for him, which ought to have made him give a better return than he did."

It was ſo natural for King James to heap up every thing he could collect to the prejudice of the Duke of Monmouth, that we ſuppoſe the truth of ſome of the preceding anecdotes, if admitted at all, will be admitted with much heſitation. We ſhall add ſeveral other particulars, relative to the Duke of Monmouth's being brought to court, his reception there, his behaviour, and his ſpeedy advancement.

' When Monmouth came over, with the Queen-mother, he was called young Mr. Crofts; pretending to be Lord Crofts's ſon. But not long after, he was owned, and made Duke of Monmouth; bred a Proteſtant, married to the Earl of Buccleugh's daughter, an heireſs of ten thouſand pounds a year. As he grew up, the King's kindneſs increaſed. He was very handſome, well ſhaped, a good air, a favourite of the ladies. The Duke of York was always kind to him, till he found his deſigns. Monmouth had cunning and inſinuating ways, when he had a mind to pleaſe. He went with the Duke of York to the Dutch war when Opdam was blown up. The King bought the Earl of Macclefield's firſt troop of Guards for him. He ſent him in the ſecond Dutch war to ſerve in Flanders, by land, as Lieutenant General, at the ſiege of Maſtricht; and young Churchill with him. He behaved well, at the retaking the half moon, but ſtaid only that year. He grew ambitious and fond of pleaſure. In the ſummer of 1674, he deſired the Duke of York to get the King to make him Lieutenant General. The Duke declined it, as unneceſſary; ſince, as Captain of the Guards, he actually commanded all the forces in England, when drawn into the field; and he had, on the Duke of Albemarle's death, declared his opinion againſt a General in Chief, it being an office he thought too great for himſelf.

But Monmouth ſtill intrigued for it. He had then thirty thouſand pounds a year coming in, yet not ſatisfied. He fell out with the Earl of Danby, for not complying with his deſires of getting money from the crown. He ſtruck the word *natural* out of a warrant for the King to ſign, for a commiſſion under the Great Seal, appointing him General, which ſtopped his patent of General, for life, in Scotland.'

The ſubſequent detail, concerning the Duke of Monmouth's rebellion, contains a great variety of new matter. Our Readers will obſerve the manner in which the King endeavours to exculpate himſelf, with regard to the cruelties exerciſed by Jefferies and Kirk. But nothing can ſet James the Second's character in an amiable light. He appears, from his Letters publiſhed by Sir John Dalrymple, and from the general tenor of his actions, to have had an unfeeling heart. His immediate promotion of Jefferies, to the office of Lord High Chancellor, ſhews that he could not be greatly diſpleaſed with that Judge's conduct in the weſt of England. Mr. Macpherſon, throughout his Hiſtory, ſeems to give full credit to James, in all that he relates in his own favour. But, ſurely, whatever regard to truth that monarch may, in general, be thought to have maintained, he muſt have been led, by the ſelf-love which is natural to the human mind, to put the beſt colours he was able on his moſt unjuſtifiable tranſactions.

' The Prince of Orange conſidered the King, who was the preſent poſſeſſor, and the Duke of Monmouth, the pretender to the crown, as equally obſtacles to his aims. He, therefore, had been formerly adviſed, by the Penſionary Fagel, that his buſineſs was to play the one againſt the other; and that whoever got the better would equally advantage his pretenſions. If the Duke of Monmouth ſucceeded, it would be eaſy for him, that was a Proteſtant as well he, and, in the right of his wife, the next heir, to ſhove him out of the ſaddle. If, on the contrary, the Duke of Monmouth was worſted, he got rid of a dangerous rival; and was ſure all his party would then have recourſe to him; which proved afterwards true. This made him, underhand, do all he could to inflame this young man's fury and ambition; and ſend him out, like a victim to the ſlaughter; playing a ſure game himſelf, to whomſoever fortune ſhould give the advantage at preſent.

' The King had been long informed, even in the life of the late King, by one Monpouleam, a companion at their drinking bouts, of the ſtrict correſpondence and friendſhip betwixt the Prince of Orange and Monmouth. Upon which the late King ſaid, it ſeemed ſtrange to him how thoſe two ſhould appear ſo good friends, and agree ſo well together, as they aimed both at the ſame thing.

' There were ſo many perſons, in the mean time, ready to ſecond the Duke of Monmouth's requeſt, and among the reſt the Q. Dowager, that the King, contrary to his judgment, conſented to ſee him, which he ſhould not have done, unleſs he had been diſpoſed to pardon. He was willing to hear more of the matter, related by Mr. Sheldon. It was ſtrange my Lord Sunderland did not oppoſe it;

unleſs, as was ſaid afterwards, he underhand aſſured the duke of Monmouth of his pardon, if he confeſſed nothing; and then, when he had deſtroyed his own credit, by contradicting himſelf, he took care to have him diſpatched as ſoon as poſſible afterwards. If Monmouth's head and heart, had been anſwerable to his mien and perſonal outſide, he had certainly great opportunities of purſuing his aims, by the turbulency of the times, whom my Lord Shafteſbury, by his great dexterity, had ſo much inflamed againſt the Duke of York.

'The puniſhment of Monmouth's followers raiſed diſcontents. A commiſſion of Oyer and Terminer was iſſued to the Lord Chief Juſtice Jefferyes, to go down into the Weſt, and inflict ſuch puniſhments as the example of former reigns, and the ſecurity of the preſent ſeemed to require. But imprudent zeal, or, as ſome ſaid, avarice, carried him beyond the terms of moderation and mercy; and he drew great obloquy upon the King's clemency, not only in the number, but in the manner too of ſeveral executions; and in ſhewing mercy to ſo few, particularly to an old gentlewoman, one Mrs. Alice Liſle, who was condemned and executed, only for harbouring one Hick and Nelſtrop, both ill men enough indeed, and the latter in a proclamation. But, as ſhe pretended, was ignorant of it, and therefore, perhaps, might ſuffer for a common act of hoſpitality. But this ſeverity was contrary to the King's intention; as appears from the different treatment one Major Holmes met with from the King and the Chief Juſtice Holmes had loſt his ſon and an arm in the battle. He was brought up priſoner to town. The King being deſirous to ſee him, he behaved himſelf in ſuch a manner, as gained eſteem from every body. His carriage was free from dejection, but full of reſpect. He had recourſe to the King's mercy; and ſaid, the favour he had aſked was more beneficial to the King than to him, conſidering his loſſes and his years. The King, who loved courage even in an enemy, could not refrain from countenancing him. He diſcourſed freely with him, and no one was more frequently in the antichamber, till it was thought fit to ſend him down to the Weſt to inform Jefferyes of thoſe who moſt deſerved mercy. He was hanged with the reſt.

'The King queſtioned the Chief Juſtice, but he palliated his ſeverities, with the pretence of neceſſary juſtice; which the King knew not how to contradict, ſince he had the precaution, not only to ſend four other judges, as his aſſiſtants, along with him, but Mr. Pollexfen likewiſe, in quality of his ſolicitor; who, being a known favourer of the preſbyterian party, he hoped would moderate the Chief Juſtice's heat. This made the King acquieſce in what had been done, though it was of great diſſervice to him at bottom. The cruelties of Kirk were ſtill more unexcuſable than the ſeverities of Jefferyes. He cauſed many to be hanged (Vol. IV. p. 97.) more out of a bloody diſpoſition, and to ſatisfy his own brutal paſſions, than love of juſtice or his maſter's ſervice. It is not improbable, but even then he had it in his view to draw an odium on the King.

'On the eleventh of June, Monmouth landed, with a hundred and fifty perſons, at Lime in Dorſet. Beſides the information of Sheldon and the Prince of Orange, the King had been informed of it by one Monpouleam, a bottle-companion of Monmouth's; who alſo informed him of the ſtrict correſpondence between the Prince of Orange and Monmouth, when he was firſt in Holland. When Monmouth was taken, he wrote, on the road, to deſire admiſſion into the King's preſence; having ſomewhat to ſay, that would give him a happy reign. Ralph Sheldom was ſent to meet him; and being aſked who had the chief confidence with the King, he ſaid Sunderland. Monmouth then, knocking his breaſt in a ſurpriſe, ſaid, "*Why then, as I hope for ſalvation, he promiſed to meet me.*" He deſired Sheldon to acquaint the King with it; and that he would inform him of all his accomplices, ſeeing ſome of them had the King's confidence. Sheldon, on his return, was giving the King an account, when Sunderland, pretending buſineſs, came into the cloſet; and Sheldon ſtopt, deſiring to ſpeak to the king in private. But the king told him he might ſay any thing before that Lord, which put Sheldon to great perplexity; yet he told what Monmouth ſaid. Sunderland ſeemed at firſt ſtruck; but, after a ſhort time, ſaid, with a laugh, if that be all he can diſcover to ſave his life, it will do him little good. Monmouth, after he was brought to the King, begged for mercy; but made no great matter of diſcovery.'

We ſhall add one ſhort extract, from which it will be ſeen that King James became fully ſenſible of his wrong conduct, with regard to the impriſonment of the ſeven Biſhops.

'In the caſe of the Biſhops, there is no doubt but the King had done better, in not forcing ſome wheels, when he found the whole machine ſtop. But it was his miſfortune to give too much ear to the pernicious advice of thoſe who put him upon ſuch dangerous councils, (Vol. IV. p. 322.) with intent to widen the breach between him and his ſubjects. But his prepoſſeſſion againſt the yielding temper, which had proved ſo dangerous to his brother, and fatal to the king his father, fixed him in a contrary method. He had always preached againſt the wavering councils of his brother; and ſeeing that other Biſhops made not the ſame difficulty, and ſince many complied, he thought the reſt ought to do the ſame. The King, therefore, gave more eaſily into the Chancellor's opinion, who thought that a meer reprimand was not ſufficient. It was, however, a fatal council: for, beſides the common reaſons againſt it, nothing ought to have made the King more cautious, in the matter, than the preſent conjuncture, on account of the Queen being with child. It was that gave the alarm; and by conſequence, required a greater attention, to avoid every cauſe of complaint.'

[*To be continued.*]

ART. VIII. Hoɼða Anᵹel-cẏnnan; *or, a complete View of the Manners, Cuſtoms, Arms, Habits, &c. of the Inhabitants of England, from the Arrival of the Saxons, till the Reign of Henry the Eighth; with a ſhort Account of the Britons, during the Government of the Romans.* In Two Volumes. By Joſeph Strutt, Author of the Regal and Eccleſiaſtical Antiquities of England. Vol. II *. 4to. 1 l. 11 s. 6 d. Boards. Thane. 1775.

MR. Strutt, in his ſecond volume before us, again invites our attention and regard. Hiſtory, natural and civil, is the ſtudy and amuſement of the preſent age: we mean, of the ſober part of mankind, who are too wiſe and too liberal to play the knave or the fool in political diſputation. Our Author, falling in with the humour of the times, has looked carefully and judiciouſly into the ancient chronicles of our country, and in a pleaſing compilation has furniſhed us with materials to form a ſatisfactory idea of our venerable neighbours the Britons, when they were two thouſand years younger in the arts of refinement; and of our progenitors the Saxon-Engliſh, whoſe chronicles cannot boaſt ſo early a date, unleſs we were to croſs the narrow ſeas, and trace them through the annals of Germany.

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* See *Firſt* vol. Rev. vol. li. p. 102.

On looking into theſe early accounts of man, the mind opens upon the diſtreſſes of thoſe uncultivated people, and readily ſupplies them with the means of accommodation: it is from this kind of intellectual invention we gueſs at their contrivances, and ſuppoſe that Nature firſt hinted the neceſſity of forming huts to ſhelter the hardy Briton from the inclemency of the ſeaſons: and we may further ſuppoſe thoſe humble habitations were enlarged in proportion to the rank or opulence of the perſons who were to ſleep or die in them, for if alive or awake they were ſeen only in the fields; with more certainty we can ſay that the Romans, whoſe military abilities no power could withſtand, brought the arts with them into England: the ſtone and the lime were then ſcientifically combined: architecture had a name among the Roman-britons: and elegance began to appear in their temples and palaces. Succeeding invaders alſo brought their ſtyle of building with them, and the conquered were obliged to conform to the arbitrary taſte of their conquerors; thus we may trace in the ruins of churches, &c. the architecture of the ſeveral nations who were alternately the rulers of this iſland. Mr. Strutt deſcribes the order and faſhion of each.

To ſhew the integrity of ancient times, our Author gives us a tranſlation of an Anglo-Daniſh law in theſe words:

‘ It was ſometimes in the Engliſh laws, that the people and the laws were in reputation, and then were the wiſeſt of the people worſhip-worthy, each in his degree, lord and *chorle*, *theyne*, and *under-theyne*; and if a *chorle* ſo thrived that he had full five hides of his own land, a church and kitchen, a bell houſe and a gate, a ſeat and ſeveral offices in the king's hall, then was he thenceforth the *theyn*'s right worthy. And if a *theyn* ſo thrived that the king employed him, either on his meſſage, or to ride in his trayne, and had himſelf a *theyne* that followed him, who had five hides of land, and had ſerved his lord in the king's palace, and gone with his meſſages to the king, he was worthy to be a hlaford, or *lord*, and continuing to augment his credit and means, he might afterwards come to be an *earle right worthy*, which after our now-uſed ſtile, may be a right honourable earl. And if a merchant ſo thrived that he paſſed thrice over the wide ſea with his own craft, he was thenceforth the *theyn's* right-worthy. And if a ſcholler ſo thrived through learning, that he had degree, and ſerved Chriſt, he was thenceforward of dignity and peace ſo much worthy as thereto belonged, unleſſe he forfeited ſo, that the uſe of his dignity might be taken from him.'

This appears to have been the old and honourable road to nobility, and it would not have injured us much if we had ſtill kept the ſame path to diſtinction; it might perhaps be thought rough, but it could never be dirty.

Notwithſtanding the courage and magnanimity of the Anglo-Normans, and their boaſted expertneſs in the management of their gallies, ſtill there appears a cruelty and meanneſs in their art of war; for as they could always, by their ſuperior ſkill and dexterity, keep to windward of their enemy, ſo they provided themſelves with quicklime finely powdered, which they ſcattered plentifully in the wind, to be drove into their adverſaries faces. Our Engliſh ſailor has infinitely more gallantry in his character; he ſeeks his enemies face to face, and in the day-light; to aſſaſſinate them in the dark would be to him inglorious. A ſailor with one leg is an object of reſpect, a blind man the object of compaſſion; this is obſerved in the martial ſpirit of the preſent times, and there is ſomething heroic in the diſtinction.

' The commerce of England was very conſiderable and extenſive in the Anglo-Saxon times, as may be judged from the words of Matthew of Weſtminſter, who, after having declared that the ſhips of Tarſus were not to be compared to thoſe of England, tells us, that " they brought from all the quarters of the world, the pretious commodities of the univerſe. The Piſans, Genoeſes, and the Venetians (continues he) ſupplyed England with the eaſtern gems, as ſaphires, emeralds, and carbuncles; from Aſia was brought the rich ſilks and purples; from Africa the cinnamon and balm; from Spain the kingdom was enriched with gold; with ſilver from Germany; from Flanders (called the Weaver of the Realm) came the rich materials for the garments of the people; while plentiful ſtreams of wine flowed from their own province of Gaſcoigny; joined with every thing that was rich and pretious from every land, wide ſtretching from the *Hyades* to the *Arcturian Star*.

' And William Fitz Stephen (who wrote the deſcription of London) ſays of it: " To this city merchants bring their wares from every nation under heaven. The *Arabian* ſends in his gold; the *Sabean* his francincenſe, and other aromatic drugs; the *Scythian* his proviſions, gathered from the fruitful date trees; *Babilon* beſtows the fruits of a fertile ſoil; the river *Nile* affords pretious ſtones; the *Seres* ſend purple garments; and they of *Norway* and *Ruſſia*, various furs both grey and ſable; and the *French* their wine."

It muſt afford ſome relief to the ſhock which prudence and good ſenſe ſo frequently receive by the prepoſterous abſurdity of the preſent dreſs, to find that the Anglo-Normans were as ridiculous in their faſhions as the modern Engliſh of this day.

‘ In the Confeſſor's reign, the nobles (in compliance perhaps with the taſte of their prince) began to adopt the faſhions of the Franco-norman court, and the immoderate ſhortneſs of their garment was ſhocking and offenſive to decency. The faithful Malmſbury, ſpeaking of the prepoſterous length to which the men in the days of Rufus ſuffered their hair to grow, tells us, that they had much more the appearance of women than of men; and as for the women (continues he) ſo thoroughly were they diſguiſed, that they ſcarcely bore the reſemblance of human creatures at all: thoſe of either ſex whoſe own hair was not long enough, ſupplied their natural wants with an artificial plenty.’

When we reflect on the maſculine amuſements which filled up the leiſure of our Engliſh youth, we cannot but bluſh at the degeneracy of the preſent age: to hear that our young men ſlumber away the morning, loiter away the noon in a kind of fatiguing indolence, and ſquander away the night at dice and cards, amidſt the blaſphemies of loſing, and the riotous exultations of winning gameſters.

‘ Every Sunday afternoon in Lent, was ſpent in riding courſes upon trained horſes, and in counterfeit battles, made with lances and ſhields; thoſe of the younger ſort not having their pikes headed with iron. And to theſe ſports not only the citizens of London, but even young men of note and family (who had not yet attained to the honour of knighthood) reſorted to try their ſkill, and exerciſe themſelves in arms; while others, in divided companies, ſtrove in races to outſtrip each other, often throwing down their fellows in their courſe. In the Eaſter hollydays (adds he) they have feint ſea fights; or elſe a pole was ſet up in the middle of the river Thames, and a ſhield made faſt thereto; then a young man ſtanding in a boat, which being both rowed by oars, and driven by the tide, glides ſwiftly on, while he with his lance hits the target as the boat paſſes by, when if he breaks his lance without looſeing his own footing, he performeth well; but if on the contrary the lance remains unbroken, he will be tumbled backwards into the water, and the boat paſſeth on; nevertheleſs there are always two boats ready to ſuccour him as ſoon as they can conveniently. During the hollydays, the youth were exerciſed in leaping, ſhooting with bows, wreſtling, and caſting of ſtones and javelins; at other times with bucklers, like fighting men. During the winter ſeaſon, almoſt every hollyday, there was ſome bore-fight (the head of which animal was much eſteemed) or elſe bull-baiting. The ladies were mean while amuſed with dancing, and other feminine paſtimes. When the waters were frozen over, the youth exerciſed themſelves with ſliding, or driving each other forward on great pieces of ice; but thoſe more expert, bound to their ſhoes the leg bones of animals, and with ſtakes which they held in their hands (headed with ſharp iron) they puſhed themſelves along with ſuch ſpeed, that they ſeemed to fly like a bird in the air, or as darts ſhot out from the engines of war.” (Hence it is evident, that the invention of ſkates was not then known or well underſtood in England, ſince they were put to ſuch ſhifts to ſupply the want of them.) “ Sometimes (continues my author) two men will place themſelves at a diſtance, then puſhing themſelves on with great force, will run againſt each other with their ſtaves, as it were tilting, by which means much hurt often enſued; while the graver citizens amuſe themſelves with birds, ſpar-hawkes, gooſe-hawkes, and the like, others delight in dogs, to hunt in the woody grounds."

As the high price which the farmers have of late years impoſed upon grain, has awakened the curioſity of many, and calls aloud for the attention of all; we will inſert, from Mr. Strutt's chapter on huſbandry, the fluctuating prices of grain at the different periods ſtated therein; for as every hint conveys information, what is here repeated may let in ſome lights upon the mind, favourable to the preſent attempts for relieving our diſtreſſes:

'In the third year of William the Firſt, there was ſo great a dearth of corn in England (eſpecially in the counties of Northumberland and thoſe adjoining) that the people were reduced to the moſt horrid extremities; for, ſays Stow, all the land betwixt Durham and York (except the territory of St. John of Beverley) lay waſte, untilled, and without inhabitants, for the ſpace of nine years. From this time however, either through the temperance of the ſeaſons, or better attention to huſbandry, they ſeemed to enjoy a tolerable plenty for ſome conſiderable time. Nay, in the black book of the Exchequer, we find that in the reign of Henry the Firſt, when they reduced the victuals (for the king's houſhold) to the eſtimate of money, a meaſure of wheat to make bread for the ſervice of one hundred men, one day, was valued only at one ſhilling; the carcaſe of a fat ox for the ſame; a fine ſheep for four-pence; and the provender for twenty horſes at four pence alſo. At this rate there muſt either have been a vaſt plenty of proviſion, or a great ſcarcity of money. Then how dreadfully muſt that dearth have been felt in the eighth year of king John, when on account of a ſevere froſt the year before, a quarter of wheat ſold for a mark of ſilver, which in the greater part of the reign of Henry the Second, ſold only for one ſhilling, and other things, as beans, peas, and oats, in proportion?

'But in the reign of Henry the Third, about the 43d year, the price was mounted up to fifteen and twenty ſhillings a quarter; and what was ſtill worſe, even at that exorbitant price, not half enough could be got to ſupply the nation.

'Edward the Second, ſay the Chronicles, endeavoured to alleviate the grievances of the people (in the eighth year of his reign) by iſſuing forth his writs, and ſettling the aſſize for all kinds of proviſion; as that a fat ox, ſtall fed, ſhould not at any time be ſold for more than twenty-four ſhillings; nor one graſs fed for more than ſixteen; and a fat cow for ten: a ſwine well fed, of two years growth, for two ſhillings and ſix pence; a fat ſheep for one ſhilling and two pence; a gooſe for two-pence; and a hen for three halfpence; three pigeons for two-pence; and twenty eggs for one penny. This act was very far from producing the deſired effect, for in the ninth year of his reign, there was ſo great a famine, that a quarter of wheat was ſold for one pound eight ſhillings, which was a monſtrous price; and not only wheat was now dear, but all kinds of other proviſion as well; for when the price was ſo much reduced as it was in the foregoing year, ſuch quantities were then bought up and conſumed, that the poor ſoon felt the dreadful effects of that very act which they ſo ardently had wiſhed ſhould be made, and it was ſoon repealed, for ere a few months had paſſed, there was no proviſion of any ſort to be got at any rate whatever. But in the eleventh year, owing to a plentiful ſeaſon, wheat then ſold for ten-pence a buſhel, which before fetched ten ſhillings; and a buſhel of oats for eight-pence, which the preceding year was worth eight ſhillings. But ſoon after it began to grow dear again, and ſo continued conſtantly increaſing, that (ſays Caxton) forty years after the death of Edward the Second, a buſhel of wheat ſold for ten ſhillings, which in the former reign was worth no more than three-pence. But in the reign of Richard the Second, plenty began again to ſhine upon them; for in the third year a buſhel of wheat ſold for four-pence and ſix-pence; a gallon of white wine for ſix pence; and of red for four pence: and thus continued till the fourteenth year, when a buſhel of wheat was worth thirteen-pence; and ſuch plenty was again in the beginning of the 21ſt year of the ſame king, that a quarter of barley ſold for only one ſhilling. But again we find the price of corn advancing from this time, for in the ſecond year of Henry the Fourth, a quarter of wheat ſold for ſixteen ſhillings; but a great plenty being brought from Normandy, the diſtreſſes of the people were much alleviated: and in the 16th, 17th, and 18th years of Henry the Sixth, the wet and bad weather cauſed ſuch a ſcarcity of corn, that wheat ſold from half a crown to three ſhillings and four-pence a buſhel; ſo that the poor people made them bread of fern and oats.

'In the 24th year of the ſame prince, an act of parliament was paſſed, permitting the farmer, when wheat ſold for ſix ſhillings and eight-pence the quarter, and rye for four ſhillings, and barley for three, to export it without any further licence, except it was to the king's enemy. In the ſecond year of Henry the Seventh, wheat was ſold for three ſhillings the buſhel: but ſo much reduced was the price in the 25th year of his reign, that a quarter of wheat was worth but forty ſhillings. From this ſhort and general account of the prices of wheat, we may ſee the amazing fluctuation thereof. This will naturally lead us to conſider the reaſons, which in principal are theſe: Firſt, the vaſt parcels of land that in different parts of the kingdom lay uſeleſs and untilled: and ſecondly, whenever they had a plentiful harveſt, ſuch great quantities of corn were inſtantly bought up at a low rate, and exported, that if a bad ſeaſon enſued, the dreadful conſequence was, that the nation was ſoon in a ſtarving condition for the want of all ſorts of grain: and the only remedies attempted, were ſuch as could not afford any further at beſt, than a temporal relief; as we have ſeen in the inſtance of that aſſize, made for proviſion, by Edward the Second.

'The Londoners alſo did what they could, by eſtabliſhing a very good law, in the ninth year of Edward the Second; for at that time great quantities of wheat were made into malt, which they forbid for the future, in the precincts of the city, when wheat ſhould be dear; and the king judging that the ſtatute was worthy his obſervation, iſſued forth his mandamus, prohibiting in all parts of the kingdom that they ſhould make any malt of wheat from that time forward: but it ſhould ſeem that this practice was aftewards uſed, as appears from an old receipt for the making of beer, taken from the ancient Chronicle of London. It runs thus,

To brewe beer,
10 quarters of malte,
2 quarters of wheete,
2 quarters of oates,
40 pounde weyght of hoppys,—to make 60 barellys of ſongyl beer; the barel of aell conteyneus 32 galones, & the barell of beer 36 galones.

We could dwell with pleaſure upon many paſſages here extracted from ancient chronicles, which prove our anceſtors to have been as *wiſe*, and as *fooliſh*, as their deſcendants; but the variety with which we wiſh to decorate our monthly entertainment, will not permit us to crowd the table with one diſh, though a favourite one. We will finiſh our extracts with Mr. Strutt's farewell apology:

'Thus have I at laſt, with great pains and diligence, brought this laborious work to an end, and ſubmit it to the candour and lenity of the readers, hoping that the toilſome difficulty that muſt neceſſarily attend ſuch an extenſive work, may in ſome meaſure excuſe the errors and imperfections that may be found therein.

'And if the reader has but met with pleaſure and ſatisfaction enough to think his time has not been ill beſtowed which he has ſpent in the peruſal, I ſhall be perfectly happy in my labours. My love for my national antiquities is greater than I can expreſs. I have with patience, nay with pleaſure, turned over the many various volumes from whence the chief materials of this work are collected, and endeavoured faithfully to preſerve thoſe things which ſome years hence might elſe be loſt and buried in oblivion. It is the moſt natural love which every man either does or ought to bear to his country, and 'tis his duty to preſerve its glory; for the pictures of our anceſtors are ſo truly noble, that we may with pleaſure peruſe the records, and look back upon the ancient times with ſatisfaction, for it is not our leaſt honour to be ſo nobly deſcended.

'Thus have I chaulked out the path; perhaps hereafter, when I am laid in the ſilent grave, ſome pen more able than my own may quite complete this my imperfect tracing.'

In this volume are many * plates, copied, as in the former volume, from the illuminations prefixed to the ſeveral chronicles, &c. from which this work is compiled.

We cannot diſmiſs Mr. Strutt without doing him the juſtice to ſay that he has avoided, throughout his whole work, obtruding any thing in his own praiſe: to ſay the truth, he had little occaſion, as every candid Reader will take that taſk upon himſelf.

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* Not leſs than ſixty, each on a quarto page; the whole ſerving to illuſtrate thoſe paſſages in the work which relate to ancient events, buildings, dreſſes, &c.

ART. IX. *A Liturgy on the principles of the Chriſtian Religion:* with Services for Baptiſm; the Lord's Supper; Viſitation of the Sick; Burial of the Dead; Prayers for a Family; and a Collection of Pſalms. 8vo. 2 s. Kearſley. 1774.

THE Author of this work ſeems to poſſeſs much of the zeal of a reformer. He complains of the degeneracy of the times; and laments, 'that a bigotted orthodoxy, and a profligate infidelity, are from different views firmly united in oppoſing every improvement in our religious ſyſtem,' and that 'religion, which ought to be ſomething more than a political inſtrument, is now on an *exact footing* with the Exciſe, and all its buſineſs regarded and treated like the buſineſs of the Cuſtom-houſe.' To give ſome countenance and ſupport to this dying cauſe, he offers to the public a Liturgy, formed on the rational principles of the Chriſtian Religion, and not deſigned to ſerve the intereſt of any preacher or any party. He particularly places his Liturgy before his Readers, as an improvement upon one which was written ſome years ſince, for the uſe of a ſociety of Proteſtant Diſſenters in Liverpool *. Concerning this Liturgy, which, he acknowledges, was introduced in the Spirit, and founded on the principles of chriſtian and philoſophical liberty, he remarks, that the ſervices are too long, and that the prayers in general are in the explanatory ſtyle of moral diſcourſes, or perhaps are neither prayers nor diſſertations, but muſt have a new rank given them in compoſition.

After this cenſure of the ſtyle and compoſition of a work which is acknowledged to poſſeſs very conſiderable merit——a cenſure which would perhaps be found upon examination to have little foundation—we expected to find that the Author had taken uncommon pains to render the compoſition of his prayers, pure, ſimple, and liturgic. But, on a careful peruſal, we are obliged to confeſs, that we meet with many marks of haſte and negligence, and many deviations from that ſimplicity which ought to be the principal characteriſtic of this ſpecies of writing. In the morning and evening ſervices, we have particularly noticed, the following inaccuracies.

'Thou ſeeſt our ſecret ſins [*our ſecret ſins are*] in the light of thy countenance.——We acknowledge the righteouſneſs of thy laws; *they are* [*obedience to them is*] our reaſonable ſervice.—Grant [*that*] we may, &c.———That it may pleaſe thee to bleſs the whole chriſtian church; remove all corruption and error, and all kinds and degrees of uncharitableneſs; and may all who profeſs *it* [what? uncharitableneſs? or the Chriſtian church?]

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* See Monthly Review, vol. xxx. p. 214.

be enlightened by its doctrines, &c.——Wherever the form of expreſſion, "Good Lord deliver us," is introduced, a full ſtop is put between this clauſe and that with which it is connected; thus, 'from revenge and all uncharitableneſs. Good Lord deliver us.——In the Liturgy of the church of England, the phraſe, "That it may pleaſe thee," is always properly connected with the reſponſe from the people, "we beſeech thee to hear us, good Lord," as making a part of the ſame ſentence. But in almoſt all the prayers of the evening ſervice of this Liturgy, in which this form of expreſſion is uſed, it is miſtaken for "May it pleaſe thee," and the grammatical conſtruction is left incomplete; as in the following inſtance: 'That it may pleaſe thee to bleſs the king's counſellors, the nobility, gentry, judges and magiſtrates of the land: give them wiſdom and integrity, and make them faithful *guardians of thy bleſſings* unto thy people. We beſeech thee to hear us, good Lord.' The proper conſtruction doubtleſs would have been; "That it may pleaſe thee to bleſs the king's counſellors, &c. giv*ing* them wiſdom and integrity, and mak*ing* them faithful guardians of thy people; we beſeech thee to hear us, good Lord."——The following phraſes are ſpecimens of the deficiency of this work, with reſpect to expreſſion—"Glory be to thee, O God, the ſovereign judge of the earth, who wilt *ſuffer no man to be wronged in his matter*.——We thank thee for the *light he has thrown on the laws* of thy kingdom.——Give reſignation and peace to thoſe who are *falling into the hands of death.*

To give our Readers an idea of the mode of compoſition which prevails in this Liturgy, where the prayers are not borrowed from others, we have ſelected from the evening ſervice the following *general thankſgiving:*

'Almighty and everlaſting God, whoſe glorious name is exalted above all bleſſing and praiſe, who *ſtandeſt not in need* of any homage *that* men or angels can pay unto thee: mercifully regard the humble praiſes we now offer; though we cannot find out the Almighty unto perfection, or ſhow forth all thy glory. And grant, that hereby we may be better diſpoſed to conform ourſelves to thy likeneſs in all the *moral excellencies* of thy nature, and yield a cheerful reverence and ſubmiſſion to thy ſovereign will in all things. Preſerve *on* our minds a conſtant ſenſe of thy perfections, of thy dominion *over*, and grace *unto* us; that we may be engaged to forſake, with humble penitence, all our paſt ſins, and to live in the unwearied practice of *univerſal goodneſs*; that we may glorify thee in the beſt manner we are capable of in this world; and be fitted *for*, and *in the end*, be admitted *into* a more perfect life of duty and happineſs with thee in heaven, through Jeſus Chriſt our Lord. *Amen.*'

The

The ſervices for the Lord's Supper, Baptiſm, &c. may be of ſome uſe to thoſe who do not perform theſe offices according to the eſtabliſhed ritual. The collection of Pſalms is almoſt entirely copied from that which is annexed to the Liverpool liturgy.

Perhaps, after all the attempts which have been made in this way, a liturgy formed on truly liberal principles, and executed in the ſtyle and manner moſt proper for public acts of devotion, is ſtill to be reckoned among the *deſiderata* in religion. There is ſo much difficulty in this ſpecies of compoſition, that it requires no common ſhare of ability and taſte to execute it with ſucceſs. The ideas ought to be philoſophically juſt, yet not raiſed above the eaſy comprehenſion of the multitude, nor far removed from their uſual manner of thinking. The method ſhould be clear and diſtinct; and might, perhaps with advantage, be conſiderably varied from that which is at preſent generally adopted. The language ſhould be plain and ſimple, that it may not become tireſome by repetition; free from all ſcholaſtic words and phraſes, that it may be eaſily underſtood; and neither debaſed by vulgariſms, nor decked out with antitheſis and conceit: at the ſame time, it ſhould be raiſed above the familiar ſtyle, by a certain diſpoſition of words and ſtructure of periods, which ſhall give harmony and dignity to the whole. Of this kind of writing, the liturgy of the Church of England is doubtleſs the beſt model. By a careful imitation of this model, with the aid of juſt principles, and a correct taſte, it would perhaps be poſſible to frame a liturgy much more worthy of the public notice, than any which has hitherto appeared.

ART. X. *The Correſpondents*; an original Novel: In a Series of Letters. 12mo. 3 s. bound. Becket. 1775.

A Deception, of a very different nature from the common catchpenny frauds of Grubſtreet, ſeems attempted in this publication.

The title, as well as ſome other parts of this little work, appear calculated to miſlead the Reader, unleſs by "an *original* novel" is implied, by a kind of contradiction in terms, that the perſonages are not only real, but alſo that the epiſtles here exhibited are their original letters. They bear indeed, notwithſtanding a ſimilarity of ſtyle that runs through the whole ſeries, many marks of originality, ſeveral touches relative to time, place, and circumſtance, not likely to be founded on fiction. *The Correſpondents* appear to be a NOBLE Poet and Hiſtorian lately deceaſed, and an amiable female now dignified with his title, by having given her *hand* to the preſent owner of the family honours. At the opening of the correſpondence, the Lord appears to be *a widower bewitched* (if we may transfer a well-known expreſſion to the male ſex) ſtill entangled in a ſecond connexion, and ſtill regretting the untimely diſſolution of the firſt. The groves of *H——y* have often been made vocal by the Peer's elegies on the loſs of his LUCY, and the preſs has long ſince groaned beneath his ſorrows. His fair Correſpondent was at that time a real widow, a young widow however, with " the bloom on *the* PEACH."

It is difficult to give a determinate name to the ſentiment that pervades many of theſe letters. We *cannot* call it ſo little as mere FRIENDSHIP; we *muſt* not call it ſo much as LOVE.

Law, which has occaſioned ſuch numberleſs feuds, united our Correſpondents, as appears from many paſſages of their letters; and among the reſt from the following, which we think will prove agreeable to our Readers:

To *.

' Having nothing at preſent worth communicating to my noble friend, I ſhall only deſire he will not credit an idle report, and then ſubmit to his peruſal

A FABLE.

' Once upon a time a poor widowed linnet (who unfortunately loſt her mate in the barbarous *ſhooting ſeaſon*, and who was not inclined to ſeek another) found great difficulty in keeping the poſſeſſion of her own ſolitary neſt. She had moreover the ill-fortune to be entangled unawares in a *net*, which proved moſtly fatal to birds of her ſize; for the ſmaller ones often crept through the meſhes, while thoſe of ſuperior ſize and ſtrength could break the net and eſcape. In this diſtreſs ſhe applied to an eagle, that dwelt in the *foreſt* adjacent, by whom ſhe was ſlightly known. This generous bird readily gave his aſſiſtance toward extricating her from the *net*, and afterwards continued to ſhew her great countenance and favour. Being unuſed to the converſation of linnets, he thought her rather more clever than the generality of that ſpecies, and even imagined that ſhe might prove an agreeable acquaintance.

' Every one that knows any thing of natural hiſtory knows that birds, like the human race, have many different degrees or claſſes of rank and precedence. The eagle, regardleſs of this, continued to viſit the linnet, and in proceſs of time, deſirous of more *frequent interviews*, became urgent with her to remove into his neighbourhood, among the birds of diſtinction, alleging that ſhe was *extremely well qualified* to figure in a higher ſphere. The linnet knew better, but at length, with infinite reluctance, ſhe yielded to over-perſuaſion, and forſaking her peaceful thicket, was introduced by the eagle to the beau-monde of the feathered creation.

' The novelty of the ſcene engaged a little attention at firſt; but ſoon, too ſoon, the grand miſtake became viſible. The linnet *was not qualified.* She could not ſing like the blackbird, ſhe could not diſplay the rich plumage of the goldfinch, ſhe could not converſe with the deep-learned falcon, nor join in the muſic of the nightingale.

'A thouſand beaks were now opened againſt her, a thouſand reaſons given for her ſudden attempt at *politeſſe*, and all equally unfavourable. She could ſee the eagle, 'tis true, every day, but that was no comfort, for every day brought new proofs that ſhe was no companion for *him*. He wiſhed her a hundred times at that diſtance, in which alone her merit appeared conſpicuous; but the removal was not without its difficulties. The birds whoſe ſociety ſhe had left were now equally prejudiced againſt her, and ſhe had neither ſpirit nor intereſt to make new friends. Alas for the poor linnet: diſregarded by one party, diſowned by the other, ſhe expired with mere ſhame and vexation; acquitting her benefactor, and condemning only her own folly!

To * *

'I am delighted with your Fable; there is a ſingular, a very *ſtriking* ingenuity in the conſtruction of it; but like other pieces of *ancient* writing (for you know birds have not ſpoke for ſome ages) it is liable to divers readings, at the pleaſure of different critics. I could propoſe two emendations, one reſpecting the *eagle*, as you call it, but which, according to *Le Pere* and *La Mere*, never claſſed ſo high, and, in fine, was but a *blackbird*; and if you conſult that venerable and deciſive critic, Father *Time*, you will find him give a different *cataſtrophe* to the fable; making the blackbird to die firſt, and to reproach the linnet with *not having accepted his propoſal*, and rendered more happy that ſhort time which his advanced age would allow him to expect in the foreſt of life. I ſhall not however attempt to influence *your* judgment by theſe remarks. Continue to read your fable juſt as you pleaſe.

'But it will not be amiſs to aſſure you that I deſire not a more frequent intercourſe *merely* through ſelfiſhneſs. I am vain enough to imagine that I could occaſionally add to *your* ſatisfaction; for you have often very politely expreſſed pleaſure in my company, and ſeemed amuſed by the anecdotes which my acquaintance with former times enabled me to communicate. But I will not urge this matter farther, nor ever deſire you to do any thing irreconcilable with your own judgment. Adieu.'

There is ſo much novelty as well as elegance in the fair Commentator's criticiſm on the "As you like it" of Shakeſpeare, that we cannot forbear tranſcribing her letter on that occaſion, together with his Lordſhip's anſwer:

'My theatrical taſte has undergone ſeveral revolutions. When I was about half my preſent age, I admired nothing but pantomime, and the agile tricks of Harlequin, though, at the ſame time, prompted by childiſh vanity, I affected to deſpiſe them. Soon after that period, my taſte really altered. *Romeo* and *Alexander* became my heroes. I was pleaſed with alternate ſighing and ſtorming; and the moſt extravagant ſcenes of the moſt extravagant tragedies appeared to me the nobleſt and moſt delightful. Weaned from this folly, I took a ſtrong fancy to *muſical* pieces, on account of performing them on my own inſtruments; then aſcending, as I thought, a full ſcale in the climax of refinement, nothing would pleaſe me but the *Italian* opera: this, however, was a ſhort-liv'd paſſion; and was ſucceeded by a fondneſs for the hiſtorical drama, and thoſe plays that are uſually claſſed under the title of *genteel comedy*; and theſe, with a few exceptions, continue my favourite entertainments. Regarding the theatre as the mirror of human life, I prefer ſuch pieces as reflect in my notions the moſt agreeable repreſentations of it: from hence ariſes my admiration of Shakeſpeare. I have no time to conſider how he ſtrains probability in his *events*, my attention is wholly engaged by the innumerable ſtrokes of truth and nature in his *characters*. How amiable, how intereſting are ſome of theſe! I am not going to write a panegyric on this immortal bard, but I ſhall for ever love and honour his memory, becauſe he is the only poet (that I know of) who has delineated to perfection the character of a *female friend*. Now, if to this ſome *manly* critic ſhould *wittily* object, that Shakeſpeare created many *imaginary beings*, I will readily allow *that*, becauſe it does not affect this character. We *wonder* at the fairies, at the witches, at Ariel, at Caliban, but do we wonder at *Celia?* No, ſhe is generally paſſed over with inattention, which alone is ſufficient to prove that the character is not uncommon, at leaſt not *unnatural*: but it often proves more, it proves a ſlowneſs in diſcovering the beauties of this matchleſs writer.

‘ Pray, pray, now, good lords of the creation, let us do juſtice to my favourite heroine: while David and Jonathan, Pylades and Oreſtes, Damon and Pythias, are ſo triumphantly held up on your ſide, let us at leaſt erect one ſtandard of friendſhip on our own, and inſcribe it with the names of Celia and Roſalind.

‘ Conſider then, in the firſt place, the *ſituation* of theſe two friends.

“ Roſalind, the old Duke's daughter, is not baniſhed with her father . . . for . . . the new Duke's daughter, her couſin, ſo loves her (being from their cradles bred together) that ſhe would have followed her exile, or have died to ſtay behind her.”

‘ Obſerve too, that *Roſalind* carried the palm of beauty; ſhe was “ tall and fair,” her couſin “ low and browner.” “ Thou art a fool;” ſays the Duke to Celia, “ ſhe robs thee of thy name; and thou wilt ſhew more bright, and ſeem more virtuous when ſhe is gone.”

‘ And now let us recollect the conduct and ſentiments of this magnanimous girl.

“ *Cel.* I pray thee, Roſalind, ſweet my coz, be merry.

“ *Roſ.* Dear Celia, I ſhew more mirth than I am miſtreſs of; and would you I were yet merrier? Unleſs you can teach me how to forget a baniſhed father, you muſt not expect me to remember any extraordinary pleaſure.

“ *Cel.* Herein I ſee thou lov'ſt me not with the full weight that I love thee. If my uncle, thy baniſhed father, had baniſhed *my* father, ſo *thou* hadſt been ſtill with me, I could have taught my love to take thy father for mine.

“ *Roſ.* Well, I will forget the condition of my own eſtate to rejoice in yours.

“ *Cel.* You know my father hath no child but I, nor none is like to have: and truly, when he dies, thou ſhalt be his heir; for what he hath taken away from thy father *per* force, I will render thee again in affection; by mine honour, I will;—and when I break that oath let me turn monſter: therefore, my ſweet Roſe, my dear Roſe, be merry."

'I paſs over her generous interceſſion with the Duke, when his anger breaks out againſt Roſalind, and ſhall trouble you only with what immediately follows the ſentence of her baniſhment.

"*Cel.* O, my poor Roſalind! where wilt thou go!
I charge thee, be not thou more griev'd than I am.
"*Roſ.* I have more cauſe.
"*Cel.* Thou haſt not, Couſin;
Pr'ythee be cheerful; know'ſt thou not the Duke
Hath baniſh'd *me*, his daughter?
"*Roſ.* That he hath not.
"*Cel.* No! hath not? Roſalind lacks then the love
Which teacheth *me* that thou and I are one.
Shall we be ſunder'd? ſhall we part, ſweet girl?
No;—let my father ſeek another heir.
Therefore, deviſe with me how we may fly,
Whither to go, and what to bear with us;
And do not ſeek to take your change upon you,
To bear your griefs yourſelf, and leave me out;
For, *by this heaven*, now at our ſorrows pale,
Say what thou canſt, I'll go along with thee."

'The heroic generoſity of this reſolution, and the fortitude, conſtancy, and cheerfulneſs that attended the execution of it, made a very early impreſſion on my mind; and from the time I remember any thing, I remember a particular eſteem for the character of Celia. You will pardon, therefore, my prolixity in ſpeaking of it, and will allow too, I fancy, that the play in general abounds with moral, poetical, dramatic, and ſentimental beauties.

'I have now had the honour to acquaint you at large with my theatrical opinions; for you gather from what I have ſaid concerning this comedy, that I prefer the flow of converſation to the pomp of declamation; and am more intereſted, more affected, and conſequently better pleaſed by one Shakeſperian touch of nature and ſentiment, than by all the moſt florid and impaſſioned ſpeeches of other tragedians.

'I have *laughed* at the ſorrows of *Theodoſius* and the ravings of *Roxana*:—I have *wept* at the generoſity of old *Adam*, and the tenderneſs of *Miranda*.

'How beautiful her addreſs to Ferdinand!

———Alas, now, pray you
Work not ſo hard;—Sit down and reſt yourſelf.
———If you'll ſit down,
I'll bear your logs the while.—Pray give me that,
I'll carry it to the pile.

'I ſhall not apologiſe for the length of this ſcribble, neither am I fearful of your *thinking* it too long. Your *corrective* letter opened my eyes and my heart. I ſee that I have nothing to apprehend. I ſee plainly that the happineſs of your friendſhip awaits me; and I accept it with the utmoſt gratitude. My *friend*, my *good friend*, I bid you moſt reſpectfully Adieu.

To * *.

'I cannot expreſs the ſatisfaction your letter gave me. I have been reading it ever ſince; and rejoice to diſcover in you that elegant *ſimplicity* of taſte which is my chief admiration. Your heart was rather tedious in expanding; but you ſay it *is* open, and you *accept* my friendſhip. Cheriſh, cultivate that friendſhip, and give me yours in return. Be aſſured that I ſhall prize it highly.—I will compare it to a benignant ſtar. My ſun of happineſs is ſet; and the ſhades of night cannot be very far diſtant; but your friendſhip, like a ſtar glimmering in the twilight, ſhall illumine and cheer my penſive walk through the evening of life.

'Adieu. I am coming to town. Do not write till you hear from me. I hope we ſhall meet oftener than we did laſt year. You do not live wholly at * * *? I want to ſee your place there. Perhaps I may not wait for an invitation. Adieu.'

Since the days of Cadenus and Vaneſſa, the hiſtorians of Atalantis, and the memoir-writers of *tête-à-têtes*, have not had a more doubtful event under their conſideration than the *critical minutes* alluded to in the *viſit* recorded in the following letters:

To * *

'I ſwear to you, my amiable friend, that I have not, theſe twenty years, enjoyed ſo many happy hours ſucceſſively, as I did laſt night in your company.

'The variety of entertainment you provided, the elegant tranquillity of the ſcene, the harmony of the inviſible concert, the ſimplicity of the repaſt, the charms of your converſation . . . I never ſaw you ſo ſprightly, ſo animated . . . . Ah, my fair friend! provide me no more ſuch banquets . . . I ſhould purchaſe them too dear.

'What an odd compliment it is, to tell you I had a moſt agreeable ride home; I ought rather to ſay, I left you and happineſs together; but it was no ſuch thing; for the ſerenity of the air, the brightneſs of the moon, and the ſtrength of ſome very pleaſing ideas, inſpired me with ſo much cheerfulneſs, that I perceived not the length of the way, and was even ſorry to quit my reverie.

'But how will you excuſe yourſelf for making ſuch a rake of me? and how long do you think it is, ſince I loſt a whole night's reſt? Are theſe frolics ſuited to *my* time of life? You will ſay I might have gone to bed this morning. That's true; but the riſing ſun would have reproached me; and moreover—but your pardon . . . . beſides, *one* reaſon is ſufficient.

'My dear Mrs. * *, I ſhall eſteem it a very particular favour, if you will immediately ſit down, and acquaint me how *you* employed yourſelf, and what were *your* meditations, from the moment I left you till breakfaſt time. *Mine* are committed to paper, and if you deſire it ſhall accompany my next letter.

'I muſt alſo requeſt copies of your garden-inſcriptions. I know they are from Shenſtone and Akenſide, but I want to compare the alterations at my leiſure.

'Adieu. Accept a thouſand acknowledgments, and haſten your anſwer.'

To *

‘ If I did not comply with your requeſt *immediately*, I ſhould moſt probably decline it; but am juſt now ſo pleaſed and flattered by your obliging compliments, that I cannot diſpute your commands.

‘ The moment, then, that your carriage was out of ſight, I retired to my chamber, and as ſoon as all around me was quiet, I threw up the ſaſhes for air, and began to walk very gravely backwards and forwards, endeavouring to recollect every circumſtance of the evening, in order to cenſure or acquit my own behaviour and converſation. But this was not a very eaſy taſk; for the *Domeſtic Deity*, as Sterne moſt elegantly phraſes it, “ was either talking or *purſuing*, or was *in a journey*, or peradventure he ſlept, and could not be awoke.”

‘ So I ſat me down by the window, and watch’d the progreſs of the moon, who now,

Apparent Queen, unveil’d her peerleſs light,
And o’er the earth, her ſilver mantle threw.

‘ Immediately ſeveral images of the poets, relative to this beautiful luminary, crowded into my thoughts; but I have more charity than to load you with the quotations.

‘ I then imagined to myſelf, how far you were got by that time, and fancied that you (and perhaps numbers beſides) were *juſt then* contemplating and enjoying the mild luſtre of Cynthia:

The conſcious moon, in every diſtant age,
Hath held a lamp to wiſdom.——

Theſe meditations at length brought on a ſuitable diſpoſition for Reflection to aſſume the *cenſorial dignity*; and it was aſſumed. The trial laſted near an hour, when, after a full hearing, the defendant was acquitted of capital impropriety, but convicted of ſome trivial miſdemeanours, as too great a ſolicitude to pleaſe, a little affectation, more vanity, and a large ſhare of ſimple credulity. She was alſo indicted for having received too much ſatisfaction; but pleaded in excuſe, her intention of future ſelf-denial: upon which the court broke up, without adjudging any *other* puniſhment.

Now morn her roſy ſteps i’th’ eaſtern clime
Advanc’d.——

‘ I was not inclined to ſleep, and ſcarcely knowing how to employ myſelf, I went ſoftly down ſtairs, and took a few turns in the garden. Paſſing by the grotto, I chanced to eſpy on the table ſome flowers that you had gathered. They looked faded, but I thought that water and a little attention might revive them; ſo I returned with them to my chamber, and preſently after, addreſſing myſelf to ſleep, had a comfortable repoſe of two hours before I aroſe to breakfaſt.

‘ Here ends my journal, which I will ſend to you without reading it, leſt I ſhould repent of its unneceſſary frankneſs. Let me add, that the flowers being quite revived, I have diſpoſed them in a groupe, and am painting their portraits in water-colours, with this motto,

Live a little longer.’

We will not any farther rifle this elegant collection, the flowers of which may be not improperly characterized according to the ſyſtem of *Linnæus*. We do not infer any ſenſual intercourſe, yet we muſt claſs them—botanically—by a *ſexual arrangement*.

FOREIGN LITERATURE.

Art. I.

France.

THE publication of the third volume of Buffon's Natural Hiſtory of Birds has at length ſatisfied the impatient expectations of the Public. *Hiſtoire Naturelle des Oiſeaux. Tome* iii. in 4to. *à Paris de Imprimerie Royale, &c.* 1775. As the ill health of the celebrated Author on the one hand, and the *Hiſtory of Minerals* *, in which he is engaged, on the other, could not but retard the publication of the volumes of the work now before us, he has thought proper to aſſociate a learned friend, Mr. Guenau de Montbeillard, in the execution of his extenſive and important undertakings. He has, accordingly, in a great meaſure, referred the continuation of the *Natural Hiſtory of Birds* to this excellent obſerver and hiſtorian of Nature, and has confined his own labours principally to the *Hiſtory of Minerals*, which is more agreeable to his taſte, and furniſhes more opportunities of making curious and intereſting diſcoveries of thoſe ſecrets of Nature that may be ſubſervient to public utility. That the *Hiſtory of Birds* will loſe little or nothing of its merit in the hands of M. Guenau de Montbeillard appears evidently by an innocent impoſture which Mr. Buffon, in the preface to this third volume, acknowledges that he employed to make the public appreciate the labours of his aſſociate without knowing him: for all the chapters of the ſecond volume, from the article of the *Oſtrich* to that of the *Quail*, which were compoſed by Mr. Guenau, were publiſhed under the name of Mr. Buffon, and were not only received with applauſe, but alſo deceived the public, and even the critics, who did not perceive that theſe articles were the production of a new pen, nor diſcern in them any change of the ſtyle and manner, that diſtinguiſh the compoſitions of M. de Buffon. This is a very honourable teſtimony to the genius and abilities of the new Hiſtorian, and it ought, at the ſame time, to render more modeſt and circumſpect in their deciſions, thoſe oracular critics, who pretend to the diſcernment of *ſtyles*, with as much certainty as the Apoſtles, of old, diſcerned *ſpirits*. However, as Mr. de Buffon has not totally withdrawn his inſpection nor his pen from the *Hiſtory of Birds*, he has agreed with his aſſociate, that each ſhall prefix or ſubjoin

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* See Appendix to Review, vol. li. page 519.

his

quired by real literary merit, has frequently enriched the republic of letters with valuable productions, relative to botany and natural hiſtory. The following work, whoſe title alone is ſufficient to give ſome idea of its extent and importance, is a new proof of the learning and induſtry of this laborious Author; *Hiſtoire Univerſelle du Regne Vegetal, ou Nouveau Dictionnaire Phyſique & Economique, &c.* *i. e.* An Univerſal Hiſtory of the Vegetable World; or a new Phyſical, Œconomical, and Medical Dictionary of all the Plants that grow upon the Surface of the Globe: containing their botanical and ordinary names in all languages, their Claſſes, their Families, their *Genus* and *Species*, the places where they are uſually to be found, the manner of cultivating them, the animals they are adapted to nouriſh, their Chymical Analyſis, the method of appropriating them to food, their medicinal properties in the diſeaſes both of men and brute animals, their uſes in the fine, as well as mechanic arts, in manufactures, *&c.* To which is added, a *Bibliotheque Raiſonnée*; or a Literary Regiſter of all the Books that relate to Botanical Science, an Explication of the different Terms employed in that Branch of Natural Hiſtory, a brief Account of all the different Syſtems of Botany, and a liſt of all the Botanical Profeſſors and Gardens in Europe. This immenſe work will conſiſt of twenty-four volumes in folio; of theſe, twelve are to be entirely taken up with the copper-plates, which are deſigned to preſent to the eye the various productions of vegetable nature, delineated from the objects themſelves, and engraven by the moſt eminent maſters. The plates, which may be purchaſed ſeparately, amount to 1200; of which 600 have appeared already in ſeven volumes, which are ſold at thirty-ſix livres (*i. e.* about one pound fourteen ſhillings) each. Among the plants that are already publiſhed, there are ſeveral that appear now for the firſt time; and they are all delineated in ſuch a manner as to render them uſeful to botaniſts; for Mr. BUCHOZ has not only given an exact repreſentation of each plant, but has alſo engraven its flower, when he found it in the proper ſeaſon; and he has repreſented in their natural dimenſions all thoſe whoſe ſize would admit of it. As to the volumes which contain the deſcriptions and diſcourſes, the firſt is already publiſhed, and the two ſucceeding ones are in the preſs. The price of each is ten livres. This rich collection of botanical ſcience, which is publiſhed by the bookſeller *Brunet* at Paris, has been examined by Meſſieurs *Macquer* and *Guettard*, at the particular deſire of the Royal Academy of Sciences; and in conſequence thereof, has received the approbation of that learned body.

IV. Mr. SABATIER, member of the Royal Academy of Sciences, and cenſor and profeſſor in the Royal College of Surgery at Paris, has publiſhed, in two vols. 8vo. a Work intitled, *Traité Complet d'Anatomie ou Deſcription de toutes les parties du Corps humain*, i. e. *A Compleat Treatiſe of Anatomy, or a Deſcription of all the Parts of the Human Body.* The edition which this learned Author formerly publiſhed of *Verdier*'s Anatomy, was received and celebrated as a claſſical book upon that important ſubject. But this ſucceſs did not hinder him from perceiving that new diſcoveries and other circumſtances rendered that work ſuſceptible of great improvement, both by corrections and additions. This engaged him to republiſh the treatiſe of Verdier; but in the execution of this deſign, he has made the work his own, and rendered it a new production. It is divided into ſeven parts, in which Mr. SABATIER treats ſucceſſively with great acuteneſs, preciſion, and perſpicuity the various branches of *Oſteology*, *Myology*, *Splanchnology*, *Angiology*, *Neurology*, *Adenology*, and the *Teguments*. Mr. SABATIER has happily avoided that aridity and ſtiffneſs which render diſagreeable our beſt anatomical productions, by interſperſing in his work a variety of hiſtorical and critical remarks; as alſo ſeveral reflections on the nature, cauſes, and ſymptoms of the diſeaſes that afflict mankind.

V. A work of ſtill ſuperior merit in its kind, and which places itſelf with peculiar propriety after that which we have been now mentioning, is the *Hiſtoire des Maladies Internes*; i. e. *The Hiſtory of Internal Diſeaſes*; printed at Paris, in four volumes, 4to. enriched with a great number of copper-plates, 1775. This is the poſthumous work of one of the moſt eminent phyſicians, and one of the moſt attentive and accurate obſervers of Nature, that has adorned the medical annals of ancient or modern times. It was compoſed by the Chevalier RAYMOND DE VIEUSSENS, Counſellor of State, Phyſician to Lewis XIV. and Member of the Royal Academies of London and Paris; and it is the mature fruit of an acute and ardent genius, improved by a laborious and ſucceſsful practice of above forty years. The contents of the work are, every way, ſuitable to the reputation of its Author, and exhibit an inſtructive and accurate view of the diſeaſes incident to the human body, conſidered in their nature, their ſymptoms, their complication, and the method of cure diverſified according to the variety of conſtitutions in which they appear. The two firſt volumes only of this important work are yet publiſhed; the third and fourth are in the preſs, and the *Neurography, or Deſcription of the Nerves*, compoſed by the ſame learned Author, will be added to his Hiſtory of Diſeaſes.

VI. The Abbé BOSSUT, Member of the Royal Academy of Sciences, and of ſeveral other literary Societies, has publiſhed the third part of his *Courſe of Mathematics*; *which contains an Elementary Treatiſe of Geometry, and the Method of applying Al-*

gebra to that Science.—The French title is as follows: *Cours de Mathematiques, troiſieme Partie. Traité Elementaire de Geometrie & de la maniere d'y appliquer l'Algébre*; à Paris, chez Jombert, 1775. In the former parts of this juſtly-eſteemed work, the learned Writer treated of right lines and curves, and their principal properties; of ſurfaces, of ſolids, and of all that is relative to trigonometry, whether for the conſtruction of tables, or the ſolution of the principal problems to which that ſcience is applicable. In the part that is now before us, he points out the different methods of conſtructing geometrically algebraic quantities, or of preparing the ſolution of problems; and treats of the conſtruction of determinate problems of the firſt and ſecond order, of the general theory of conic ſections, of the manner of reſolving determinate problems of the third and fourth order, &c. All theſe ſubjects are treated with the dexterity and preciſion that are viſible in all the mathematical productions of this excellent Author.

Prefixed to this volume we have a *Preliminary Diſcourſe*; containing a compendious Hiſtory of Geometry; in which we are told, that the application of algebra to this ſcience was firſt practiſed about the year 1594, by VIETE, who was in the ſervice of Queen Margaret. It was he who, according to our Author, found out the method of repreſenting geometrical quantities by the characters of Algebra, and of reducing to equations the properties of extenſion. Des Cartes afterwards applied algebra to the theory of curves; in which he has been followed by the moſt eminent geometricians.

VII. The learned M. RONDET, Author of the Edition of the Bible mentioned in our laſt Review, has committed to the preſs another work of conſiderable moment, which is offered to ſubſcription, and is intitled, *Dictionnaire Hiſtorique & Critique de l'Ecriture Sainte*, &c. i. e. *An Hiſtorical and Critical Dictionary of the Holy Scriptures*, in three volumes, 4to. It is propoſed, not only to re-unite in this work all the advantages that recommend the dictionaries of *Calmet*, *Simon*, and *d'Huré*, but alſo to enrich it with new remarks on the ſacred text, drawn from an accurate ſtudy of the original, and of the ancient languages, and from the writings of the moſt learned commentators. The known abilities of the laborious compiler is a promiſing circumſtance with reſpect to the merit of this dictionary; which will be undoubtedly of uſe to thoſe who apply themſelves to the ſtudy of the Holy Scriptures, who deſire a competent knowledge of ſacred hiſtory, chronology, and geography, as alſo of the ſtate of philoſophy among the ancient Hebrews and the neighbouring nations. The only thing to be apprehended in a work of this kind is the leaven of popiſh ſuperſtition, which is more or leſs viſible, even in thoſe productions of the French divines, where it is not neceſſary for their cauſe, and where it is rather forced in, than introduced with propriety.

ITALY.

VIII. Rome. The bookſeller *Monti* has publiſhed in 8vo. *Nova Deſcrizione, &c.* i. e. *A New Deſcription of Ancient and Modern Rome, and of all the moſt celebrated Edifices, Curioſities, &c. Sacred and Profane, that are to be found in that City and in its Environs,* 1775. This is one of the moſt complete and ſatisfactory deſcriptions of Rome that has yet appeared. All the objects that naturally draw the attention of travellers and connoiſſeurs; ſuch as the arches, temples, amphitheatres, obeliſks, baſiliſks, and the celebrated maſter-pieces of painting and ſculpture which abound in that city and its environs, are accurately deſcribed in this production of an anonymous writer.

IX. *Franciſci Xaverii* Majorani *de Agricultura apud Veteres Studio ac dignitate Diatribæ,* 8vo. The Author of this work, which is printed at Naples, treats firſt of the origin of agriculture, and of the etymology of the names of thoſe who were the inventors or improvers of that important practical ſcience. He afterwards paſſes in review the ancient nations, among whom rural occupations were honoured and encouraged; ſuch as the Hebrews, Egyptians, Perſians, Grecians, Sicilians, Carthaginians, and Romans. He examines the remaining monuments of their ruſtic labours, and all their inſtitutions, cuſtoms, and practice relative to agriculture; and concludes with very ſolid moral reflections on the decline of the Roman Empire, which he dates from the period that their conſuls and dictators ceaſed to follow the plough, frequent the barn, and feed the poultry, after they had dined themſelves.

X. The aſtronomers will, no doubt, give a favourable reception to the following work: *Obſervationes Siderum habitæ Piſis in Specula Academica ab Anno* 1769, *ad Annum* 1773, *juſſu & auſpiciis R. C. Petri Leopoldi, in lucem editæ a Joſepho Slopio de Cadenberg, in Piſana Academia Publico Aſtronomiæ Profeſſore,* &c. *Piſis.* Folio. Profeſſor Slopi is the only Italian aſtronomer who has undertaken to make and publiſh an uninterrupted ſeries of obſervations from the year 1765; and the merit and utility of his obſervations are greatly increaſed by their being calculated and reduced to the aſtronomical tables.

GERMANY.

XI. The late learned profeſſor Mayer of Gottingen, whoſe name will always be mentioned with honour in the annals of philoſophy, has left in manuſcript ſeveral valuable productions, which are to be publiſhed ſucceſſively, under the inſpection and care of the ingenious Mr. *Lichtenberg*, Profeſſor of Philoſophy, and *Fellow of the Royal Society of Gottingen.* The firſt volume of theſe poſthumous works has already appeared under the following title: *Tobiæ Mayeri, in Univerſitate Gottingenſi quondam Profeſſore ac Societatis R. Scient. Sod. Aſtronomi Opera inedita.* Vol. i. *Edidit, et Obſervationum Appendicem adjecit Go. Chriſtoph.* Lichtenberg, Prof. *Philoſophiæ & Soc. R. Scient. Sod.* Gottingen, 1775 This volume contains a variety of obſervations and diſcourſes upon different branches of aſtronomy, which are illuſtrated in the appendix by learned annotations.

XII. The ingenious Mr. LESSING, well known in the republic of Belles Lettres, by ſeveral dramatic productions, of great merit, and by fables abounding with delicacy and ſentiment, has publiſhed at Brunſwick a Treatiſe intitled, *Vom alter der Oelmalerey*, &c. i. e. *Concerning the Antiquity of the Uſe of Oil-colours in painting. John Van Eyk* is generally ſuppoſed to have been the inventor of painting with oil-colours; but Mr. LESSING has here proved from a manuſcript of Theophilus, preſerved in the Ducal Library of Wolfembuttle, and intitled, *De Coloribus & Arte Colorandi Vitra*, that the uſe of oil in painting is of a much more ancient date, and that, in all probability, we derive it from Greece. According to our Author, *Van Eyk* only invented the method of drying ſpeedily the colours mixed with oil, and it was to learn this ſecret that Antonello went from Meſſina to Flanders.

XIII. *Verſuch uber Pindars leben*, &c. i. e. *An Eſſay on the Life and Writings of Pindar*, by Mr. GOT. SCHNEIDER. Straſburg, 1775. This Eſſay, which conſiſts of a ſeries of letters addreſſed to a friend of the Author, contains judicious reflections upon the character of Pindar, and his poetic genius. Mr. SCHNEIDER conſiders the diviſion of *Strophes*, *Antiſtrophes*, and *Epodes*, which we find in the editions of the Theban Bard, as ridiculous, as they only relate to the ancient manner of ſinging this ſpecies of poetry, and can be of no uſe now, that they are not *ſung*, but *ſaid*. The gentleman, however, is in the wrong, to quarrel with the muſical diviſions on that account; but it is no great matter.

XIV. *Volſtendige Topographie*, &c. i. e. *Complete Topography of the Marquiſate of Brandenburg*, by M. BUSCHING, in two vols. 4to. Berlin, 1775. This voluminous Writer extends his deſcriptive powers to a vaſt variety of objects in this work, and if he goes on to write, as *ſomebody* goes on to *touch* and *take*, to graſp and conquer, it would be no eaſy matter to calculate the number of topographical volumes that may proceed from his teeming pen. One of the firſt things we perceive in this preſent work is an enumeration of the different maps of the Marquiſate of Brandenburg, which will ſoon be conſidered as pictures in miniature. The ſecond object we meet with is, a *ſyſtematico-geographical* delineation of that whole country. The word *ſyſtematico* being of a dubious, and ſomewhat political etymology, may excite apprehenſions in ſome who have not ſeen this book, and remind them of the ſyſtematical diſpute between the geoprapher and his maſter, in the *Dialogues on the Poliſh Partition*; but it is to be ſuppoſed that Mr. BUSCHING takes the word in a metaphyſical ſenſe. Next comes a diſſertation on the ancient cities, towns, villages, &c. of the marquiſate; and, laſtly, a complete geography of Brandenburg, in which ſcarcely a farm-houſe, a dairy, or a ſhepherd's hut are overlooked by this learned and *ſyſtematic* Writer.

HOLLAND.

XV. The preſs of Amſterdam has conveyed to the public the following work, which has been compoſed at Peterſburg by one of the French *Literati*, who are at preſent writing for the infant Ruſſians, until they grow big enough in knowledge and civilization to write for themſelves. The Title of this work is, *L'Homme Moral ou l'homme conſideré tant dans l'Etat de pure Nature, que dans la Societé*. Par P. CH. LEVESQUE. 1775, in 8vo. i. e. *Man a Moral Agent, conſidered both in the State of Nature and in Social Life.* Though there is no great depth of thought in this performance, yet it is, upon the whole, ſenſible and judicious, and there are ſeveral things in it acutely inveſtigated, and happily expreſſed. The ſtyle in general is elegant and unaffected, and even where the Author is ſuperficial (which is often the caſe) we read him with pleaſure, becauſe he *talks away* agreeably. In ſhort, this is not a book that you are to bend over, with a thoughtful countenance, on a reading-deſk; but if you take it in your hand in an evening walk, in the dog-days, it may entertain you pretty well. It contains forty-four chapters, of which moſt of the titles conſiſt of a ſingle word. They are as follow: *The principle of Morality imperfectly underſtood—Man a Savage—Man in Society—Of the Duties of a Citizen, in general—Is Man malevolent?—Government—Equality—Laws—Primitive Convention—Juſtice—Religion—Population—Celibacy of the Faquirs—Love—Polygamy—Encouragements to Marriage—Adultery—Chaſtity—Choice in Wedlock—Inceſt—Conjugal Duties—The firſt nouriſhment of Infants—Education—Friendſhip—Glory, eſteem, contempt, diſgrace—Beneficence—Gratitude—Avarice—Humanity—Luxury—Alms giving—Source of the paſſions—Paſſions—Courage—Courage in diſaſters—Courage under pain—Courage in the hour of death—Duelling—Suicide—Duties in the connexions of ſocial Commerce—Happineſs—Pleaſure—The Pleaſure of Epicurus.*

This enumeration of the ſubjects here treated may tempt the reader to imagine, in the firſt haſty moment, that this book was formed by the ſole aſſiſtance of a pair of ſciſſars; yet we may venture to affirm, that this is not the caſe; for the ſtyle is uniform, and the materials ſeem to have been more or leſs digeſted.

[*To be continued Monthly.*]

MONTHLY CATALOGUE,

For MAY, 1775.

AMERICAN CONTROVERSY.

Art. 12. *An Anſwer to a Pamphlet*, intitled, "*Taxation no Tyranny.*" Addreſſed to the Author, and to Perſons in Power. 8vo. 1 s. 6d. Almon.

THIS production diſcovers its Author to have been well acquainted with the ſubjects of our American diſpute, and with the principles of the Britiſh conſtitution; but his arguments are too ſolid and incompreſſible for much abridgment, and therefore we can only cite a few of them for the ſatisfaction of our readers.

In page 21 *& ſeq.* he maintains that the right of parliamentary repreſentation is conſtitutionally an incident of property, freehold and perſonal: that anciently *Peers* were not created by the Crown, but became ſuch in right of their reſpective baronies; a man who had a certain portion of property becoming of courſe a peer: that a number of ſmaller properties belonging to other men, combined and centered in one man by election, gave him a right of ſitting in parliament as repreſentative of the property of ſeveral; whilſt the baron ſat as repreſenting his own property alone: that 'the barons in old time ſitting by their property, taxed themſelves, that is, taxed their own property. But now, ſitting by the act of the crown merely, without reference to property, the commons who continue to ſit by property, have claimed the whole of taxation, and the lords have ceded it to them. This (continues he) ſhews to a demonſtration, that the body which is conſtituted by the property of any country, is the only body conſtitutionally qualified to tax that country.' And after ſeveral arguments in ſupport of this doctrine he proceeds:

'Had the Norman conqueror returned to Normandy, and made that the ſeat of empire, the Norman ſtates would have been the imperial legiſlature. Would he have been intitled, I aſk, to tax his Engliſh ſubjects in his ſtates of Normandy? You will not affirm it. Yet might he not ſay, "My Norman ſtates made laws for all my ſubjects, when I had no ſubjects beyond Normandy; and why may they not continue to do ſo ſtill, though my condition is altered in that reſpect? My Norman law has made no diſtinction concerning my ſubjects beyond ſea; (for the prince might forget, that till he had ſubjects beyond ſea, no mention of them could be expected.) I am too moderate to make theſe ſubjects beyond ſea dependant on myſelf. They ſhall be dependant on my Norman ſtates; and there will be this comfort in it beſides, that I can do what I pleaſe with my Norman ſtates, whereas the popular aſſemblies beyond ſea might be leſs manageable." This ſpeech, no doubt, would be highly reliſhed; the Norman ſtates would be flattered; a great majority would vote for the doctrine; the minority would be called an Engliſh faction and decried; and all would be harmony and ſatisfaction in Normandy. But how would it have gone in England? I will anſwer this queſtion for you. He muſt have conquered it again, and again, and again. If he were once worſted, he would have been undone, and every pauſe of bloodſhed would have been a renewal of war.

'England, however, as I hope it always will, continued to be the ſeat of empire to him and to his deſcendants. Did any of them attempt to tax their dominions beyond ſea in the legiſlature of England? Never. The Scotch have aſſerted, that they conquered England; the Engliſh have aſſerted, that they conquered Scotland. Did either nation, though *contiguous*, ever think of taxing the other in its domeſtic legiſlature? No ſuch thing was ever thought of. Henry the Fifth conquered France. Did he or his ſon ever attempt to tax France in the Engliſh parliament? Or if they had reſided in France, would the ſtates of France have been the conſtitutional legiſlature for taxing the Engliſh ſubject? You will not ſay it. Was Wales, though conquered and contiguous, ever taxed by the Engliſh parliament till it ſent repreſentatives thither? Never. When the crowns of England and Scotland were united in the perſon of James the Firſt, who made England the ſeat of empire, did the parliament of England ever think of taxing Scotland? Or in queen Anne's reign, when the Scotch were averſe to a union, were they ever told, that the Engliſh parliament could do the buſineſs, if they were refractory; for that Scotland was repreſented in the parliament of England, though all the property on the other ſide of the Tweed did not conſtitute one vote towards conſtituting one member of that aſſembly? No man ever dreamed of ſuch a thing. Did Henry the Second, or any of his ſucceſſors, ever attempt to tax Ireland in the Engliſh parliament, though conquered, and not very diſtant? No, you confeſs. But the judges, you ſay, have mentioned a diſtinction to account for this exemption, viz. that Ireland had a parliament of her own. But why was a parliament given to her? Becauſe no man thought at that time, that the Engliſh parliament was a conſtitutional or adequate legiſlature in ordinary, for dominions beyond ſea. Nor can I believe, that the judges grounded their deciſion merely on the triſyllable, "parliament;" or that they had any other idea, than that Ireland having a legiſlature, by whatever name, competent to taxation, it was not fitting that ſhe ſhould be taxed by the Engliſh parliament, in the conſtituting of which the property of Ireland had no ſhare. Now this holds equally as to the provincial aſſemblies, and to the legiſlatures or ſtates of every kingdom or province which I have before mentioned; and therefore it is clear, that this univerſal practice was founded on a univerſal principle, that the parliament of England ought not to tax any part of the dominion, the property of which had not its due ſhare in conſtituting that aſſembly.'

In page 53 our Author proceeds, 'Though every part of your publication breathes nothing but the ſpirit of tyranny, yet there is one paſſage ſo audacious, that it deſerves to be diſtinguiſhed. In your 24th page you have theſe words; "An *Engliſh Individual* may by the ſupreme authority be deprived of liberty, and a *Colony* diveſted of its *powers*, for reaſons of which that authority is the *ſole* judge." If one Individual, or one Colony, can be thus deprived, ſo may all the Colonies together; ſo may every man in the community. For I defy any man to ſhew where any limitation exiſts, if any ſuch power be admitted. By this doctrine, the Parliament, for reaſons of which it is the *ſole* judge; that is without aſſigning any reaſon at all, may make every man in the Britiſh Empire a ſlave in one day. That is to ſay, a body of men, taken from amongſt ourſelves, in number not above a thouſand, collected in one ſpot of the Empire, under the moſt ſacred truſt for the ſervice of the whole, are intitled to do that which no power on earth has a right to do, viz. to make ſlaves at one blow, and without ſaying wherefore, of fourteen millions of fellow ſubjects, and of their poſterity, to lateſt time, and throughout every quarter of the world. Is ſuch language to be endured? Or can he be a friend to human nature who uſes it?

'With equal humanity, in your 60th page, you ſay, "If the Boſtonians are condemned *unheard*, it is becauſe there is no *need of a trial*. All trial is the inveſtigation of ſomething *doubtful*." Your ideas of legiſlation we had before, and your *judicial* ideas are as intolerable. To ſay that a crime's being notorious, or aſſerted to be notorious, will juſtify condemnation unheard, is too inſolent an impoſition. Where is the Caligula who would not ſay that the guilt of the man, or of the province that he wanted to deſtroy, was notorious? If the aſſertion of the tyrant will convert cruelty into juſtice, no tyrant will ever be cruel. But the law of England is ſo different from your ſentiment, that it preſumes every man to be innocent, till his guilt is tried and eſtabliſhed. That is, inſtead of condemning unheard, ſo long as any man is unheard, it acquits him.'

'The tumour of your ſtyle, (concludes our Author) the inſolence of your manners, your rawneſs in the great principles of the ſubject which you treat, and your univerſal inaccuracy, or unfairneſs in arguing, are inferior conſiderations, and faults that may be forgiven. But let it be remembered, at all events, that with reſpect to this point, you confeſs, that if the Americans are right, it is robbery in us, not rebellion in them. Now I aſk any man, whether on this ſtate it is ſo clear that America is wrong, and that it is not robbery in us, as that we ſhould lightly run the riſque of becoming murderers alſo; and murderers of our fellow-ſubjects into the bargain? Every lover of truth and liberty, every honeſt and conſcientious man will feel this queſtion. The ſoldier will feel it; the ſailor will feel it; the free ſubject will feel it: the King and his miniſters will feel it.'

Art. 13. *Tyranny Unmaſked*: An Anſwer to a late Pamphlet, intitled, "Taxation no Tyranny." 8vo. 1s. 6d. Flexney.

This Pamphlet contains ſome good reaſoning, but it is, in general, inferior to the former: The following extract may, however, in ſome degree enable our readers to judge for themſelves.

'The next ſtep our Author takes, is to ridicule, with all his might, the idea of the *Boſtonian heroes betaking themſelves into other parts of that continent, and turning fiſhermen and hunters*, rather than ſubmit to illegal taxation. So magnanimous a proof of an indomitable free ſpirit might give them credit with mankind, and repreſent them as *heroes* indeed: and therefore 'tis his buſineſs to make them ſick of it, by converting it into a full proof of ſlavery. He ſays, *who can be more a ſlave, than he that is driven by force from the comforts of life, and compell'd to leave his home to a caſual comer?* This is certainly a new and unheard-of deſcription of ſlavery, reſerved for this Author to diſcover. I beg to know where is there a ſtronger demonſtration of freedom? It is the very trial of a free mind to renounce *all comforts of life*, rather than ſubmit to lawleſs power. It is the conſtant evidence of a baſe and ſlaviſh one, to accept the laſt for the firſt. Every revolting, relaxing, corrupted patriot, in every age, proves the melancholy diſagreeable truth. A man takes a place: he thenceforth

Votes a patriot black, a courtier white.

Perhaps in doing this, he contradicts a ſeries of his own exertions in ſupport of liberty. What is the motive? *The comforts of life*, or what he thinks its comforts. What ſhall we pronounce him? All will agree, *a ſlave*. Another man bears many difficult circumſtances, and foregoes many real *comforts of life*, rather than unite in eſtabliſhing oppreſſion upon himſelf or his poſterity. Who is the *free man*, if *he* is not? If theſe terms belong not reſpectively to theſe circumſtances, then have we been wrongly taught the uſe of words; and I would adviſe our author to prevail with Dr. *Johnſon*, in the next impreſſion of his Dictionary, to define a *ſlave* to be one, *who retires from all the comforts of life, rather than ſubmit to illegal power.*— Here, we ſee, there is but *the choice of evil.* And therefore when our Author thinks he has hampered the idea of freedom, by leaving it only that choice; I beg leave to tell him, that in the choice of evil *is* freedom; nor can this have any other poſſible choice, where oppreſſion ſhakes its rod. But then there is no other ſurer proof, that oppreſſion rules, than when freedom has but ſo ſad a choice.

'However, let not our author go off with treating ſuch deſigns in the Boſtonians as contemptuous. For whatever they may do, as much and more hath been done at all times for liberty in every way. The *Vaudois* Proteſtants, in the valleys of Piedmont, and their anceſtors, did and ſuffered as much for *liberty of conſcience*, as the Boſtonians can do this way for *liberty of property*. Every martyr'd patriot, who has bathed the ſcaffold with his blood, has done and ſuffered much more. When the Boſtonians themſelves ſhall execute this deſign, they will only do and ſuffer the very ſame things which their anceſtors did before them. And I have no doubt, if no better alternative be given them, that not only the heroes of Boſton, but the much quieter heroes of Philadelphia, will ſhew themſelves ready to ſuffer all things, and *be free.*

Art. 14. *Taxation Tyranny:* Addreſſed to Samuel Johnſon, LL. D. 8vo. 2s. Bew.

The ſtyle and arguments of this performance frequently deſerve commendation; but paſſages ſometimes occur in it, which diſcover the Author to have been not ſufficiently informed of the facts relating to the ſubjects in diſpute.

Art. 15. *The Pamphlet intitled* "Taxation no Tyranny" *candidly conſidered*, and its Arguments and pernicious Doctrines expoſed and refuted. 8vo. 2s. Davies.

This refutation is extended to almoſt every ſentence of its antagoniſt's performance. It is, however, generally too curſory, and the Writer frequently haſtens from one argument to another, before he has exhauſted the ſubject; and we fear ſometimes before he has convinced his readers.

Art. 16. *Reſiſtance no Rebellion*; in Anſwer to Dr. Johnſon's "Taxation no Tyranny." 8vo. 1 s. Bell.

The Writer of this Pamphler, inſtead of methodically ſcrutiniſing, "paragraph by paragraph," the performance which he means to refute, has choſen a ſhorter and more compendious method of reply; "*by way of Parody*," which appears to be in general well conducted, and capable of affording much entertainment, with ſome information.

'If the learned Author's arguments, thus reverſed, ſhall recoil upon himſelf (ſays this Writer): If, from ſuch of his general poſitions as are admitted, inferences directly oppoſite to his are fairly drawn, the doctrine he has delivered cannot be true; the whole of his "operoſe deduction" muſt then appear to be either falſe, or neither true nor falſe.—In the firſt caſe it is an "unſound" ſubtilty calculated to miſlead and deceive; in the other it correſponds to the ſchool definition of *nonſenſe*.'

Art. 17. *The Subſtance of the Evidence on the Petition preſented by the Weſt India Planters and Merchants to the Houſe of Commons*, as it was introduced at the Bar, and ſummed up by Mr. Glover, March 16, 1775. 8vo. 1 s. Cadell.

We have here many important facts and obſervations reſpecting the ſituation, mutual relations, and commerce, of the Britiſh American Colonies; but the language in which they are delivered is not always elegant or perſpicuous; and in ſeveral places the Writer's ideas are too *indiſtinctly* arranged, and too intricately expreſſed, to have their proper effect, either on the judgment or imagination of a reader.

It appears from the evidence which this performance recapitulates, that the exports from England to the Weſt Indies, during the ſeventeen years intervening between Chriſtmas 1756 and Chriſtmas 1773, exceed in value the ſum of nineteen millions, and give an annual medium of more than eleven hundred thouſand pounds; of which two-thirds in value were Britiſh goods, and one-third only foreign: that the exports from England to North America (ſo *improperly* called, to diſtinguiſh it from the Weſt Indies) during the ſame term of ſeventeen years, exceed the value of *forty millions*, which afford conſiderably more than two millions and three hundred thouſand pounds at an annual medium; of which the value of three-fourths was Britiſh goods, and one fourth foreign: that the exports to Africa (whoſe commerce with England owes its very exiſtence to the Colonies) during the ſame term, amount nearly to eight millions, which give at an annual medium 470,000 l. of which, two-thirds were Britiſh, and one-third foreign goods.

But ſo rapidly have our exports to all theſe places lately increaſed, that in the laſt three of the ſeventeen years, the goods ſent to North America only have amounted to three millions and a half at an annual medium; thoſe ſent to Africa to 700,000 l. yearly, and thoſe exported to the Weſt Indies to one million three hundred thouſand pounds; making in all the medium ſum of five millions and a half per annum: and the exports of England to the whole world amounted in the ſame three years to ſixteen millions annually, but of theſe more than a million conſiſts of the Colony produce carried through

England; ſuch as tobacco, rice, ſugar, &c. which will render the value of Colony trade much more than a third part of the whole commerce of the kingdom.

With regard to our imports, it appears that we receive annually, from the Weſt Indies only, more than four millions in value, of which a great part is expended by planters reſiding here; that of the produce of North America, the more bulky commodities are chiefly ſold to foreigners, and only the produce of ſuch ſales remitted hither as payment for goods; that the property or ſtock veſted in the Britiſh Weſt India iſlands exceeds conſiderably the value of thirty millions Sterling; that of the inhabitants of thoſe iſlands, more than four hundred thouſand are blacks, from whoſe labour the immenſe riches imported hither are derived; that the ſubſiſtence of theſe multitudes depends on the ſupplies received from North America, and that if the threatened interruption of thoſe ſupplies ſhould take place, ſome part of theſe muſt periſh by famine, and the remainder muſt divert their labour to the culture of proviſions.

Scotland and Ireland are likewiſe proved equally intereſted in the commerce of America, and in the meaſures of government which have produced this diſcuſſion; but North America alone is repreſented as likely to benefit by that threatened ſuſpenſion of commerce which muſt diſtreſs every other member of the empire, and endanger our means of defence, our power of offence, and the arts and induſtry of our nation.

Of theſe alarming conſequences Mr. Glover frequently gives forcible and pathetic repreſentations. He thinks the ' mere traffickers' of America would have ſubmitted at the firſt appearance of coercive meaſures, had they not been reſtrained through fear of a more numerous, independant, and powerful order of men.—' In thoſe ages, the reverſe of commercial (ſays he) when your anceſtors fill'd the ranks of men at arms, and compoſed the cavalry of England, of whom did the infantry conſiſt? A race unknown to other kingdoms, and in the preſent opulence of traffic almoſt extinct in this, the yeomenry of England; an order of men, poſſeſſing paternal inheritance, cultivated under their own care, enough to preſerve independence, and cheriſh the generous ſentiments attendant on that condition, without ſuperfluity for idleneſs, or effeminate indulgence. Of ſuch doth North America conſiſt. The race is revived there in greater numbers, and in a greater proportion to the reſt of the inhabitants; and in ſuch the power of that continent reſides. Theſe keep the traffickers in awe. Theſe, many hundred thouſands in multitude, with enthuſiaſm in their hearts, with the petition, the bill of rights, and the acts of ſettlement, ſilent and obſolete in ſome places, but vociferous and freſh, as newly born, among them; theſe hot with the blood of their progenitors, the enthuſiaſtic ſcourges at one period, and the revolutional expellers of tyranny at another; theſe, unpractiſed *in frivolous diſſipation, and ruinous profuſion*, ſtanding arm'd on the ſpot, deliver'd down from their fathers, a property not moveable, nor expoſed to total deſtruction, therefore maintainable, and exciting all the ſpirit and vigour of defence; theſe under ſuch circumſtances of number, animation and manners, their lawyers and clergy blowing the trumpet, are we to encounter with a hand-

ful

againſt every meaſure of which he had been till then underſtood to approve. For this *ſingular perfidy*, we are told, he became an object of American deteſtation; and, as the neceſſary conſequence, an object of miniſterial *reſpect*. A *new*, *ſinecure*, and *lucrative office*, it ſeems, was ſoon after created by government, ſolely for the benefit of this ſame Brigadier Ruggles, by whom it is now enjoyed.—This is the man who, we are told, '*reminds us of the virtues of ancient patriotiſm.*'

Art. 19. *A Speech intended to have been delivered in the Houſe of Commons*, in Support of the Petition from the General Congreſs at Philadelphia. 8vo. 1 s. 6 d. Almon.

This Speech contains a very able and ſpirited expoſition of the grievances alledged in the petition from the Congreſs, together with a review of the cauſes and progreſs of the American conteſt, and a vindication of the ſeveral meaſures purſued by the Colonies.—We have not room however to deſcend to particulars, and muſt therefore refer the more inquiſitive Reader to the pamphlet itſelf.

Art. 20. *An Eſſay on the Nature of Colonies, and the Conduct of the Mother Country towards them.* 8vo. 1 s. 6 d. Johnſon.

This performance conſiſts of extracts from the writings of the Marquis of Mirabeau, tending to diſcourage the preſent purſuit of coercive meaſures towards the Colonies.

DRAMATIC.

Art. 21. *Cloacina*; a Comi-Tragedy. 4to. 1 s. 6d. Kearſly. 1775.

The Author of this irregular, ſatirico-farcico-poetical drama, is not deſtitute of humour, and poſſeſſes an uncommon facility of expreſſion. He ſeems, however, to have taken too wide a ſcope, and to have weakened the power of his ſatire, by endeavouring to extend its influence; for we cannot but differ in opinion from his patron, who it ſeems encouraged him to exceed the limits he had originally preſcribed to himſelf. The ſtage alone is, as the Author himſelf obſerves, a 'field for criticiſm ſo extenſive and luxuriant,' that there was certainly no occaſion to have recourſe to foreign ground.

The adſcititious characters of this medley are a ſenator, whom the poet ſtiles

—— ſpecious B—ke, who talks without deſign,
As Indians paint, becauſe their tints are fine. P. 4.

the noble author of the celebrated poſthumous letters lately publiſhed, who is here called *Stanopepoſes*; *Johnſonoddle*, a learned *Rambler*; an unknown orator, called *Buſkebuſbo*; and a female hiſtorian, under the denomination of *Catherine Codfiſh*. The remaining part is purely theatrical ſatire, and has, as the Writer confeſſes, been already publiſhed in a morning paper. It is however, as we have already intimated, the moſt meritorious part of this burleſque drama; but as it may have already fallen into the hands of our Readers, we ſhall here exhibit a ſpecimen of the additional ſcenes in the ſpeech of *Catherine Codfiſh*:

'Yes, men and gods ſhall witneſs to my woe;
My voice ſhall ride upon the whirlwind's blaſt,
And talk with ſtars that lend immortal light

To

whole province; there has been a party formed in ſupport of government and order; and, as we have reaſon to believe, acquiring daily ſtrength. This aſſociation was formed by Brigadier Ruggles, a man who, having commanded in the laſt war the three regiments of Maſſachuſetts Bay, when on the peace his country no longer wanted his ſervices, retired like Cincinnatus to the cultivation of his own farm; receiving no penſion for that ſupport of government, which he thought it the duty of every ſubject to afford. He is a man, my Lord, who reminds us of the virtues of ancient patriotiſm, as much as your Lordſhip renews the powers of ancient eloquence.'

Unmerited praiſe is no leſs an offence againſt juſtice than undeſerved cenſure: and therefore the ſame ſenſe of duty, and the ſame regard for truth, which would lead us to reſcue the character of '*Brigadier Ruggles*' from the opprobrium of a ſlanderous imputation, now impel us to ſtrip it of the attire of unjuſt applauſe. We have read the aſſociation here mentioned, and alſo a letter written by the ſame hand to a Boſton printer, complaining of the printer's having delayed to inſert in his news-paper a copy of this aſſociation, which, as the author modeſtly expreſſed himſelf, '*would have done honour*' to his paper. *After ſuch expreſſions* of ſelf approbation, we naturally expected that whatever might be thought of the *nature and tendency* of the aſſociation, its compoſition would at leaſt have been faultleſs: but herein we were much diſappointed; for it afforded ſtrong evidence of illiterature in the Writer, and even of his ignorance of the more common rules of grammar. How large the daily increaſing party may be who have ſubſcribed the aſſociation in queſtion, is of little importance to us: we believe however that our Author will be miſerably diſappointed, if, in adjuſting the accounts reſpecting the impreſſion of his preſent letter, it ſhould be found that the numbers which ſhall have been ſold do not exceed the number of theſe worthy *aſſociates*.

Reſpecting 'Brigadier Ruggles' himſelf, we are informed that he did *not* command, 'in the laſt war, the *three regiments* of the Maſſachuſetts Bay,' though he was indeed Colonel of one of the regiments raiſed by that province, which at one time were *ſeven* in number: that if on the peace he 'retired like Cincinnatus to the cultivation of his own farm,' he did but do that which every other provincial officer did; they all like him '*receiving no penſion*;' ſuch applications of public money not being conſiſtent with the œconomy that regulates *provincial* expences. But it appears from our information, which, we believe, may be ſafely depended on, that 'Brigadier Ruggles' was not like Cincinnatus, or like the reſt of thoſe who ſhared with him the defence of their country, ſatisfied with '*receiving no penſion*;' for being appointed by the Aſſembly of Maſſachuſetts Bay one of their Delegates to the Congreſs at New York (occaſioned by the late ſtamp act) he (acting, as fame reports, in concert with Governor Bernard, and having in view the acquiſition of a penſion) betrayed the intereſts of his conſtituents, and, as far as he was able, fruſtrated the purpoſe of his miſſion: for he appeared to concur in every act of that Congreſs, until the moment of ſubſcribing to theſe acts arrived; when, to deſtroy the deſired *unanimity*, he, without aſſigning any reaſon, refuſed his concurrence, and proteſted

againſt

POETICAL.

Art. 23. *The Muſes and Graces on a Viſit to Groſvenor Square.* Being a Collection of original Songs ſung by the Maſkers, at Mrs. Crewe's elegant Ball, March 21, 1775. 4to. 1 s. Bew.

The Graces might undoubtedly be welcome as well as reputable viſitants in Groſvenor Square; but the Muſes would, we fear, be almoſt as much out of their element in that air, as in the region of Grubſtreet. They ſeem at leaſt not to have joined in preſiding at this ball, where the Graces, it cannot be diſputed, were preſent.

This poetical noſegay conſiſts of four ballads, and one copy of verſes, *after the manner* of Prior; to which is added, a little French *bouquet*, which is, in our opinion, more elegantly put together than any of the other flowers in this collection. We will venture at leaſt to ſubmit it to our Readers as no mean ſpecimen or *echantillon* of the whole compoſition:

Verſes preſented at Mrs. Crewe's Ball, to the Hon. Mrs. Bouverie, juſt arrived in Town.

Les plaiſirs s'empreſſent à paroitre
Au moment que vous paroiſſez;
Et je les vois chez moi renaitre,
Dès le jour que vous arrivez.

Chere amie, recevez la fête
Que mon cœur vous a préparé
En ſortant de votre retraite;
C'eſt l'hommage de l'amitié.

De cette menotte enfantine
Prenez ſans crainte ce bouquet;
Vous pourriez doutet à ſa mine
De quelque niche qu'on vous fait.

Mais à genoux il vous ſupplie,
Quoique d'amour il ait les traits,
De recevoir, charmante amie
Cet hommage de l'amitié.

Art. 24. *The Silver Tail*; a Tale, in two Heroic Epiſtles, from Mr. S——z of the Exchequer to Signora A**j**i; with Signora A**j**i's Anſwer to Mr. S——z. 4to. 1 s. each. Bladon. 1775.

A ſtroke of pleaſantry (generally aſcribed to the Britiſh *Ariſtophanes*) ſome time ago entertained the coffeehouſes. The joke was founded on the ſtory of a misfortune which is ſaid to have befallen Signora Agujari, the celebrated opera ſinger, in her infancy; and ſome rhiming wag has ſeized the occaſion for exerciſing his wit, and treating the town with a couple of *Mock-Ovids*, chiefly at the expence of the gentleman alluded to in the title-page.—The anecdote which produced the joke was this,—that Signora Agujari having been the offſpring of an illicit amour *, was, ſoon after her birth, deſerted by her parents, and expoſed in the wood of ——, near Rome; where one of the wild ſwine, a vile *Italian* brute, fell upon the poor in-

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* Whence her nick name, Baſtardini.

ſant,

fant, and devoured a conſiderable portion of its poſteriors. The child's cries, however, brought timely aſſiſtance; its life was ſaved; a benevolent perſon took care of it; and a ſilver plate is ſaid to have ſupplied the deficiency of the part which had ſuffered from the depredations of the voracious animal. The joke was, that on her coming to England, the harmonious ſtranger was informed, that her *ſilver tail* was liable to *taxation*; and that ſhe humorouſly replied, *(as an Italian)* that the revenue-officer might "enter it whenever he pleaſed."

Art. 25. *The Feathers*, a Tale; or Venus ſurpaſſed by a Beauty in Groſvenor Square. Inſcribed to a certain fair-plumed Dutcheſs. 4to. 1 s. Bladon.

Celebrates the faſhionable female plumage, in tolerable verſe, and with no mean fancy; but the poem is too incorrect for greater praiſe, in a work of criticiſm.

Art. 26. *The Advertiſer*; a Poem. 4to. 1 s. Bew.

From the title we expected a humorous exhibition of the various ſpecies of advertiſements—but here is nothing of that kind. The Author ſeems to be one of thoſe poor ſcreech-owls we have ſometimes ſeen hovering about the grave of Churchill. He now ſcreams that the deceaſed Bard would be angry to ſee Wilkes ſtrutting Lord-Mayor—forgetting, it ſhould ſeem, that there are ſuch things as city-feaſts.

Art. 27. *A poetical Addreſs to the Ladies of Bath.* 4to. 1 s. Bath printed. Sold by Evans in the Strand.

"And we'll all be merry at Bath," ſays the old ſong: and ſo, for once, may we dull rogues of critics. We have got our blind minſtrel before us, and away we go—Come, old Boy! ſtrike up.

"Obſerve the ſexes, ſee the general ſtrife,
The youth of either ruſhing into life!"

Bravo! the Lying-in Hoſpital! go on:

"Mark Iphigenia, ſo young, ſo fair,
A form half-naked, with a mind as bare."

Two half-ſuits—proceed:

"Would ſhe exert the utmoſt of her ſkill,
To ſhew the company ſhe can't ſit ſtill?"

Perpetual motion in the poſteriors—Well:

"A female wit is, at the very beſt,
A ſilken vehicle for flimſy jeſt."

A witty woman is a ſilken jeſt-bag. O rare minſtrel!

"Some years ago the Belle of Belles came down,
And drove like lightning thro' and thro' the town."

There's a Crowdero! See what a little freſh roſin will do!

"As every mirror that, expos'd to ſight,
Strengthens the rays of its reflected light."

A Philoſopher, too! *A mirror expos'd to ſight ſtrengthens its rays!* O rare Crowdero!

"Who with opinion decks another's ſleeve."

A Taylor too! yea, verily, and a Taylor; and a right notable improvement this on the theological expreſſion of *pinning your faith on another man's ſleeve.*

"What, Myra, could thy father and the devil mean
To yoke together ſixty and ſixteen ?"

Come ; a pot of beer, and a little more roſin !

"Sir Andrew's lady was a precious gift :
Mov'd with her ſighs, he took her in her ſhift."

Pſhaw ! try again.

"Till death, examples of a uſeful life,
That all may bleſs the poet and his wife."

Art. 28. *Poetical Amuſements at a Villa near Bath.* 8vo. 2s. 6d. Hawes.

These are ſome gentlefolks that ſing
About Bath-Eaſton and the ſpring.
And furniſh'd all with ends of rhyme
To fill up in a fortnight's time,
Verſes divine, like theſe, they place
In Mrs. Miller's laurell'd vaſe.
So, give your cook, to make a pudding,
But ſalt and flour, after long ſtudy'ng
How to make up the ſcanty matter,
He brings it you made up with water.

Art. 29. *The Sentence of Momus* on the Poetical Amuſements at a Villa near Bath. 4to. 1 s. Bew.

Illiberal, and therefore contemptible. What had perſonal and family characters to do with theſe harmleſs amuſements ? The poetical contributions might have been fair game for the pleaſantry of Momus, and for his wit, could he have ſpared any on the occaſion, which, however, appears to have been quite out of the queſtion. But what had the fathers and grandfathers, the couſins, brothers, and ſiſters of the innocent contributors to do with the buſineſs, that they muſt come under his cenſure ? Begging his godſhip's pardon, he muſt either have been very impertinent, or—very hungry.

Art. 30. *Charity ; or, Momus's Reward* ; a Poem. 4to. 1 s. Evans.

Fooliſh ſtrictures on the ſentence of Momus ! Are theſe Grubs the natural growth of Bath ? Or are they our own dear Grubs, who, having had a good political winter, are gone down, for the ſake of returning, to

—— "boaſt that they have been at Bath ?"

MISCELLANEOUS.

Art. 31. *The Hiſtory of the Town and Port of Feverſham, in Kent.* By Edward Jacob, Eſq; F. S. A. Illuſtrated with Copper-plates. 8vo. 5 s. Boards. White, &c.

Though hiſtories and deſcriptions of this local nature, generally deſcend to particulars too minute for public attention, or for a large circulation ; yet where gentlemen properly qualified are willing to undertake ſuch neighbourly taſks, and to riſk the neceſſary expences without probable views of reimburſement, they are at leaſt intitled to the tribute of "empty praiſe." Records are thus preſerved from the accidents and decays of time, and magazines of materials are furniſhed for more extenſive purpoſes.

Mr. Jacob has collected as many hiſtorical anecdotes as an ancient town of no great conſideration could furniſh, and has exhibited as many deſcriptive circumſtances as it can be ſuppoſed to afford. He deſcribes the oyſter fiſhery, and gives thoſe who occupy it ſuch hints as ſhew that he underſtands their true intereſt better than (from his repreſentation) they do themſelves. We have an account of the gunpowder manufactory, with the ſtate of the cultivation of madder, about the town: and the appendix, beſide liſts and extracts from the records of the corporation, contains a relation of the murder of Mr. Ardern of Feverſham [*]; with an account of the unexpected ſeizure of the royal fugitive, James II. on his firſt attempt of eſcaping to France.

Art. 32. *The Hiſtory and Antiquities of Wincheſter*, ſetting forth its original Conſtitution, Government, Manufactories, Trade, Commerce, and Navigation; its ſeveral Wards, Pariſhes, Precincts, Diſtricts, Churches, religious and charitable Foundations, and other Public Edifices. Together with the Charters, Laws, Cuſtoms, Rights, Liberties, and Privileges of that ancient City. Illuſtrated with a Variety of Plates. 12mo. 2 Vols. 6 s. Boards. Winton printed, and ſold by Crowder, &c. in London.

Though this work is profeſſed to be calculated for the amuſement of thoſe who may viſit Wincheſter, in their ſummer excurſions, yet of all the compilations of this kind that we have ſeen, we recollect no one ſo dry, bald, and barren, as that now before us. A free and eaſy deſcription of the city and ſuburbs might have been at leaſt expected; its manufactures, trade, and navigation, are promiſed in the title; yet theſe particulars will be ſought in vain in the book: nor among the plates are we even furniſhed with a plan of Wincheſter! In ſhort, the nameleſs Writer is a mere monk; he is no where ſo much at home as in a church; and when he enters one, he never quits it until he has copied and tranſlated, every, the moſt inſipid monumental inſcription it contains. Theſe, with a careful and minute hiſtory of two or three charitable foundations, fill the greater part of both volumes; when, if the Compiler had poſſeſſed only the common powers of diſcrimination, the city of Wincheſter, without neglecting the religious edifices, might have furniſhed more information and amuſement for a liberal mind, in one volume; than can be found in the tireſome details here extended to two.

Art. 33. *A Letter to the Author of* an Obſervation [†] on the Deſign of eſtabliſhing annual Examinations at Cambridge. 8vo. 1 s. Crowder.

The utility of the public examinations ſtood uninvalidated by any thing the Obſerver was able to allege againſt them. The preſent Writer has, therefore, all the advantage againſt him that a good cauſe can poſſibly give; and all that we have to do in this caſe is to announce the earneſt expectation of the Public that this regulation will take place; a regulation in every reſpect auſpicious, not only to the intereſt and proſperity of the univerſity of Cambridge in particular, but to learning in general.

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[*] On which Lillo founded his tragedy, intitled, Arden of Feverſham: ſee Rev. for January laſt, p. 56.

[†] See Review for December laſt, p. 486.

Art. 34. *An Addreſs to the Members of the Senate.* Cambridge printed.

This Addreſs of Mr. Jebb contains ſeveral propoſitions evincing the neceſſity of a reform in the diſcipline of the univerſity of Cambridge, both in reſpect of morals and learning: a neceſſity which we know, from experience, to exiſt, and which, we truſt, the wiſdom of the ſenate will at length take into conſideration. The voice of the Public demands it. The diſappointed parent has reaſon to lament the delay of it, and the ignorant ſon ſtands a heavy proof of the miſerable effects of that delay. Theſe complaints are general: and a young man's returning from Cambridge more ignorant and more vicious than he went, is, we are afraid, no uncommon occurrence.

Art. 35. *The Female Forgery; or, the fatal Effects of unlawful Love.* Being a minute and circumſtantial Account of the late extraordinary Forgery by the Meſſ. Perreaus, &c. To which is added a pathetic Elegy, &c. 8vo. 1 s. 6 d. Bew.

A fungus, grown out of the news-papers.

Art. 36. *Genuine Memoirs of Meſſ. Perreaus, with many curious Anecdotes relative to Mrs. Rudd, &c.* By a Gentleman, very intimate with the unfortunate Families. 8vo. 1 s. 6 d. Allen.

Another fungus, of a ſimilar growth.

Art. 37. *Genuine Memoirs of the Meſſ. Perreau.* 12mo. 3s. Kearſly.

We are not ſufficiently acquainted with the family-hiſtory and private lives of the two unfortunate Perreaus, and their extraordinary aſſociate Mrs. Rudd, to pronounce deciſively on the authenticity of the facts contained in this detail, previous to the time of the criminal tranſaction to which they owe their preſent unhappy importance in the eye of the Public; but we find it is generally conſidered as the moſt ſatisfactory account that hath, as yet, appeared. With reſpect to the *manner* in which the Writer hath communicated theſe Memoirs to the world, we have more to ſay. The ſtyle is eaſy, the language good, and the reflections interſperſed throughout the narrative are juſt and pertinent; and give the whole a moral turn, as well as an entertaining form.

Art. 38. *A peep into the Principal Seats and Gardens in and about Twickenham,* (the Reſidence of the Muſes,) with a ſuitable Companion for thoſe who wiſh to viſit Windſor and Hampton Court. To which is added, A Hiſtory of a little Kingdom on the Banks of the Thames, and its preſent Sovereign, his Laws, Government, &c. By a Lady of DISTINCTION in the Republic of Letters. 8vo. 1 s. 6 d. Bew. 1775.

A *Peep* into the Garden, &c. *that* is modeſt enough, and very ſuitable to the pretty ſlight ſketch here given, of the principal ſeats of the nobility and gentry in the neighbourhood of the abovementioned 'reſidence of the Muſes.' But when the LADY grows ſtately, and begins to dazzle us with her rank and 'DIGNITY in the Republic of Letters,' her awe ſtruck Reviewers have nothing to ſay, but, with all due reverence and diſtance, beg leave to ſubſcribe themſelves her Ladyſhip's thrice humble and moſt obedient ſervants.

Art. 39. *Circumſtances which preceded the Letters to the Earl of* ———; and may tend to a Diſcovery of the Author. 8vo. 6 d. Evans.

Refers to ſome defamatory letters which lately appeared in the Morning Poſt, ſigned *Camlin.* This pamphlet is well written; and has been aſcribed to Sir John Hill.

RELIGIOUS and CONTROVERSIAL.

Art. 40. *A few Strictures on the Confeſſional.* Wherein ſome material Inconſiſtencies in the Principles of that celebrated Performance are pointed out. 8vo. 1 s. Payne. 1775.

This Author, imagining that he hath obtained ſome advantage over the writer of the Confeſſional, by having been able to fix a charge of inconſiſtency upon him, in conſequence of the advertiſement prefixed to the third edition of that eminent work, triumphs moſt unmercifully. The weapons chiefly employed by him are not Reaſon and Argument, but Wit and Satire. His wit, however, is not the wit of an Addiſon or a Sterne. It is of the coarſe and clumſy kind; and there is a malignity in it, which does very little credit to our Author's heart, and no great honour to his head Being happy, we ſuppoſe, in his enjoyment of the benefits of the eſtabliſhed Church, he treats with ſovereign contempt the character of a reformer. Yet when we reflect that Moſes, Samuel, Elijah, and Ezra; that our Saviour, his Apoſtles, and the firſt preachers of Chriſtianity; that Luther, Melancthon, Calvin, Cranmer, and Ridley; that Arminius, Epiſcopius, and Vorſtius; that Bacon, Boyle, Locke, Newton, Clark, and Hoadly, with many other illuſtrious perſons were reformers; and when we conſider that this character belonged to the procurers of Magna Charta, the obtainers of the Petition of Right, the framers of the glorious Revolution, and to all thoſe who have improved the civil or religious conſtitutions of their reſpective countries, or have contributed to the advancement of ſciences, arts, manufactures, commerce, and agriculture, we can ſcarcely avoid entertaining a ſuſpicion that it is a character not entirely inconſiſtent with wiſdom and integrity.

As to the Strictures now publiſhed, they are, upon the whole, much too trifling to hurt the well-founded reputation of the Confeſſional.

Art. 41. *The Sick Man's Employ:* or, Views of Death and Eternity realized. Occaſioned by a violent Fit of the Stone. By John Fawcett. 12mo. 6 d. Keith, &c.

There are many reflections in this ſmall performance, that are truly worthy the attention of thoſe who are in health and tranquility, in order to prepare them for times of ſickneſs and diſtreſs. Some expreſſions might be altered for the better, and others omitted; but on the whole, as its tendency is to do good; and as it proceeds, no doubt, from the beſt intention, we do not regard it as a ſubject of criticiſm. Mr. Fawcett ſays, 'I am well aware I ſhall be liberally cenſured for this publication, by the enemies of experimental and vital chriſtianity:' among theſe we would not chuſe to be reckoned, though we have often profeſſed, and muſt profeſs, our diſapprobation of enthuſiaſm and ſuperſtition.

SCIENCES,

SCIENCES.

Art. 42. *A conciſe Syſtem of Geography:* Wherein the firſt Principles of the Science are laid down in a plain and eaſy Manner, ſuited to the Capacities of Youth. 8vo. 3 s. 6 d. ſewed. Devizes printed, and ſold by Buckland in Paternoſter-Row.

When a perſon conceives himſelf ſufficiently qualified, and feels an impulſe to write on any ſubject, the firſt proper ſtep is to inform himſelf what has already been executed of the ſame nature. Had this Writer acted thus, he would probably have found his own labour needleſs. The tract indeed does credit to the preſs at Devizes, being handſomely printed, on good paper; and it were to have been wiſhed the matter had been more worthy of both: but we are obliged to declare, that we have ſeen Geography treated not only in a more plain and familiar manner, but alſo more correctly. The Writer delivers his eſtimates of dimenſions and quantities in round numbers, without guarding his readers againſt accepting them as exact; and he tells us, in 1774, that Commodore Byron was the laſt navigator who failed round the globe. His account of countries is very looſe, trifling, and not always true: in a table (p. 22) London is ſaid to be the capital city of Great Britain, but afterward (p. 27) that honour is transferred to Edinburgh; Great Britain and Ireland are claſſed among the continental ſtates of Europe, and are unnoticed in the enumeration of the iſlands. It would be needleſs to produce more inſtances to juſtify our remarks, and therefore we ſhall only add that the crocodile is ſaid to be peculiar to the river Nile.

AFFAIRS of the EAST-INDIA COMPANY.

Art. 43. *Conſiderations on India Affairs,* Part II. Containing a complete Vindication of the Author from the malicious and groundleſs Charges of Mr. Verelſt; with a juſt expoſure of the fatal ignorance and injuſtice of the late Courts of Eaſt India Directors in London, and of the oppreſſions and iniquities of their late governing Servants in Bengal. The whole ſupported by ſo copious a collection of indiſputable authorities, as will effectually demonſtrate what immenſe injuries have been ſuffered therefrom by the Company, the ſubjected Provinces in India, and this Kingdom. By William Bolts. 4to. 2 vols. 1 l. 10 s. in boards. Dodſley, &c. 1775.

For our opinion and character of this Writer, with ſome circumſtances of his caſe, we refer to our accounts of his *firſt* volume, Rev. vol. xlvi. p. 236, and of Mr. Verelſt's *View of the Riſe, Progreſs, and preſent State of the Engliſh Government in Bengal,* Rev. vol. xlviii. p. 81.

'In defence of the former part of this publication, againſt Mr. Verelſt, the Writer has found it neceſſary to enter minutely into the adminiſtration of the government of Bengal, under the late preſidents and ſelect committees.' Pref. p. 1.

In the ſame preface, Mr. B. obſerves, that '*this* publication has been too long delayed, in hopes of final deciſions in the courts of law, on ſome matters that are therein treated of;' but he complains, and we fear with too much cauſe, 'that the law-practices of *injunctions, demurrers, new trials, writs of error, bills of exception,* and *appeals from one court to another,* which are become matter of courſe, where the parties have wealth equal to the expence, furniſh an infinite

bran-latitude for delay.' And he adds, 'As the ſame reaſon for procraſtination might therefore ſtill ſubſiſt, at the expiration of ſeveral years more, the Writer could not ſuffer falſehood and injuſtice any longer to prevail over truth and innocence, from the miſinformation that has been obtruded on the minds of mankind.'

'Among many other ſubjects in which the intereſts of the public are more materially concerned, the following ſheets preſent to the reader a complicated *ſcene* of injuſtice that has been *practiſed*[‡] towards the Writer.' Of the truth of this repreſentation, the impartial public will judge, from a diſpaſſionate view of the *ſcenery* here exhibited, in connexion with what has been produced on the part of Mr. Verelſt; without ſuffering their judgments to be at all biaſſed by the great character obtained by the laſt named gentleman, for probity, generoſity, and humanity. The private virtues of Mr. Verelſt are well known to the Writer of this little article; but theſe are not by any means to be concluſively urged, in oppoſition to the *facts* and *authorities* which are brought by Mr. Bolts, in ſupport of his own cauſe. He complains as a *ſufferer*; and if he has ſuffered *wrongfully*, he has a right to complain, he has a right to be heard, and he is intitled to JUSTICE. If he has been oppreſſed, he, at leaſt, ſhews a manly ſpirit in reſiſting the oppreſſor; and therefore it is with pleaſure that we hear him declare, that 'great as has been his ſufferings, he has the ſatisfaction to reflect, that, unconnected with party-affairs, he has ſuſtained them all in the cauſe of humanity, without any partial view of his own;' that 'the oppreſſions which have ſtripped him of his fortune, have not been able to reach his mind;' and that, 'though ſingle, and unſupported againſt the combined forces of wealth, power, influence, and connexions, he yet ſees no ground on which he is not able to meet his enemies, from a conſciouſneſs that the moſt inveterate of them can juſtly accuſe him of nothing worſe than knowing their iniquities, and forgiving their injuries.'

Although neither our limits, nor the nature of the ſubject now before us, will permit us to enter circumſtantially into the merits of Mr. B's caſe, yet in juſtice to him, we muſt inform our readers, that the preſent volumes contain a very great variety of curious particulars, original letters, and public papers, relative to the affairs of our Eaſt India company; and will, conſequently, contribute, in a great degree, to caſt light on many important and intereſting (and ſome *dark*) events, occaſionally referred to, in a multitude of inſtances, recorded both in *this* and Mr. Verelſt's publications; as well as in thoſe of many other late Writers, who have treated on the various branches of our national concerns in the oriental parts of the globe.

Art. 44. *An Account of further Proceedings at the India Houſe,* with reſpect to the By-laws propoſed by the Committee of Proprietors elected by Ballot, for the Regulation of the Company's Shipping. With Remarks on a Pamphlet lately publiſhed, intitled, Obſervations on the Eaſt India Shipping. By one of the Committee; Author of the Account of the former Proceedings[*]. 8vo. 1 s. Payne, 1775.

[‡] We have already obſerved that Mr. B. writes as a merchant, ~~and not as a~~ man of letters; Rev. vol. xlvi. p. 240.

[*] See Rev. vol. 50, p. 65.

The mode of chartering Eaſt India ſhips has been ſcrutinized by ſome intelligent proprietors with a laudable degree of vigilance, and the old method has been defended with a proportionable degree of art. This it ſeems has been induſtriouſly exerted by the Author of *Obſervations on Eaſt India Shipping*, lately publiſhed †.

On a compariſon between theſe Writers, the *Committee-man* expreſſes himſelf much more intelligibly to *common* apprehenſions than the *Obſerver*; and the Company at large appear to be under peculiar obligations to this gentleman and to Sir Richard Hotham, for their public-ſpirited endeavours to expoſe a powerful combination that preys upon them inceſſantly, to an amazing annual amount.

SCHOOL BOOK.

Art. 45. *The Accidence; or, firſt Rudiments of Engliſh Grammar, deſigned for the Uſe of young Ladies:* With an Appendix, containing an Example of grammatical Conſtruction; Maxims and Reflections by Way of Exerciſe for Learners; and ſome occaſional Remarks and References. By a Lady. 12mo. 1 s. 6 d. Beecroft. 1775.

An Engliſh Grammar written by a Lady, would formerly have been conſidered as a prodigy; but the improvements which have, of late, been made in the modes of female education, both in private families and in ſchools, have given the young ladies of the preſent age advantages with which their grandmothers were unacquainted; ſo that, inſtead of collecting ill written and ill-ſpelt receipts in cookery and quack-medicine, they are now able to carry on a correſpondence with correctneſs and elegance, and perhaps to produce works of ſentiment, taſte, and fancy. The grammatical ſtudy of the Engliſh language has contributed not a little to this improvement: and no ſmall ſhare of praiſe is due to thoſe who have introduced this branch of ſtudy into female education, and to thoſe who furniſh young perſons with proper helps to facilitate the acquiſition of this uſeful accompliſhment.

This Accidence (ſaid to be written by Mrs. Davis, a teacher at Cambden houſe ſchool) is a judicious ſelection from the beſt writers on the ſubject of Engliſh grammar: the rules of which are given with great perſpicuity and ſimplicity, and illuſtrated by well choſen examples. It enters into the particulars of grammar ſufficiently to give children ſomething more than a ſuperficial knowledge of the ſubject; and at the ſame time avoids that minute and ſcientific inveſtigation which would have raiſed it above their comprehenſion. It therefore, in our opinion, deſerves to be conſidered as one of the beſt introductions to the knowledge of Engliſh grammar which has appeared; and may be very advantageouſly made uſe of to give young perſons of both ſexes an acquaintance with the fundamental principles of the ſubject, while they are too young to underſtand or reliſh larger and more philoſophical works.

⁂ *Some obſervations due to ſeveral* CORRESPONDENTS, are unavoidably poſtponed to our next; as are, alſo, the *ſingle Sermons.*

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† See Rev. laſt month, p. 364.

THE

MONTHLY REVIEW,

For JUNE, 1775.

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ART. I. *The Morality of Shakeſpeare's Drama illuſtrated.* By Mrs. Griffith. 8vo. 7 s. 6 d. Cadell. 1775.

SHAKESPEARE has long poſſeſſed the firſt place among Engliſh poets; and his poetical merit, though perhaps never ſurpaſſed, has been ſo often celebrated by critics, commentators, and panegyriſts, that nothing now remains on this ſubject, but to return the echo of applauſe. But our admired countryman has of late been exhibited before the Public in a new point of light, as a moral philoſopher. Mrs. Montague pronounces him one of the greateſt moral philoſophers that ever lived: Dr. Johnſon aſſerts, that from his writings a ſyſtem of ſocial duties may be ſelected; and ſeveral other modern writers have adopted this idea. But no one has purſued it ſo far, or made ſo proper a uſe of it, as the author of the preſent work. 'Shakeſpeare, ſays Mrs. Griffith, is not only my poet but my philoſopher alſo. His anatomy of the human heart is delineated from nature, not from metaphyſics; referring immediately to our intuitive ſenſe, and not wandering with the ſchoolmen through the pathleſs wilds of theory.' She carries her idea of the morality of Shakeſpeare ſo high, as to ſpeak of it as 'the higheſt merit and nobleſt excellence of his writings.' In this we cannot but think that her partiality to the ſubject of her work has miſled her judgment: for we apprehend that, to an impartial judge, Shakeſpeare's firſt merit will always appear to lie in his creative powers of fancy; that 'muſe of fire, which could aſcend the brighteſt heaven of invention,' and which enabled him to 'body forth the forms of things unknown, and give to airy nothing, a local habitation and a name.' We do not, however, mean to inſinuate that he did not poſſeſs a high degree of ethical merit, or that this branch of his merit does not deſerve the attention which our Author has given it. We think Mrs. Griffith has performed a very acceptable ſervice to the Public, by bringing into one view the rich fund of moral inſtruction and entertainment which the works of Shakeſpeare contain, and pointing out, with ſo much good ſenſe, and ſuch a variety of pertinent obſervations, the moral leſſons which are ſometimes directly expreſſed, and ſometimes obliquely ſuggeſted, by the poet.

Mrs. Griffith has, in our opinion, ſhewn much judgment in the particular point of view in which ſhe has placed the morality of Shakeſpeare. She has not exhibited his characters as affording us materials for framing a ſcientific ſyſtem of morals, or as furniſhing facts on which we might ſpeculate with the deſign of deducing general concluſions: for ſhe was doubtleſs aware, that reaſoning from Shakeſpeare's characters is not neceſſarily the ſame thing as reaſoning from nature and experience. She has rather choſen to collect his moral reflections, and point out the principal traits of moral character which he has drawn, with the immediate view of impreſſing juſt ideas and ſentiments on the heart; and has thus provided a book of moral and œconomical inſtruction which may be of general uſe, eſpecially to young perſons.

It is alſo with great propriety that ſhe has ‘ extended her collection beyond the line of mere ethics, including whatever has a reference to the general œconomy of life, reſpecting prudence, polity, decency and decorum, or relative to the tender affections and fond endearments of human nature, and the domeſtic ties, offices, and obligations. We have only to expreſs our wiſh, that the Writer had added an alphabetical index, which would have enabled her Readers at any time to turn to pertinent paſſages on particular ſubjects. From a work of this kind, which is itſelf, by far the greater part, quotation, it can only be neceſſary to make a ſhort extract, in order to give our Readers an idea of the Author's method:

ALL'S WELL THAT ENDS WELL.

ACT I. SCENE I.

‘ The Counteſs of Rouſillon ſpeaking of Helena her ward, ſays,

“ I have thoſe hopes of her good, that her education promiſes; her diſpoſition ſhe inherits, which makes fair gifts fairer; for where an unclean mind carries virtuous qualities, there commendations go with pity; they are virtues and traitors too; in her they are the better for her ſimpleneſs; ſhe derives her honeſty, and atchieves her goodneſs.”

‘ The commentators are not agreed in opinion upon the verbal ſenſe of this paſſage—but no matter; I ſhall leave their criticiſm undecided, and proceed to the moral interpretation of it; which is, that a derived virtue, which implies a natural good diſpoſition, affords conſiderable aſſiſtance to a good education; that accompliſhments, without ſuch a foundation, are a diſadvantage to the poſſeſſors, as but tending to their condemnation and reproach; that the innocence and ſimplicity of Helena's mind and heart made uſe of no arts, but left her talents to the natural effect of their own operations; and that though a good diſpoſition may be inherited, virtues muſt be purchaſed.

‘ In the ſame Scene, when Bertram comes to take leave of his mother, in order to attend the King, ſhe gives him her bleſſing in a moſt pathetic manner, and the moſt effectual too, where the ſeeds of virtue are, by ſetting his noble father before him as a pattern. To this ſhe likewiſe adds ſome precepts for the conduct of his life, which would have done honour to the firſt ſages of Egypt, Greece, or Rome:

Counteſs. “ Be thou bleſt, Bertram, and ſucceed thy father
In manners, as in ſhape! Thy blood and virtue
Contend for empire in thee, and thy goodneſs
Share with thy birthright! Love all, truſt a few,
Do wrong to none; be able for thine enemy,
Rather in power, than uſe; and keep thy friend
Under thy own life's key: be check'd for ſilence,
But never taxed for ſpeech. What heaven more will,
That thee may furniſh, and my prayers pluck down,
Fall on thy head! Farewell, my ſon!”

SCENE II.

‘ Frequent deſcriptions of love recur in almoſt every one of Shakeſpeare's plays. The enamoured Helena ſpeaks very affectingly on this ſubject here; firſt, by reproving the vain ambition of her paſſion for Bertram, a young nobleman ſo far above her hopes, and then proceeding, notwithſtanding, though very naturally, to give an account of the fond indulgencies with which ſhe ſtill nouriſhes her flame:

Helena. “ My imagination
Carries no favour in it, but my Bertram's.
I am undone! There is no living, none,
If Bertram be away—It were all one
That I ſhould love a bright particular ſtar,
And think to wed it; he is ſo above me.
In his bright radiance and collateral light
Muſt I be comforted; not in his ſphere.
The ambition in my love thus plagues itſelf;
The hind that would be mated by the lion,
Muſt die for love—'Twas pretty, though a plague,
To ſee him every hour; to ſit and draw
His arched brows, his hawking eye, his curls,
In our heart's tablet: heart too capable
Of every line and trick of his ſweet favour!

But now he's gone! and my idolatrous fancy
Muſt ſanctify his relics."

'The preferences which worthleſs people, flatterers, and paraſites, too often gain by addreſs and compliances, before perſons of unſupple merit and virtue, are well ſet forth in this place:

'Helena, ſpeaking of Parolles, ſays,

"I know him a notorious liar;
Think him a great way fool, wholly a coward;
Yet theſe fixed evils ſit ſo fit in him,
That they take place, when Virtue's ſteely bones
Look bleak in the cold wind; full oft we ſee
Cold Wiſdom waiting on ſuperfluous Folly."

Art. II. *Liberal Opinions upon Animals, Man, and Providence, in which are introduced Anecdotes of a Gentleman:* Addreſſed to the Right Hon. Lady Ch***th. By Courtney Melmoth. 12mo. 2 Vols. 6s. Robinſon. 1775.

IN the courſe of our labours we have frequent occaſion to obſerve and lament the miſapplication of talents, which, employed in the way that Nature would direct, might do credit to their poſſeſſors, and afford entertainment, or be uſeful, to the Public. Of this miſapplication, the preſent work furniſhes a ſtriking inſtance. From ſeveral lively narratives occaſionally introduced in this miſcellany, the Author appears to be capable of delineating manners and characters, eſpecially in low life, with a degree of ſpirit and humour, which, under the regulation of a correct taſte, might render him an agreeable noveliſt. But, not content to follow the natural bent of his genius, and confine himſelf to the walk of low humour, in which he would probably make ſome figure, he, at once, labours to climb the ſteep aſcent of Parnaſſus, and is ambitious to enrol himſelf among the philoſophers. His poetical attempts interſperſed through this volume, are too feeble and proſaic to merit an encomium. But we ſhall for the preſent decline a particular critique upon the productions of the poet, to make room for ſome remarks on the liberal opinions of the philoſopher.

Though this Writer cloaths his ideas in the dreſs of fiction, and appears to aſſume a gay and ſportive humour, it is eaſy to diſcern that his deſign is of a *very ſerious* nature. The ſpirit and tendency of his work evidently appears to be nothing leſs than to bring the principles and practice of Benevolence into contempt, and to attack the ſtrong-holds of Virtue. He has invented and ſtrung together ſeveral tales, in which the moſt amiable affections and generous actions are repreſented as productive of nothing but vexation and calamity; the moral of which, not only implied but repeatedly expreſſed, is, "To be good is *not* the way to be happy.” On ſuch an occaſion as this it becomes neceſſary, that, laying aſide the weapons of raillery, and ſuppreſſing every inclination to lenity, we expreſs our hearty diſapprobation of the deſign and ſpirit of the work, and endeavour, in a few words, to expoſe the weakneſs and futility of the Writer's opinions.

His arguments, diveſted of all the ornaments which they derive from fancy and fictitious narrative, and exhibited in their ſimple naked form, amount to nothing more than this, that, in ſome inſtances, benevolent actions are miſunderſtood, or meet with ungrateful returns; that virtue ſometimes fails of obtaining its external rewards, and is oppreſſed and afflicted. Benignus, the hero of the principal tale, had been taught from his childhood that, to be good was to be happy. And, ‘ following the habit of thinking as well as feeling right, which he had acquired from reading the Bible and the Spectator, he purſued that line which he then thought to be the road to happineſs, but which he afterwards perceived to be the certain path to indignity and diſgrace.’ This *liberal opinion* the Author repeatedly aſſerts, ſometimes in the perſon of ſome of his fictitious characters, and ſometimes in his own. His grocer (a character drawn with ſome humour) ſays, ‘ Benevolence indeed!—'tis very well to talk of in the pulpit, as Maſter Holdfaſt ſays; and 'tis very well in your hiſtory-books, and your ſermon books; but it wo'nt do in the world—not at all—a man may give away all he has and be never the nearer—people will only laugh at him, when all is ſaid and done.’—Into the mouth of the Quaker he puts language which ill agrees with the general principles and manners of that people. ‘ Benevolence, ſays he, is not confined to the mere act of throwing away money; I never give any money myſelf, but then I give ſtore of ſpiritual food.’ Benignus ſpeaking in ridicule of the books left him by his guardian [among which by the way our Author has with ſingular judgment joined Quarle's Emblems and the Pilgrim's Progreſs with *Baxter on the Soul*, and crowded *St. Chryſoſtom's works*, with the reſt, into a ſmall walnut-tree book-caſe] ſays, they were all ſet to the ſame tune, ‘ *Be good and be happy*, and *be happy and be good*.’ Again he ſays, ‘ An extreme tender and good mind, ardently purſuing its propenſities, is the moſt improper mind in the world to produce terreſtrial felicity.—*In nine inſtances out of ten*, thoſe propenſities are *utterly againſt him* in this world, and often bring their maſter to *diſcredit*, *poverty*, and *ſhame*.’

The Writer, ſpeaking in his own perſon, ſays, that ‘ he intends *his own* memoirs to be a counterpart to thoſe of Benignus [a counterpart to a ſeries of *benevolent actions*] and that both will indiſputedly prove and *validate* the peculiar truth of this ſingular

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gracious intention towards them;—and that if the preſent ſyſtem were not on the whole on the ſide of virtue, we could not obey its laws, in this world, without living in the continual violation of the firſt law of nature, and we ſhould want the ſtrongeſt natural argument to convince us that it will be rewarded hereafter? If the Great Being who governs all, did not approve himſelf the friend of his creatures, and the rewarder of virtue, in the general tendencies of things in this world, where could we diſcover a glimpſe of hope that he will be ſuch in another?

—— Of God above, or man below,
What can we reaſon, but from what we know?

Nor would it, in this caſe, be any ſolution of the difficulty to refer us to revelation: for there can be no ſatisfactory proof of revelation, which doth not reſt upon the principles of natural religion: and if there be not in nature ſome rational grounds for our belief in Providence; if it be not manifeſt from fact and experience that the general tendencies of things are favourable to virtue and happineſs; *natural religion* is a term without meaning.—To give up the preſent moral government of the Deity, and aſſert, that to be good is not the way to be happy in this world, and at the ſame time pretend to vindicate the ways of God to man, is an affront to the common-ſenſe of mankind. After ſupporting *ſuch liberal opinions*, with what face could the Writer cenſure the freethinkers of the age (and particularly the philoſopher who has ridiculed the doctrine that the preſent is the beſt poſſible ſyſtem) as 'deſerving the indignation of every honeſt man?'

But it is unneceſſary that we ſhould undertake the refutation of the doctrine which this Writer has advanced. It has been already repeatedly refuted, on the moſt ſolid grounds, and in the moſt ſcientific manner, by ſeveral writers on morals, whoſe works do honour to our age and country; and it is daily refuted by the general experience of mankind. We will therefore only remark farther, on this part of our Author's ſyſtem, that after having endeavoured to take away the beſt ſupport of the human heart which this life affords, the doctrine that 'to be good is to be happy,' he places even that doctrine, from whence he profeſſes to derive his only conſolation, in a ludicrous point of view, by contending for the immortality of brutes; not in the calm language of philoſophy, nor with the ſeriouſneſs which becomes a Chriſtian believer, but in the ſtyle of low humour and buffoonry.

'Look, Madam, upon your favourite—how harmleſs! how affectionate!—would it not hurt you to conſider, that in a few years, the poor creature muſt putrify in the duſt, and, mixing with it, ſoon become common earth, without hope of reſur-

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did, and was as thoughtleſs
ther the worſt of them—the
as they ſeized Benignus.’
We ſhall make no commen
ſhall only detain our R

ART. III. *A Complete and Univerſal Engliſh Dictionary on a New Plan:* Including not only I. A full Explanation of difficult Words and technical Terms, in all Faculties and Profeſſions, whether in Algebra, Anatomy, Architecture, Arithmetic, Aſtronomy, Botany, Chemiſtry, Dialling, Divinity, Gardening, Geography, Geometry, Grammar, Heraldry, Hiſtory, Huſbandry, Hydroſtatics, Law, Mathematics, Mechanics, Military Art, Muſic, Natural Hiſtory, Navigation, Optics, Painting, Perſpective, Philoſophy, Pneumatics, Poetry, Rhetoric, Sculpture, Surveying, &c. But II. A Pronouncing Dictionary; in which the proper Sounds of Engliſh Words are given in a Manner ſo plain and ſimple, that both Natives and Foreigners may correct an improper, or acquire a right Pronunciation of the Engliſh Language. III. The Origin of each Word; its different Meanings or Applications explained; and illuſtrated by Authorities, and properly accented; as alſo followed by initial Letters, denoting the Part of Speech to which it is appropriated. IV. The Difference between Words eſteemed ſynonimous pointed out; and the proper Choice of them determined. V. An Epitome of the Hiſtory of England, including every remarkable Event from the Time of Egbert to the Concluſion of the Peace of Verſailles, in 1763, arranged alphabetically under each King's Name, and including the Character of each Sovereign, with the State of Arts and Sciences during his Reign. VI. An hiſtorical and geographical Deſcription of the various Empires, Kingdoms, States, Republics, Provinces, Cities, and chief Towns of the known World. VII. A ſhort Account of the primitive and modern Sects and Diviſions of the Chriſtian Church; their Opinions and Practices; together with a brief Hiſtory of the Prophets and Apoſtles. VIII. An authentic Account of the Counties, Cities, and Market Towns, in England, Wales, and Scotland; as alſo the Villages with Fairs; the Days on which they are kept according to the New Stile; as well as the Cattle, Goods, and Merchandize ſold thereat; and the exact Diſtances from London, carefully corrected from the lateſt Meaſurement. To which are prefixed, a free Enquiry into the Origin and Antiquity of Letters; an Eſſay on the Origin and Antiquity of the Engliſh Language; a Sketch of the Conſtitution, Government, and Trade of England; a new compendious Grammar of the Engliſh Language: And to the Whole is added, an Outline of ancient and modern Hiſtory: Including a chronological Series of remarkable Events, Diſcoveries, and Inventions, from the Creation to the preſent Time: Together with a complete Liſt of the Grecian, Roman, and Engliſh Claſſics. The Whole compriſing ſeveral Thouſand Articles not to be found in any other Dictionary. By the Rev. James Barclay, Curate of Edmonton in Middleſex, and many Years Maſter of an Academy in Goodman's Fields, and at Tottenham, and others. 8vo. 6 s. Richardſon and Urquhart, &c. 1774.

THE Public being already ſupplied with portable dictionaries for common uſe, by Bailey, Dyche, Fenning, &c. and by the octavo abridgment of Dr. Johnſon's folio Engliſh dic-

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ligion, why have we not the *Janſeniſts* among the Catholics, the *Moravians* among the Proteſtants, or *Mahomedans* and *Gentoos* among the Orientals? Theſe are natural queſtions, when we are promiſed every thing; and though they might be extended, the taſk is left for others, who, conſiſtently or not, are invited by the Authors of the *Complete* Dictionary, to point out 'the errors and defects of this edition, that they may be rectified in the next.' On ſuch an opportunity it is recommended not to deſcribe a buoy as tied to a cable *faſtened* to the bottom of the ſea; leſt landmen ſhould be puzzled to conceive *how* it is faſtened there: nor to deſcribe cards as pieces of paſteboard cut into *oblong ſquares*, for fear mathematicians ſhould object to the terms.

ART. IV. *Continuation of the Account of Bryant's new Syſtem, or Analyſis of ancient Mythology.* See Review for Dec. 1774.

THE ſecond volume of this curious work opens with a diſſertation on TEMPLE RITES in the firſt ages; and the Author begins with obſerving, that he muſt continually put the Reader in mind, how common it was among the Greeks, not only out of the titles of the deities, but out of the names of towers, and other edifices, to form perſonages, and then to invent hiſtories, to ſupport what they had done. When they had created a number of ſuch ideal beings, they tried to find out ſome relation: and thence proceeded to determine the parentage and filiation of each, juſt as fancy directed.—The words Purathus, and Puratheia, were in the language of Egypt Pur-Ath, and Por-Ait, formed from two titles of the god of Fire. Out of the one of theſe the Grecians made a perſonage, which they expreſſed Προιτος, Prœtus, whoſe daughters, or rather the prieſteſſes, were the Prœtides. And as they followed the Egyptian rites, and held a cow ſacred; they were in conſequence of it ſuppoſed to be turned into cows.—Proteus of Egypt, whom Menelaus was ſuppoſed to have conſulted about his paſſage homeward, was a tower of this ſort, with a purait. It was an edifice, where both prieſts and pilots reſided to give information; and where a light was continually burning to direct ſhips in the night.——Proteus was an Egyptian title of the Deity, and he was the ſame as Oſiris, and Canobus. He was particularly the God of Mariners, who confined his department to the ſea. From hence, Mr. Bryant thinks, may be unravelled the myſtery about the pilot of Menelaus, who is ſaid to have been named Canobus, and to have given name to the principal ſeaport in Egypt; a ſtory which was juſtly ridiculed by the prieſts of the country. The hiſtory of Menelaus in Egypt, if ſuch a perſon ever exiſted, amounts to this: In a ſtate of uncertainty he applied to a temple near Canobus, which was ſacred to Proteus; and from this place he obtained proper advice, by which he directed his voyage.

Several other circumſtances of the Pagan mythology are explained in the preſent diſſertation. But what chiefly diſtinguiſhes it, is the ſad account it gives of human nature, and the barbarous rites of the ancient Amonian prieſts. They appear to have been monſters of cruelty, and their manner of feeding was horrid. The impreſſions which the terror of them had made laſted a long time, and are traced in a variety of particulars by our learned Writer.

Mr. Bryant's next diſcourſe is concerning *Meed* or Μητις, and the goddeſs Hippa. One of the moſt ancient deities of the Amonians, he obſerves, was named Meed, or Meet; by which was ſignified divine wiſdom. It was rendered by the Grecians Μητις in the maſculine: but ſeems to have been a feminine deity; and repreſented under the ſymbol of a beautiful female countenance ſurrounded with ſerpents. The Author of the Orphic poetry makes Metis the origin of all things: and Proclus ſuppoſes this perſonage to be the ſame as Phanes, and Dionuſus, from whom all things proceeded. Timotheus Chronographus has left, alſo, a remarkable account of this divinity. —Hippa was another goddeſs of the like antiquity, and equally obſolete. Some traces however are ſtill to be found in the Orphic verſes above-mentioned, by which we may diſcover her original character and department. She is there repreſented as the nurſe of Dionuſus, and ſeems to have been the ſame as Cybele.—She is ſaid to have been the ſoul of the world: and the perſon who received and foſtered Dionuſus, when he came from the thigh of his father.—Hippa was a ſacred Egyptian term.—Ceres had the title of Hippa: and the goddeſs of Wiſdom, Minerva, had the ſame. We read alſo of Juno Hippia, who at Olympia partook of joint rites and worſhip with thoſe equeſtrian deities, Neptune and Mars.—As Ceres was ſtiled Hippa, the Grecians imagined her to have been turned into a mare; and many legendary ſtories aroſe from this ancient term being obſolete, and miſapplied. The Hippai, which the Greeks miſconſtrued Mares, were prieſteſſes of the goddeſs Hippa, who was of old worſhipped in Theſſaly, and Thrace, and in many different regions; but the worſhip growing obſolete, the very terms were at laſt miſtaken. How far this worſhip once prevailed may be known from the many places denominated from Hippa.——It was a title of Apollo, or the Sun, and was ſometimes expreſſed in the maſculine gender Hippos. From the evidence he has produced, Mr. Bryant thinks it manifeſt, that both theſe words related to the luminary Oſiris; and betokened ſome particular department of that deity, who was the ſame as Dionuſus.

In treating concerning the rites of Damater, or Ceres, our Author takes notice, that the general character of this goddeſs is ſo innocent, and rural, that one would imagine nothing cruel could proceed from her ſhrine. But there was a time when ſome of her temples were as much dreaded as thoſe of Scylla, and the Cyclops. They were courts of juſtice; whence ſhe is often ſpoken of as a lawgiver.——The deity, to whom ſhe was a ſubſtitute, was El, the Sun.——Her Roman name Ceres, expreſſed by Heſychius Gerys, was by the Dorians more properly rendered Garys. It was originally a name of a city, called Χαρις: for many of the deities were erroneouſly called by the name of the places where they were worſhipped. Charis is Char Is, the city of Fire.——Her title of Damater was equally foreign to Greece; and came from Babylonia, and the Eaſt. It may after this ſeem extraordinary, that ſhe ſhould ever be eſteemed the goddeſs of Corn. This notion aroſe in part from the Grecians not underſtanding their own theology: which, bad originally, became continually more depraved, through their ignorance. The towers of Ceres were P'urtain, or Πρυτανεια; ſo called from the fires which were perpetually there preſerved. The Grecians interpreted this πυρȣ ταμειον; and rendered, what was a temple of Orus, a granary of corn.—Many of the ancient temples were dedicated to the deity under the name of Perſephone, or Proſerpine, the ſuppoſed daughter of Ceres. They were in reality the ſame perſonage.—The tribunal of Proſerpine ſeems in many places to have been very formidable.—Nonnus ſays, *Proſerpine armed the Furies.* The notion of which Furies aroſe from the cruelties practiſed in the Prutaneia. They were called by the Latins *Furiæ*; and were originally only prieſts of fire: but were at laſt ranked among the helliſh tormentors.

Our ingenious Writer imagines, that the ſtory of the Harpies relates to prieſts of the Sun. They were denominated from their ſeat of reſidence, which was an oracular temple called Harpi, and Hirpi, analogous to Orphi, and Urphi, in other places.—They were a college of prieſts in Bithynia; and on that account called Cahen. They ſeem to have been a ſet of rapacious perſons, who were guilty of repeated acts of violence and cruelty.—There is reaſon to think, that, in the places where the prieſts of Fire reſided, a cuſtom prevailed of making ſtrangers engage in fight with ſome of the prieſts trained up for that purpoſe. The manner of contention was either with the cæſtus or by wreſtling. Several curious evidences of this cuſtom are produced by our Author; and he concludes with remarking, that the hiſtories of which he has been ſpeaking were founded in truth, though the perſonages are not real. ' Such cuſtoms, ſays he, did prevail in the firſt ages: and in conſequence of theſe cuſtoms we find thoſe beggarly attributes of wreſtling and boxing conferred upon ſome of the chief divinities.—From theſe cuſtoms were derived the Iſthmian, Nemean, Pythic, and Olympic games, together with thoſe at Delos.—Theſe contentions had always in them ſomething cruel and ſavage: but in later times they were conducted with an appearance of equity. Of old the whole ceremony was a moſt unfair and barbarous proceſs.

' Another name for the Amonian temples was Campi. It was in after times made to ſignify the parade before the temples, where they wreſtled, and otherwiſe celebrated their ſacred games; and was expreſſed Campus.—Among the Latins the word Campus came to mean any open and level ſpace; but among the Sicilians the true meaning was in ſome degree preſerved.—It was properly a place of exerciſe in general.—Campe was an oracular temple and incloſure, ſacred to Ham or Cham; where people uſed to exerciſe.—There were many Campi in Greece; and they are to be found in many parts of the world, where the Amonian religion obtained, which was propagated much farther than we are aware. In our iſland the exhibition of thoſe manly ſports in vogue among country people is called Camping: and the incloſures for that purpoſe, where they wreſtle and contend, are called Camping Cloſes.'

From the conſideration of ſo many ancient words and cuſtoms, by the means of which Mr. Bryant has been enabled to throw an uncommon light upon mythology, he proceeds to the ancient heroes. This part of his ſubject he begins with obſerving, that it has been his uniform purpoſe, during the whole proceſs which he has made in his ſyſtem, to ſhew, that the Grecians formed deities out of titles; and that they often attributed to one perſon, what belonged to a people. ' When they had completed the hiſtory, continues our Author, they generally took the merit of it to themſelves. By means of this clue we may obtain an inſight into ſome of the moſt remote, and moſt obſcure parts of antiquity. For many and great atchievements have been attributed to heroes of the firſt ages, which it was not poſſible for them ſingly to have performed. And theſe actions, though in ſome degree diverſified, and given to different perſonages, yet upon examination will be found to relate to one people or family; and to be at bottom one and the ſame hiſtory.'

The firſt hero here mentioned is Oſiris; and after a ſhort recital of the principal actions aſcribed to him, Mr. Bryant gives, from Diodorus Siculus, an inſcription upon a ſacred pillar, at Memphis, to the following purport. *My father was Cronus,* *the youngeſt of all the gods. I am the King Oſiris, who carried my arms over the face of the whole earth, till I arrived at the uninhabited parts of India. From thence I paſſed through the regions of the North to the fountain head of the Iſter. I viſited alſo other remote countries; nor ſtopped I till I came to the Weſtern Ocean. I am the eldeſt ſon of Cronus; ſprung from the genuine and reſpectable race of* (Σωος) *Sous, and am related to the Fountain of Day. There is not a nation upon earth, where I have not been; and to whoſe good I have not contributed.*

‘ This, ſays our Author, is a very curious piece of ancient hiſtory: and it will be found to be in great meaſure true, if taken with this allowance, that what is here ſaid to have been atchieved by one perſon, was the work of many. Oſiris was a title conferred upon more perſons than one; by which means the hiſtory of the firſt ages has been in ſome degree confounded. In this deſcription the Cuthites are alluded to, who carried on the expeditions here mentioned. They were one branch of the poſterity of Ham, who is here ſpoken of as the eldeſt ſon of Cronus.—By Cronus we are to underſtand the ſame perſon as is alſo repreſented under the name of Sous;——who can be no other than the great Patriarch under a title of the Sun.—In reſpect to the travels of Oſiris, we ſhall find that the poſterity of Ham did traverſe, at different times, the regions above-mentioned: and in many of them took up their abode.’——Oſiris, however, is a title often conferred upon the great Patriarch himſelf: and there is no way to find out the perſon meant, but by obſerving the hiſtory which is ſubjoined.

Perſeus was one of the moſt ancient heroes in the mythology of Greece: the merit of whoſe ſuppoſed atchievements the Helladians took to themſelves; and gave out that he was a native of Argos. He is repreſented as the anceſtor of the Grecian Hercules, ſuppoſed to have been born at Thebes in Bœotia. But Mr. Bryant informs us, after having related the adventures of Perſeus, that neither he nor Hercules were of Grecian original; notwithſtanding the genealogies framed in that country. The hiſtory of Perſeus came apparently from Egypt, as we may learn from Diodorus.——Herodotus more truly repreſents him as an Aſſyrian; by which is meant a Babylonian.——Though he was repreſented as a Babylonian, yet he reſided in Egypt, and is ſaid to have reigned at Memphis. To ſay the truth, he was worſhipped at that place: for *Perſeus was no other than the Sun*, the chief god of the Gentile world. His true name was Perez, or Parez, rendered Pereſis, Perſes, and Perſeus: and in the account given of this perſonage we have the hiſtory of the Pereſians, Parrhaſians, and Perezites in their ſeveral peregrinations; who were no other than the Heliadæ, and Oſirians.

It is a mixed hiſtory, in which their forefathers are alluded to; particularly their great progenitor, the Father of Mankind.——Bochart thinks that the name both of Perſis and Perſeus was from Paras, a horſe: becauſe the Perſians were celebrated horſemen, and took great delight in that animal. But it muſt be conſidered that the name is very ancient, and prior to this uſe of horſes.—Perſeus was the ſame as Mithras, whoſe ſacred cavern was ſtyled Perſeüm.

A ſhort article is allotted to Myrina, and the Amazonians of Lybia. From the things recorded of Myrina, it appears that ſhe was a Gentile divinity. In her ſuppoſed conqueſts we may, in great meaſure, ſee the hiſtory of Oſiris, and Perſeus, reverſed, and in ſome degree abridged; yet not ſo far varied, but that the purport may be plainly diſcerned.

Similar to the foregoing, ſays our Author, are the expeditions of Hercules; of whoſe exploits he gives a ſummary relation. The philoſopher Megaclides could not be brought to pay the leaſt credit to the hiſtories of this hero; and Strabo ſeems to have thought a great part of them to have been a fable. In ſhort, the whole account of this perſonage is very inconſiſtent: and though writers have tried to compromiſe matters by ſuppoſing more perſons than one of this name, yet the whole is ſtill incredible, and can never be ſo adjuſted as to merit the leaſt belief.—Hercules was the chief deity of the Gentile world; the ſame as Hermes, Oſiris, and Dionuſus.—What has been attributed to this god ſingly, was the work of Herculeans; a people who went under this title, among the many which they aſſumed; and who were the ſame as the Oſirians, Pereſians, and Cuthites.—In the detail of Hercules's peregrinations is contained, in great meaſure, an hiſtory of the Cuthites, and of their Settlements. Each of theſe the Greeks have deſcribed as a warlike expedition, and have taken the glory of it to themſelves.

The hiſtory of Dionuſus, which is cloſely connected with that of Bacchus, though they were two diſtinct perſons, is ſhewn, by Mr. Bryant, to be in the whole of it very inconſiſtent, in reſpect both to time and place. Writers therefore have tried to remedy this by introducing different people of the ſame name. Hence Dionuſus is multiplied into as many perſonages as Hercules. His hiſtory was looked upon as very intereſting, and on that account was the chief theme of all the ancient bards.—He was the ſame to Oſiris; and many of the later mythologiſts acknowledged this truth.—We muſt for the moſt part conſider the account given of Dionuſus as the hiſtory of the Dionuſians. This is twofold. Part relates to their rites and religion; and in the other part are enumerated the various colonies of the people, who were denominated from him. They were the ſame as the Oſirians and Herculeans; all of one family, though under different appellations.

Our ſagacious Writer obſerves, that from what has been ſaid, we may perceive that the ſame hiſtory has been appropriated to different perſonages; and that, if we look farther into the annals of the firſt ages, we ſhall find more inſtances to the ſame purpoſe. The inſtances pointed out are Cronus, Aſtarte, Ouranus, Apollo, Themis, Zeuth, and Thoules.

Theſe accounts our Author has collated, and brought in ſucceſſion to each other, that we may at one view ſee the abſurdity of the hiſtory, if taken in the common acceptation. 'And however numerous, continues he, my inſtances may have been, I ſhall introduce other examples before I quit the ſubject. I muſt particularly ſpeak of an Egyptian hero, equally ideal with thoſe above-mentioned; whoſe hiſtory, though the moſt romantic and improbable of any, has been admitted as credible and true. The perſon to whom I allude, is the celebrated Seſoſtris. Moſt of the ancient hiſtorians ſpeak of his great atchievements; and the moſt learned of the modern chronologiſts have endeavoured to determine his æra, and point out the time of his reign. But their endeavours have been fruitleſs; and they vary about the time when he lived not leſs than a thouſand years: nay, ſome differ even more than this in the æra which they aſſign to him.'

Among the authors who have written concerning this extraordinary perſonage, Diodorus Siculus is the moſt uniform and full; and with his evidence Mr. Bryant begins his account. 'The detail given by this hiſtorian is very plain and preciſe: and we proceed very regularly and minutely in a geographical ſeries from one conqueſt to another: ſo that the ſtory is rendered in ſome degree plauſible. But we may learn from Diodorus himſelf, that little credit is to be paid to this narration, after all the pains he may have taken to win upon our credulity. He ingenuouſly owns, that not only the Grecian writers, but even the prieſts of Egypt, and the bards of the ſame country, varied in the accounts which they gave of this hero, and were guilty of great inconſiſtence.'—Though Diodorus Siculus has culled the moſt probable atchievements of Seſoſtris, and coloured and arranged them to the beſt advantage, they ſtill exceed belief.—Yet the hiſtory of this perſonage has been admitted as credible by the moſt learned writers and chronologiſts.—Sir John Marſham and Sir Iſaac Newton ſuppoſe him to have been the Seſac of the ſcriptures. But this opinion is very ably confuted by our ingenious Author, who ſhews, that we know nothing farther of Seſac, or Shiſhak, than what relates to his expedition againſt Judæa; and that if ſuch a perſon as

Seſoſtris had exiſted, his reign muſt have been of the earlieſt date. The diſſertation is concluded with ſome excellent obſervations upon the early ſtate of the world; from which it is apparent that thoſe who ſpeak of mighty empires being at that time founded, know little of true hiſtory, and have formed a very wrong judgment of the politics which then univerſally prevailed.

To the account of the Mythic heroes of Egypt, Mr. Bryant thinks it neceſſary to ſubjoin two others of the like ſtamp, who have made no leſs figure in the annals of Babylon and Aſſyria. The perſons here meant are Ninus and Semiramis; whoſe conqueſts, though they did not extend ſo far as thoſe above alluded to, are yet alike wonderful, and equally groundleſs. After ſtating the hiſtory of Ninus and Semiramis, he remarks that it is in a great meaſure founded upon terms which have been miſconſtrued, and that fictions have been invented in conſequence of the miſtakes. Under the character of Semiramis we are to underſtand a people ſtyled Semarim, a title aſſumed by the ancient Babylonians.—In ſhort, the whole of the hiſtory of Ninus and Semiramis, in its common acceptation, is to the laſt degree abſurd and improbable: but if we, for a perſon, ſubſtitute a people, we ſhall find, when it is ſtripped of its falſe colouring, that there is much truth in the narration. It was a common mode of expreſſion to call a tribe or family by the name of its founder; and a nation by the head of the line. People are often ſpoken of collectively in the ſingular under ſuch a patronymic.—The Ninevites and Samarim did perform all that is attributed to Semiramis and Ninus. They did conquer the Medes and Bactrians; and extended their dominions weſtward as far as Phrygia, and the river Tanais, and to the ſouthward as far as Arabia and Egypt. But theſe events were many ages after the foundation of the two kingdoms. They began under Pul of Nineve; and were carried on by Aſſur Adon, Salmanaſſar, Sennacherib, and others of his ſucceſſors.

'The celebrated Zoroaſter, ſays our Author, ſeems to have been a perſonage as much miſtaken, as any who have preceded. The ancients, who treated of him, have deſcribed him in the ſame foreign light, as they have repreſented Perſeus, Dionuſus, and Oſiris. They have formed a character, which by length of time has been ſeparated, and eſtranged, from the perſon to whom it originally belonged. And as, among the ancients, there was not a proper uniformity obſerved in the appropriation of terms, we ſhall find more perſons than one ſpoken of under the character of Zoroaſter: though there was one principal, to whom it more truly related.'—Hyde, and other learned men, have imagined that Zerduſht, who is ſaid to have been one of the Magi, and is ſuppoſed to have firſt formed a code of inſtitutes for the Perſees, was the ancient Zoroaſter. But Mr. Bryant, who has diſplayed much curious learning upon the ſubject, hath proved that Dr. Hyde is greatly miſtaken. Many were called after Zoroaſter: but who *among men* was the prototype can only be found out by diligently collating the hiſtories which have been tranſmitted. The title originally belonged to the Sun; but was metaphorically beſtowed upon ſacred and enlightened perſonages. Some have thought that the perſon alluded to was Ham. He has by others been taken for Chus, alſo for Mizraim, and Nimrod; and by Huetius for Moſes.

By Zoroaſter being the author of Magia, is meant, that he was the firſt promoter of religious rites, and the inſtructor of men in their duty to God. The war of Ninus with Zoroaſter of Bactria relates probably to ſome hoſtilities carried on between the Ninevites of Aſſyria, and the Bactrians, who had embraced the Zoroaſtrian rites.

The character of Orpheus is in ſome reſpects not unlike that of Zoroaſter. Our learned Writer, having collected together many of the traditions concerning Orpheus, obſerves, that to remedy the inconſiſtencies which ariſe in his hiſtory, it has been ſuppoſed that there were many perſons of this name. Suidas takes notice of no leſs than four in Thrace. But all theſe will not make the hiſtory conſiſtent. Voſſius, therefore, with good reaſon, doubts whether ſuch a perſon ever exiſted. 'I have ſhewn, ſays Mr. Bryant, that colonies from Egypt ſettled in the region of Sethon, called afterwards Sethonia, upon the river Palæſtinus. They were likewiſe to be found in the countries of Edonia, Pieria, and Peonia: in one of which they founded a city and a temple. The Grecians called this city Orpheus. But the place was originally expreſſed Orphi, by which is meant the oracular temple of Orus. From hence, and from the worſhip here inſtituted, the people were ſtyled Orphites, and Orpheans. They were noted for the Cabiritic myſteries; and for the Dionuſiaca, and worſhip of Damater. They were likewiſe very famous for the medicinal arts; and for their ſkill in aſtronomy and muſic. But the Grecians have comprehended under the character of one perſon the hiſtory of a people.' Our Author goes on to mention ſome other circumſtances relative to Orpheus, and then takes notice, that it was from the Babylonian and Perſian Magi, that the Orphic rites were originally derived. They came from Babylonia to Egypt, and from thence to Greece. We accordingly find this particular in the character of Orpheus,—*that he was great in all the myſteries of the Magi.* We moreover learn from Stephanus Monachius, that Orphon, a term of the ſame purport as Orpheus, was one of the appellations by which the Magi were called. *Orphon, quod Arabibus Magum ſonat.* In ſhort, under the character of Orpheus, we have the hiſtory both of the deity and of his votaries.

The laſt of the heroes here conſidered is Cadmus; concerning whom, and the collateral circumſtances ariſing from the accounts given of him, Mr. Bryant has treated more largely than upon Dionuſus, Seſoſtris, or any other of the ſuppoſed great travellers and conquerors of the earlieſt ages. The expeditions of Cadmus, though not ſo extenſive as ſome which have been mentioned, are yet eſteemed of much conſequence in the hiſtory of ancient nations. The time of his arrival in Greece is looked up to, as a fixed æra; and many points in chronology are thereby determined.—Bochart, with wonderful ingenuity, and equal learning, tries to ſolve the ænigmas under which the hiſtory of Cadmus is repreſented. He ſuppoſes him to have been a fugitive Canaanite, who fled from the face of Joſhua; and that he was called Cadmus from being a Cadmonite, which is a family mentioned by Moſes. In like manner he imagines, that Harmonia had her name from Mount Hermon, which was probably in the diſtrict of the Cadmonites.—Yet after all Bochart's ingenious conjectures, our Author declares, that he is obliged to diſſent from him in ſome points; and particularly in one, which is of the greateſt moment. He cannot be induced to think that Cadmus was a Phenician. Having taken pains to ſhew that his doubts, in this reſpect, are well founded, his next endeavour is to prove that no ſuch perſon as Cadmus exiſted. This matter is laboured at large; and after taking notice of the ſeveral relations which are given of the adventures of Cadmus, our ſagacious Writer aſks, 'Is it credible that any perſon could have penetrated into the various regions whither he is ſuppoſed to have gone; to have founded colonies in Phenicia, Cyprus, Rhodes, Thera, Thaſus, Anaphe, Samothracia; to have twice viſited the Helleſpont; to have worked the mines in the Pangean mountains, and in other places; to have made ſettlements in Eubœa, Attica, Bœotia, and Illyria; and, above all, to have had ſuch territories in Afric? He is repreſented as heir to the kingdom of Egypt: this he quitted and obtained a kingdom in Phenicia. He leaves this too; and after much wandering arrives in Greece; where he founds ſeveral cities, and reigns ſixty-two years. After this, hard to conceive! he is made King in Illyria. He muſt alſo have reigned in Afric: and his dominion ſeems to have been conſiderable, as he founded an hundred cities. He is repreſented as a King in Armenia; and had there too no ſmall territory. Sure kingdoms in thoſe times muſt have been very cheap, if they were ſo eaſily attainable. But the whole is certainly a miſtake; at leaſt in reſpect to Cadmus. No perſon could poſſibly have effected what is attributed to him. They were not the atchievements of one perſon, nor of one age. And place Cadmus at any given æra, and arrange his hiſtory, as may appear moſt plauſible; yet there will ariſe numberleſs inconſiſtencies from the connexions he muſt have in reſpect to time, place, and people; ſuch as no art nor diſpoſition can remedy.'

It may be aſked, if there were no ſuch man as Cadmus, what did the ancients allude to under this character? And what is the true purport of theſe hiſtories? Mr. Bryant anſwers, that the travels of Cadmus, like the expeditions of Perſeus, Seſoſtris, and Oſiris, relate to colonies, which at different times went abroad, and were diſtinguiſhed by this title. But what was the work of many, and performed at various ſeaſons, has been attributed to one perſon. Cadmus was one of the names of Oſiris, the chief deity of Egypt. Both Europa and Harmonia are of the like nature. They were titles of the deity; but aſſumed by colonies who went out and ſettled under theſe denominations.

A variety of circumſtances are produced by our Author, to ſhew that Cadmus was a different perſonage from what he is generally imagined. He may principally be eſteemed Ham, who by his poſterity was looked up to as the Sun. That he was the ſame as Ham will appear from the etymology of his name. It is a compound of Achad-Ham, rendered by the Greeks Acadamus and Academus, and contracted Cadmus. Achad was a title of the Sun. Many learned men have thought that the place at Athens called Academia was founded by Cadmus, and denominated from him: and of this latter circumſtance Mr. Bryant makes no doubt. The Ceramicus at Athens had the ſame name; and it was undoubtedly given from the ſame perſonage.—The ſtory of Cadmus, and Europa, relates to people from Egypt, and Syria, who went abroad at different times, and ſettled in various parts. They are ſaid to have been determined in their place of reſidence by an ox, or cow: by which this is only meant, that they were directed by an oracle: for without ſuch previous inquiry no colonies went abroad. Under the character of Europa are to be underſtood people ſtyled Europeans, from their particular mode of worſhip. The firſt variation from the purer Zabaiſm conſiſted in the Ophiolatreia, or worſhip of the Serpent. This worſhip prevailed in Babylonia, Egypt, and Syria; from which countries it was brought by the Cadmians into Greece. The name Europa is a compound, Eur Ope, analogous to Canope, Canophis, and Cnuphis of Egypt; and ſignifies Orus Pytho. It is rendered by the Greeks as a feminine, upon a ſuppoſition that it was the name of a woman; but it related properly to a country; and we find many places of the like etymology in Media, Syria, and Babylonia, which were expreſſed in the maſculine, Europos, and Oropus. The ſame alſo is obſervable in Greece.

'The learned writers, who have treated of the Cadmians, have failed in nothing more than in not conſidering that they were a twofold colony, which came both from Egypt and Syria: from Egypt firſt; and then from Syria, and Canaan. In their progreſs weſtward they ſettled in Cyprus, Crete, Rhodes, Samos, Leſbos, Thrace: alſo in Eubœa, Attica, and Bœotia. In proceſs of time they were enabled to make ſettlements in other parts, particularly in Epirus and Illyria; and to occupy ſome conſiderable provinces in Italy as high up as the Padus. Wherever they paſſed they left behind them numberleſs memorials: but they are to be traced by none more plainly than by their rites and worſhip.'—The different ſettlements of the Cadmians are explained by our Author; and he alleges many circumſtances to prove that they were the people he ſuppoſes them to have been. His remarks on the title of Shepherds beſtowed on the gods, heroes, and adventurers of antiquity, are ſingularly ingenious and uncommon; and ſtrongly tend to confirm the account he has given of the Cadmians. Indeed, the whole of the diſſertation concerning Cadmus is very elaborate; and contains a number of circumſtances, worthy of particular notice, which we are obliged to paſs over.

What Mr. Bryant has ſaid, he thinks may, in ſome degree, prove a baſis for the hiſtory of Greece. We may indeed talk of Xuthus, Ion, and Hellen; alſo of the Leleges and Pelaſgi, and thus amuſe ourſelves in the dark: but no real emolument can poſſibly ariſe till the cloud, with which hiſtory has been ſo long obſcured, be done away. It is impoſſible to lay a foundation for future hiſtory unleſs what is true, and what is falſe, be previouſly determined. The beſt chronologers, as well as the firſt fathers in the Chriſtian church, admit, in their computations, the perſonages of whom our Author has been treating; and great pains have been uſed to reconcile the contradictions in their hiſtories, and to aſcertain the æra when they flouriſhed. Theſe learned men acted upon a very laudable principle; but failed in the very beginning of their proceſs. For the queſtion ſhould not have been about the time when theſe perſons lived; but whether they ever exiſted.

From the deſire we have of taking ſome notice of every diſtinct article diſcuſſed by Mr. Bryant, and, by that means, of gratifying our Readers with a more ample view of an extraordinary work to which many of them have not acceſs, we ſhall beg to be indulged in extending our account of it to another number.

Art. V. *A Diſſertation, by way of Inquiry into the true Import and Application of the Viſion related Dan.* ix. *ver.* 20, *to the End,* uſually called, Daniel's Prophecy of Seventy Weeks. With ſome occaſional Remarks on the very learned Profeſſor J. D. Michaelis's Letters to Sir John Pringle on the ſame Subject. By Benjamin Blayney, B. D. Fellow of Hertford College, and one of the Preachers at his Majeſty's Chapel at Whitehall. 4to. 2s. 6d. Oxford, printed at the Clarendon Preſs. Rivington. 1775.

IN the Review for October 1773 we gave our Readers ſome account of the opinion which the learned Michaelis had formed of this remarkable part of ſacred writ. Mr. Blayney profeſſes the higheſt veneration for that excellent critic, and owns himſelf indebted to him for a great deal of light thrown on the ſubject by his judicious obſervations, though he may ſeem to differ from him in the main, as to the interpretation of the prophecy.

If this Writer advances (as we think he does) nearer to the right explication of this paſſage than his predeceſſors in general have done, one inference naturally ariſes for the encouragement of thoſe who apply themſelves to this ſtudy, viz. that though they may not always, themſelves, fully diſcover the truth, they open the way for others to improve by their reſearches, till at length the ſubject in debate is pretty clearly aſcertained.

Mr. Blayney informs us, that he was led into the preſent inquiry by ſome ingenious remarks which he had received from the Biſhop of *Dromore*, to whom he had ſent an extract of the eight laſt verſes of the ninth chapter of Daniel, from the ancient verſion of *the Seventy*, lately diſcovered and publiſhed at Rome. He has availed himſelf of this additional help, together with other manuſcripts and verſions which he appears carefully to have conſulted. His ſtudy and criticiſm produces a tranſlation very different from that in the common Engliſh Bible, different alſo from that of Michaelis, and perhaps leſs liable to objections, particularly as it has not recourſe to that ingenious, but uncertain and unſatisfying method of computation by lunar years: it extends alſo to thoſe verſes of the chapter which Dr. Michaelis ſeems to give up as inexplicable, almoſt in deſpair of ever attaining a probable ſolution of the difficulty. We will firſt lay this tranſlation before our Readers, and then add a few farther extracts:

" *SEVENTY, SEVENTY* years of reſt (or deſolation) have been upon thy people, and upon thy holy city, to check the revolt, and to put an end to ſins, and to make atonement for iniquity, and to bring again the righteouſneſs of ancient times, and to ſeal (that is, to authenticate) the divine oracle and the prophet (Jeremiah) and to anoint (that is to ſanctify anew) the moſt holy things.

"And thou ſhalt know and underſtand, that from the going forth of a decree to rebuild Jeruſalem unto the Meſſiah the Prince ſhall be *SEVENTY* and *SEVEN WEEKS*, and *THREESCORE* and *TWO YEARS*; it ſhall be rebuilt, ſtill enlarging itſelf, and becoming more and more conſiderable, even amidſt times of diſtreſs.

"And after the times *SEVENTY SEVEN* and *THREESCORE* and *TWO*, Meſſiah ſhall cut off from belonging to him both the city and the ſanctuary: the Prince that ſhall come ſhall deſtroy the people; and the cutting off thereof ſhall be with a flood (that is, a hoſtile invaſion) and unto the end of a war carried on with rapidity ſhall be deſolations.

"But he ſhall confirm a covenant (or make a firm covenant) with many for one week; and in the midſt of the week he ſhall cauſe the ſacrifice and meat-offering to ceaſe; and the abomination of deſolation ſhall be upon the border; (that is, encompaſſing and preſſing cloſe upon the city and the temple) and an utter end, even a ſpeedy one (or, even until an utter end, and that a ſpeedy one) ſhall be poured upon the deſolated."

As it is not uncommon in the Hebrew language, by way of emphaſis, to reiterate the ſame word, Mr. Blayney ſuppoſes that inſtead of *ſeventy weeks* in the beginning of the 24th verſe the number *ſeventy* ought to be repeated, as he has given it in the above tranſlation: to confirm which ſuppoſition he obſerves the Hebrew words, for *weeks*, and for *ſeventy*, are very nearly the ſame, and in this place the words are literally alike, the vau being omitted in moſt manuſcripts. It muſt be acknowledged that his tranſlation of this verſe wears, at its firſt appearance, greatly the aſpect of truth; eſpecially as we have by this means a direct anſwer to Daniel's prayer, in the aſſurance given that the ſeventy years captivity were now expiring, and the Iſraelites juſt about to be reſtored to their own land, in the hope of their being likewiſe recovered to that piety and obedience, their defection from which had occaſioned the diſtreſs they had ſo long endured. By this means, alſo, thoſe great difficulties, in which critics and commentators have ſo long been involved, in their endeavours to fix properly the computation of the *ſeventy weeks*, are at once diſperſed. But however deſirable or probable this ſolution may be, ſome objections will no doubt ariſe in the mind of the Reader, the critical Reader eſpecially: as for inſtance, though it muſt be allowed that the word *ſabbath*, is ſometimes uſed in the Hebrew to ſignify, the *ceſſation* or *reſt*, of a country, while it continues in a ſtate of deſolation, it may be queſtioned whether the different Hebrew word inſerted in

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this paſſage (even allowing that our Author's derivation of it is juſt) will admit of being thus applied. The conjecture is however ingenious, and does not appear entirely improbable: ſhould it be deemed unſatisfactory, it may nevertheleſs open the way to ſome more clear and determinate concluſion.

It is not practicable for us to attend this Writer, in our account of his performance, through the ſeveral criticiſms, which he makes on theſe verſes, every member of which he carefully conſiders. We ſhall only give ſome of the more general obſervations.

M. Michaelis ſuppoſes the true reading of that part of the 25th verſe, which ſtands in our common verſion, unto *Meſſiah the Prince*, to be, *unto the Meſſiah and the Prince* or *General*, meaning by the latter the Roman General Titus: but Mr. Blayney appears to judge more rightly in approving of our Engliſh tranſlation in this place, which refers the title of *Prince* to our Saviour. His account of the numbers in this verſe is very different from the common rendering, which ſays, *ſeven weeks and threeſcore and two weeks.*—' In the Greek verſion of Daniel by the *Seventy*, obſerves our Author, lately publiſhed from an ancient manuſcript, long ſought after, and at length happily diſcovered in the *Chigian* library at *Rome* (in which, though there appears much mangling, interpolation, and tranſpoſition, ſome valuable readings have been preſerved) the numbers are repeatedly given in two places of this paſſage, *ſeven and ſeventy and ſixty-two*; and in one of the places we find, *times*, added to the numbers ſeven and ſeventy, and, *years*, to the numbers ſixty-two. Theſe numbers I apprehend to be according to the true and original reading, and we may trace the veſtiges of them in the Hebrew printed copy itſelf, neglecting the vowels only, and allowing a very ſmall and eaſy variation.——Compare, it is added, the numbers thus reſtored and determined with the hiſtorical dates according to the received chronology, and you will ſee an accompliſhment of the prophecy to an aſtoniſhing degree of exactneſs. For reckoning ſeventy ſeven weeks, or 539 years from the date of Cyrus's decree, which is allowed to have taken place in the 536th year before the vulgar Chriſtian æra, we ſhall come to the fourth year of that æra; and conſequently the birth of Chriſt, the firſt coming of the Meſſiah, which by the learned is now pretty generally agreed to have been in the third or fourth year before the commencement of that æra, will fall within the courſe of the ſeventy ſeventh week. And further, if the full period of ſeventy-ſeven weeks be lengthened onwards by the addition of threeſcore and two years, we ſhall then arrive at the ſixty-ſixth year of the Chriſtian æra, the very year of the breaking out of the Jewiſh war, which our Saviour himſelf frequently points out for the time of his ſecond coming.

So preciſely and literally beyond conception was this prediction verified in a divided, as well as in a compounded, ſenſe, that *from the going forth of a commandment*, or *decree*, *to rebuild Jeruſalem unto the Meſſiah the Prince*, ſhould be, *ſeventy and ſeven weeks, and threeſcore and two years.*'

As to the *numbers* in the following verſes, together with other criticiſms, we muſt leave our Readers to conſult the work itſelf, and we ſhall finiſh this article by a few extracts from the concluſion:

'Some perhaps,' obſerves our Author, 'may be diſſatisfied at not finding any longer in this prophecy the proof of that particular article of Chriſtian faith which has commonly been underſtood to be witneſſed in it. Far, very far, am I for wiſhing to weaken any part of that evidence, which is afforded us for the confirmation of any of thoſe ſacred truths, which are moſt ſurely believed among us. But if the doctrine of our Saviour's death for the ſins of mankind be not here to be met with in reality, as I am perſuaded it is not, who can be juſtly blamed for acknowledging the truth? Nor do I think the credibility of the doctrine is in the leaſt degree ſhaken or affected by the want of ſuch an atteſtation. For if the illuſtration of this prophecy tends to the confirmation of the goſpel truth in general, it tends alſo to the confirmation of every particular article which that goſpel teaches. And I know not what it doth teach, if it doth not teach with the greateſt plainneſs and perſpicuity, that *Chriſt Jeſus died for our ſins, and not for his own, the juſt for the unjuſt, that he might bring us to God.* This at leaſt I am certain of, that if any one ſhould be ſo weak and unſettled in the faith, as to remain unconvinced by the expreſs declarations made on this head by our Saviour and his apoſtles, he would hardly be perſuaded by any additional teſtimony, that could poſſibly be derived from the words of this prophecy.

'One word or two more let me add, with reſpect to the purpoſe and deſign of revealing this heavenly viſion. Some perſons have ſeemed to imagine, and have argued on the ſuppoſition, that the matter of this prophecy muſt needs be conſidered as of a favourable kind, and not to contain threats of evil, as we ſee it does, becauſe it was delivered to Daniel in anſwer to his prayer, and by way of conſolation to him, at the ſame time that he is declared to be in eſpecial favour with God. But I ſee not the leaſt ground for ſuch a preſumption. All, I think, that can reaſonably be concluded from its having been granted in conſequence of Daniel's prayer, is what I have already inferred at the beginning of this inquiry; namely, that it might fairly be expected to have been in point, or at leaſt not foreign to the matter of the ſupplication. And on this footing it was ſurely a diſtinguiſhing mark of God's great favour towards him, that he ſhould be thought worthy to participate of the divine counſels at firſt hand, of what nature ſoever thoſe counſels were, and ſhould be employed as an inſtrument of conveying that knowledge to others. The beginning of the viſion indeed ſounded favourably; but the end was exceedingly harſh and bitter; and undoubtedly muſt have appeared ſo to one, who felt for his country ſo affectionately as the prophet Daniel did. But what then? Muſt God alter and reverſe the order of his decrees, or even ſuppreſs and keep out of ſight the afflictive part of them, when it was otherwiſe convenient to make them known, for fear of adding to the ſorrows of this good man? Or when do we find him ſo *intemperately* laviſh of the miraculous interpoſitions of his providence, as to make ſuch high and important diſcoveries of his future deſigns, merely to gratify the curioſity of, or impart ſome temporary conſolation to, an importunate individual, how exemplary, or how acceptable ſoever for his piety?——Again, as little reaſon is there to ſuppoſe that this revelation was given by way of ſeaſonable and friendly warning to the Jewiſh nation, in proſpect of exciting them to repentance. In other places they are earneſtly called on to reform their miſdoings, are ſhewn the neceſſary conſequences of their perſiſting in wilful diſobedience, the judgments and the promiſes of God are conditionally held forth to them, and no means left untried to revive in their minds a ſenſe of duty, whenever it ſeemed to decay or loſe ought of its proper influence among them. But in Daniel's predictions we ſee, for the moſt part, no condition annexed, all is abſolute and ſimply declarative, and moſt certainly to be performed in its ſeaſon; doubtleſs, becauſe God, who foretold the evils, foreſaw at the ſame time the provocations that would infallibly lead to them. A warning however we may ſafely conclude was intended, but not to them whoſe fate was inevitably pronounced, but to others in ſucceeding ages, to convince them that all this was not the effect of blind chance, but that the counſel of the Almighty had planned it, and his right hand brought it to paſs; and to engage them for their own benefit to attend to and conſider theſe diſpenſations of his providence. *All theſe things happened unto them for enſamples, and they are written for our admonition, on whom the ends of the world are come.* Happy if we duly apply the admonition and ſuffer it to have its proper effect and influence on our conduct!'

Theſe are ſome of the reflections with which this Writer concludes his inquiry. He proceeds in the farther part of the paragraph to apply them more directly to our own country. But we can only add, that we have peruſed with pleaſure his ingenious and ſenſible performance, which appears to us to throw conſiderable light on the prophecy under conſideration.

Art. VI. *Charlotte: or One Thouſand Seven Hundred and Seventy Three.* A Play. 8vo. 1s. 6d. Baker and Galabin. 1775.

THOUGH this piece is by no means ſufficiently poliſhed or heightened to ſuſtain itſelf on the ſtage, or even to endure its teſt of ſevere examination in the cloſet, yet there are evident marks of the truth of the fair author's aſſertion in her preface (for the author, it ſeems, is a fair *incognita)* 'that her whole aim has been to follow what ſhe thought nature.' There are many touches worthy our moſt eminent dramatiſts, but the play, taken altogether, is very imperfect; which is not in the leaſt ſurpriſing, even ſuppoſing it the work of a ſuperior genius, when we are told by the Author, that 'the piece is juſt as it was firſt written; and as I aimed only at copying nature, I think it the moſt probable the firſt thoughts that occurred were the moſt natural.' A painter might with equal reaſon prefer a rough draught of a portrait or landſcape, as a more faithful repreſentation of nature, to a finiſhed picture of Vandyke, or Claude Lorrain. There are, however, in this comedy, beſides much juſt delineation of character, many well aimed ſtrokes of ſatire on modern life; as a ſpecimen of which we ſhall ſubjoin the following ſcene.

'*Col. Freeman.* Pray walk in, Mr. Ploughwell; I am glad to ſee you look ſo hearty, I hope your wife and family are well. Pray ſit down.

Ploughwell. No, thank you, ſir; my buſineſs won't detain you long; I generally wait on you about this time of year with my rent.

Col. Freeman. You are always very punctual. Who's there?

Enter Servant.

Col. Freeman. Bring ſome wine here.

Ploughwell. No, thank you, ſir; if you will give me leave, before I go I will drink one glaſs of that fine ale of yours below ſtairs; I had rather have it than all the outlandiſh wine in England.

Col. Freeman. Pray do what is moſt agreeable to you:——How do all my neighbours? I hope our rector is well.

Ploughwell. Thank you, ſir, they're all well, and our rector is pure hearty; ſometimes he calls on me, and it would do you good to ſee how his eyes ſparkle when he talks of what doings there was at your chriſtening; he ſays, if he can but live to marry you and his ſweet Miſs Charlotte, it will make him young again.

Col. Freeman. He is a very worthy man,—a kind of father to his pariſhioners.

Ploughwell. Yes truly; I am ſure there is not a child in any of our cottages he does not know the name of; for he goes his rounds, as he calls it, and thoſe he finds live loving and orderly together he rewards with little preſents; you can't think what good his viſits do; for all the women keep their cottage neat for fear the doctor ſhould catch them: for at firſt he found two or three cottages very ſluttiſh; ſo, the next time he went his rounds, he ſent his man to thoſe houſes, and bid him tell them he hoped they were all in good health; ſo, the next time, he called there in his turn; and, would you believe it? he found every thing as neat as hands could make it; they took it as ſuch a diſgrace to have him ſend.

Col. Freeman. The rebuke was a very gentle one, but very ſpeaking.

Ploughwell. Aye, ſir; I believe there hardly is ſuch an orderly pariſh to be met with again; you ſcarcely hear ſuch a thing as an oath now; there was Will Scramble uſed to ſwear ſuch oaths 'twould make one's hair ſtand an end to hear him:—You know, ſir, our rector is a juſtice of the peace; ſo, one day as he was going by his door, he hears Will ſwearing like a trooper; ſo the doctor ſtopped; I warrant he heard him ſwear fifty oaths in as little time as he could get the words out of his mouth; ſo in he goes, makes him pay for three or four of them directly, and over the green he carries the money to a couple of old women. He has ſerved him ſo a matter of five or ſix times; I warrant his oaths have ſtood him in a matter of twenty ſhillings, that he is always afraid the doctor hears him, and you ſhall hardly hear an oath from him now in a week; nor indeed any of our pariſh; for the doctor will allow no quarrelling or ſwearing; and you know, ſir, there are always folks ready enough to tell of their neighbours faults.—But I am afraid, ſir, I hinder you; I will pay my rent, and then make bold juſt to mention an affair to you, and be gone.

Col. Freeman. Not at all; I am ſorry I'm engaged to dine abroad, or I ſhould have been glad of your company; [*looks at his watch*;] but I need not go this half hour. [*Ploughwell pays his rent; Colonel writes.*] There is your receipt. And now, pray inform me of the affair you mentioned.

Ploughwell. Why you muſt know, ſir, it is whiſpered in our village that your tenant, farmer Laglate, has thoughts of parting with his leaſe of the farm.

Col. Freeman. I am ſurpriſed to hear that; his rent is very eaſy: Has he met with any great loſs? in that caſe I would not be hard with him.

Ploughwell. No, ſir; nothing but what we muſt expect in our way; he loſt a horſe about the time I loſt my Beſs and her calf.

Col. Freeman. What can be his reaſon then?

Ploughwell. Why, to tell you the truth, ſir, I am afraid there is a little want of management; for, when his ſiſter, Mrs. Bridget, kept his houſe, every thing went very well; he would have had her lived with him after he was married; but I think they ſay the ſiſters could not agree; he wanted her to inſtruct his wife a little in the farming way; and ſo his wife thought ſhe took upon her too much, and that ſhe was not miſtreſs in her own houſe; and ſo they parted, and every thing has been going down-hill ever ſince. Ah! ſir, a clever woman is the life of a farm;—there's no doing without them;—folks ſay the butter is bad, the poultry lean, and find a power of faults, that I believe their things ſtick a-hand; every thing goes but at ſixes and ſevens;—then ſhe don't get up till eight or nine in the morning, for ſhe ſays ſhe is troubled with the vapours.

Col. Freeman. I am ſorry to hear this account.

Ploughwell. She works at her needle, indeed, beſt part of the day; but my wife ſays it's of no ſignification at all; for ſhe only works caps and ruffles, and makes a parcel of things my wife don't know the name of; ſhe works upon cat's gut, I think my wife calls it; but one may ſee all the houſe-linen a drying in a thouſand ſlits; then, when we are going to ſupper, ſhe is going to take a walk; and, when we go to bed, ſhe goes to ſupper; quite turns night into day.—That will never do, ſir, in a farm.

Col. Freeman. Pray, where did he pick up ſo improper a wife for him?

Ploughwell. Why, ſir, as he was walking down the Hay-market, after he had ſold his hay, he ſaw her ſitting in a ſhop-window; one of them ſhops that ſell your caps and ſuch like; and ſo he fell in love with her; ſhe was a pretty woman to be ſure.

Col. Freeman. But a very unfit wife for a farmer.

Ploughwell. Then ſhe wants company: now my wife ſays, why don't ſhe keep her daughter at home, inſtead of ſending her to the boarding-ſchool; ſhe'd be company for her; and that, if ſhe'd get up early in a morning and mind her dairy, and other buſineſs, ſhe would find enough to keep her out of the vapours; and, as for walking, ſhe'd have enough in her buſineſs, and be glad to ſit down when evening come.

Col. Freeman. You are very happy in a good wife, ſhe is an excellent manager.

Ploughwell. Thank you, ſir, for your good opinion of her; and I hope ſhe'll make my girl as good as herſelf; you can't think what a notable wench ſhe is; when Kate was but a little one, my wife would make her feed the poultry, fetch in the eggs, and do twenty little odd things. Ah! ſir, children may ſoon learn to be helpful, if their parents would but take a little trouble with them. My girl can read, and write; and, my wife ſays, can make a ſhirt from one end to the other; and I think that's learning enough for a farmer's daughter.—What ſignifies dancing, and I don't know what all, to her? I had rather ſee my girl make me a pound of good butter than the fineſt curtſy in England

Col. Freeman. You are juſt in my way of thinking, farmer; for it is my opinion, if ſeven parts of the women in England, could only read, write, and work, they would make better wives: for people, in a certain claſs of life, to give their children a genteel education, as they call it, is the greateſt miſtake in the world: your boarding ſchool only makes them hate their home, and deſpiſe their old playfellows. But to your buſineſs, farmer.

Ploughwell. I am afraid, ſir, you will deny me.—

Col. Freeman. Not if I can help it.

Ploughwell. Why, ſir, if farmer Laglate ſhould leave the farm, if your honour would be ſo good to let me have it;—there's nobody uſes your land better;——if it was my own a thouſand times over, I could not take more pains with it: I ſpare for nothing; my maxim is, Do as you would be done by.

Col. Freeman. I am ſure it would be my intereſt: I have no tenant manages ſo well;—but you know my objection; and therefore I hope you will not take my refuſal unkind.

Ploughwell. It would ſave you a great deal of trouble, ſir, as you are your own ſteward. I know your reaſon is, you think large farms is one cauſe of the dearneſs of proviſions;——but it is but one more I aſk for.

Col. Freeman. All my tenants might plead the ſame;——I am ſorry I muſt refuſe you.

Ploughwell. You are very good, ſir; but as all our gentry round let large farms, this one wou'dn't make much odds.

Col Freeman. That is the reaſon the evil is not remedied; every body thinks *my doing it will be of no conſequence.*

Ploughwell. I beg your pardon, ſir. for having been ſo preſſing.

Col. Freeman. You have it freely, Mr. Ploughwell.

Ploughwell. I hope, ſir, we ſhall have you down at the hall ſoon: you make it all alive; ſo many people going to and fro to your houſe; and, of a night, it looks ſo lively to ſee the candles popping about from one room to another. I called at the hall yeſterday, to aſk if there was any commands, and there was all in order as uſual; the houſekeeper told me there was not a bed in the houſe ſhe ſhould be afraid to lay her own mother in.

Col. Freeman I like to have it ſo; I hope I may carry my friends down at an hour's warning without danger of their catching their deaths

Ploughwell. The gardener deſired me to walk round the new wall, and ſee how charming the young trees thrive; I drank your health, ſir, and miſs Freeman's, in a cup of your ale.

Col. Freeman. I thank you, farmer; I ſhould be ſorry if you had not.

Ploughwell. They know it is your pleaſure, ſir, and I believe do not abuſe your generoſity; I never heard of any body's coming away drunk; there's no rioting I dare ſay.

Col. Freeman. Pray is my neighbour, Sir John Townly, down among you?

Ploughwell. No, ſir; we haven't ſeen him I don't know when; his houſe looks quite moloncholy; it looks, for all the world, like a houſe to let unfurniſhed; all ſhut up and deſolate:——I called there a few days ago; and, I declare, it felt colder than our church:——I thought I had got my death, it ſtruck ſo damp to me; ſo I begged they would give me a little warm ale; but they told me they were at board wages;——they had got nothing in the houſe;——they ſay Sir John does it out of ſavingneſs; but I don't believe it anſwers that end; for now, ſir, *you* are ſo beloved, I don't believe there's a man, woman, or child, in the village, would wrong your honour of a twig;—but there's always ſomething to mend at Sir John's;——they break his hedges, cut and hack his gates, rob his orchards, drag his ponds, pull down his pales; always doing ſome miſchief;——'tis but three nights ago they ſtole two of his ſheep; —they are always crying rewards, but never can find out any body; ——nobody did it:——and, what's worſe than all the reſt, I hear farmer Graſpall, that rents a matter of ſix hundred a year of him, has not been ſeen this two months:——they think Sir John will go nigh to loſe a good deal of money there.

Col. Freeman. If his farm had not been ſo great, his loſs would have been leſs.

Ploughwell. True, ſir. Who ſhould I ſee laſt week but 'ſquire Littlewit's gentleman; there was four or five over a bowl of punch at the Crown; now you know, ſir, the 'ſquire hates you becauſe you oppoſed him in his election;—one of the company propoſed your health; and, from that, there began a talk about how generous you were, and how well you lived, and ſuch like;—I ſaw the 'ſquire's man bite his nails for vexation;——at laſt, looking with a grin, ſays he, your 'ſquire entertains nobly indeed, when his gueſts can't get a bit of white bread at his table;——I hear he choaks all his viſitors with his houſehold bread.——Now, that made my blood riſe, 'cauſe I knew you did not do it for ſaving, for I had heard you ſay if every body would eat houſehold bread there would be corn enough;—and ſo does our rector, he won't have any other in his houſe. So he laughed and ſaid, it ſignified nothing at all.—Now, ſays I, I will make the caſe as plain as the noſe in your face.—Suppoſe all the people would uſe nothing but cream, and throw away all the milk, don't you think it would make it very dear? muſt not many a family go without a pudding? The caſe is much the ſame.—So he ſhrugged up his ſhoulders, took his hat off a peg, and ſneaked off as mute as a fiſh.—But I fear I have hindered you, ſir. Pleaſe to give my reſpects to your good ſiſter, and I heartily wiſh you both your healths.—You have no commands to the hall?

Col. Freeman. None to trouble you with. Pray my good wiſhes to your wife and pretty Kate.

Ploughwell. I am obliged to you, ſir; but my daughter is no beauty, thank heaven! [*Exit Ploughwell.*

Col. Freeman. There goes good ſenſe in an undreſs—How reſpectable does this man appear, by having pride enough to live ſuitable to his ſphere in life, while they, who imitate and vie with their ſuperiors, point out their own inferiority by ſhewing you they are aſhamed of their condition.—The man, who nobly diſdains to aim at what he cannot reach, gathers a kind of dignity, whilſt he can ſay *I am an honeſt Briton.*'

From this remnant it will, we truſt, appear, that the fair lady's manufacture, though ſlight, is elegant; and we will venture to add, that on comparing the whole piece with its pattern, it will be found to be a pretty *luteſtring* comedy.

The firſt part of the title is a ſtrained compliment to her Majeſty, and the remainder merely in reference to the year in which the play was written, a matter of no importance to the merit of the work, and of as little conſequence to the reader.

ART. VII. *The Hiſtory of Mancheſter.* By the Rev. Mr. Whitaker. Vol. II. 4to. 1 l. 1 s. Boards. Johnſon. 1775.

THERE is a ſpecies of hiſtory lately riſen up among us, and not now unfaſhionable, which may be properly called THE CONJECTURAL. Find a perſon and a period—and an induſtrious hiſtorian, by virtue of that powerful monoſyllable

ſyllable, *would*, ſhall induce a ſeries of action that poſſibly exiſted no where but in the regions of imagination, and which he admits as true, only becauſe it was not unlikely to happen. He is led to this by a ſtrong deſire of what he cannot obtain, by a thirſt of knowing unrecorded facts: and, as, in the purſuit of other enjoyments, we have recourſe to fancy where acquiſition fails, ſo it generally happens in matters of hiſtorical reſearch.

Mr. Whitaker, in the volume before us, which is a ſecond volume on the ſubject, though not ſo mentioned in the title, had ſtrong temptations to fall into this ſpecies of conjectural hiſtory: for, treating of the Roman-Britiſh and Saxon periods, he had little more to build upon than the baſis of tradition, connected with the ſcanty notices of a few hiſtorians of doubtful credit. With ſuch materials, however, he has courage to venture upon the fabulous æra of King Arthur, and to attempt even a ſyſtematic hiſtory of that doughty hero. Of the ſtyle and manner in which ſuch a narrative muſt run, and of the ſingular utility of the words *probably*, *perhaps*, and *would*, under ſuch difficulties, let the following paſſage ſerve as a ſpecimen:

' Selected by Ambroſius for the command of the army and recovery of the provinces in the north, Arthur began his march. He was now firſt exalted perhaps to an independent command, and naturally attended by his own Silures. He marched acroſs the midland parts of the kingdom, all trembling for their ſafety, and intereſtedly ſolicitous for his ſucceſs. And in Staffordſhire or Shropſhire he would be joined by the combined army of the north.

' The Saxon forces in Cheſhire ſeem to have been very conſiderable, as they had puſhed near forty miles before the main army, and the Britiſh troops were unable to prevent their advance. They were in all probability engaged at this period in the ſiege of the famous Deva or Cheſter, the city of the twentieth legion, and inhabited by the deſcendants of the legionaries. And it was the relief of the Roman colony perhaps, that was the firſt and immediate object of Arthur's march into the north. At his approach the Saxons might have raiſed the ſiege, and have fallen back to the main body. They did not. And Arthur marched up to them. The attack began. The Saxon army was defeated. And the town was relieved.

' The northern Britons would now be animated by the return of victory. And their commander would lead them directly after the fugitives, and againſt the main army of the Saxons. This was encamped by the ruined capital of the Siſtuntii. Arthur croſſed the ford at Warrington probably, and entered the county of Lancaſter, the great deliverer of it. And he muſt have marched along the Roman road by Haydock to Blackrode.

' The Saxons were encamped on the ſouthern bank of the Douglas, and near to the Roman ſtation. And there they waited for the victorious monarch. The Britiſh troops advanced to the charge. The battle was uncommonly bloody. A conſiderable officer was killed among the Britons. And, according to tradition, the Douglas ran crimſoned with the blood to Wigan. But the Saxons were defeated.

And the night probably interpoſed, to prevent the utter route of their army.

'They fled. All in confuſion, they took not the road to Preſton. They retired along the current of the Douglas. And they haſtily retreated perhaps into the thick woodland, that originally ſwept about the town of Coccium, and which tradition particularly plants along the banks of the river. They halted about ſix miles from the field of action. They took poſt upon the eminences and ſlopes, that are now lined with the houſes of Wigan and waſhed by the waters of the Douglas. And tradition and remains concur to evince the fact. The former fixes a battle about Wigan-lane, many ages before the recent rencounter in the civil wars, which has nearly obliterated its memory. And credulity, deeply impreſſed with the ſtory, not unfrequently fancies to the preſent period, that it ſees warriors habited in ſtrange old dreſſes, and hovering about the ſcene of ſlaughter. The Britons purſued the Saxons along the windings of the Douglas. They came up with them at Wigan-lane. And they began the attack. The Saxons perhaps had thrown up ſome intrenchments in the woods. And they had aſſuredly lined the thickets. The intrenchments were ſtormed. The thickets were cleared. And the Saxons were diſlodged.

'They fled acroſs the hill of Wigan. They were overtaken on the oppoſite ſide. They were again attacked. And a freſh engagement enſued. The town of Wigan preſerves to this day a lively memorial of both the battles, in its ancient and preſent appellation. And about four and thirty years ago, in forming the canal there, the workmen diſcovered evident indications of a conſiderable engagement on the ground. All along the courſe of the channel, from the termination of the Dock to the point of Pool-bridge, for forty or fifty roods in length and ſeven or eight yards in breadth, they found the ground every where ſtored with bones of men and horſes. They dug up a large old ſpur, carrying a ſtem four or five inches in length, and a rowel as big as a half-crown. And they collected five or ſix hundred weight of horſe-ſhoes. The Saxons were again defeated. They were completely broken. They fled in the utmoſt diſorder. They plunged into the Douglas. They threw themſelves into the marſhes. And there tradition fixes another battle,'—and a fourth victory.

Yet ſhall we blame the writer who thus endeavours to embody theſe ſcattered and uncertain notices, and to make a Juno of a cloud? If we are under no temptation to embrace his viſionary Being, whereſore ſhould we condemn him? We would rather indulge him in the ideal and conjectural part of his progreſs, with which he ſeems to have amuſed *himſelf*, and may poſſibly amuſe *others*. He will gradually gain our confidence as we proceed, and as he deſcends to the leſs obſcure parts of the Saxon period.

The third chapter of this volume brings him down to the reduction of Mancheſter under Edwin about the year 620. The fourth contains the Saxon geography of the iſland, and an account of the immediate effects of the Saxon ſettlements. Thoſe effects were not, as it is eaſy to ſuppoſe, deſirable. The invaders had ſought hard for empire, and they were determined to enjoy the ſweets of it.

‘ The conquered Britons were neither indulged entirely with their original property, nor diveſted entirely of it, by the Saxons. The victors would certainly ſequeſter a portion of the lands for their own uſe. And the vanquiſhed did as certainly retain a portion in their own poſſeſſion. In the laws of Ina the monarch of the Weſt-Saxons, and during the courſe of the ſeventh century, the fine for the murder of a Wiliſc or Briton is fixed at a hundred and twenty ſhillings, if he poſſeſſed a hide of land, and at eighty only, if he poſſeſſed but half that quantity. And ſo alſo on the continent, and in the earlier laws of the Franks, a heavy mulct is preſcribed for the murder of a Provincial that was the actual proprietor of an eſtate; *Romanus homo poſſeſſor, id eſt, qui res in pago ubi remanet proprias poſſidet.* The rule of war, which was obſerved by the Germans in general on their conqueſts along the continent, would be equally practiſed by the Saxons in the iſland. And two-thirds of the land belonging to the vanquiſhed became the prey of the victor. The Germans, infinitely more merciful than the Romans to the ſlaves which they took in battle, were much leſs humane than they to the countries that they reduced in war. The latter with all their municipies, colonies, and ſtations, and all their taxes, ſervices, and impoſitions, ſcarcely received a fifth of the provincial dominions. And the Saxons, not content with a fourth, a third, or even a half, rapaciouſly took two thirds into their own poſſeſſion. Two-thirds of the houſes in the town, and two-thirds of the land in the country, would be conſigned by lot to the conqueror. And the ſmall remainder would be divided in the ſame manner among the original proprietors, and meaſured out to them exactly according to their original portions.’

The ſixth chapter deſcribes the ſeveral great diviſions of a Saxon ſtate, the civil polity eſtabliſhed in each of them, together with the military œconomy ſettled over the whole. And here the Reader will find Mr. Whitaker, with great ability and erudition, conteſting a generally received opinion:

‘ The partition of the Saxon kingdoms into tythings, hundreds, and counties has been almoſt univerſally attributed to the illuſtrious Alfred. Malmeſbury expreſsly aſſerts him to have divided his territories into hundreds and tythings. Ingulphus as expreſsly declares him to have modelled them into counties, tythings, and hundreds. And nearly the whole body of our modern hiſtorians and lawyers have religiouſly copied the one and implicitly followed the other. But they are all miſtaken. The tything, hundred, and county conſtituted a part of that original polity, which the Saxons brought with them from Germany. And two of them appear exiſting in Britain, and all three in France, even ſome ages before the time of Alfred. The tything and ſhire are both mentioned in the laws of the Weſt-Saxons, before the cloſe of the ſeventh century and during the reign of Ina. And the tything, the ſhire, and the hundred are noticed in the capitularies of the *Franks*, before the year 630 and the reign of

Dagobert. All the three inſtitutions would commence originally at one and the ſame period, among the kindred nations of the Franks and Saxons. And the fact preſents us with a view of ſociety, the moſt remarkable that occurs in all the varied delineations of hiſtory. It ſhews theſe admirable eſtabliſhments to have been formed amid the wilds of Germany. It holds up to us a fine police, exiſting among a barbarous people. And it exhibits the moſt accurate model of domeſtic œconomy, reduced to practice by a military nation.

‘ The tything makes its firſt appearance in France about the beginning, and in England about the concluſion, of the ſeventh century. By this inſtitution every freeman of the kingdom, that was the maſter of a family, became a Boꞃh, Fꞃeo-boꞃh, Friborg, or frank pledge to the government, for the good and peaceable behaviour of all the perſons within it. And he was alſo obliged to give ſecurity for his own behaviour, and to have nine neighbouring maſters of families for his own ſponſors. This remarkable part of the Saxon œconomy has been a thouſand times deſcribed by our hiſtorians, antiquaries, and lawyers; and yet was never explained by any of them. They have all purſued the ſame high-road of notices, and all followed in one beaten track of obſervations. And they have praiſed it without aſſigning reaſons, and admired it greatly without underſtanding it.

‘ They have particularly imagined the Friborg and his nine ſponſors to be merely the maſters of common families. But this ſurely is ſo ridiculous a ſuppoſition, as inſtantly ſtrikes the mind with a convincing ſenſe of its abſurdity. No polity could ſeriouſly think of deſcending to ſuch a minuteneſs, as to bring every ordinary houſekeeper under an immediate recognizance to the crown. A military one eſpecially, ſuch as that of all nations is in the firſt ſtages of civility, and the Saxon muſt particularly have been in the very infancy of their ſettlement here, would undoubtedly diſdain to do it. And, if both one and the other could be prevailed on to think of the ſcheme, it could never be reduced into practice. The trouble and expence of taking the ſtipulations would have been inſupportable, and the number of recognizances lodged in the courts, infinite. The very multiplicity of the objects muſt have prevented any diſtinctneſs in them. And the wild extenſiveneſs of the plan would baffle every effort of execution.

‘ The dictates of common ſenſe, therefore, ſuggeſted a different procedure to the legiſlators of the Saxons. And the ſame ſtrength of intellect, which could frame the great ſyſtem of tythings, would immediately catch the only practicable mode of its execution at firſt and of its operation afterwards. The neceſſities of civil polity, the principles of military œconomy, and the interior diſpoſition of the country at this period, would all concur together to point out ſome of the greater and preſiding families as the repreſentatives of thoſe below them, and to make them immediately reſponſible for the reſt.’

In the following paſſage we behold, in a ſtrong light, the barbarous polity of our Saxon anceſtors, and ſome ſtrictures on our own that ſeem to merit attention, though not altogether new:

‘ Founded upon that ſpirit of fanaticiſm which always actuates the body of ſuperſtition, one of the teſts expected the perpetual interpoſition of Divinity, and the regular ſuſpenſion of the ſtrongeſt powers of nature, in protection of impeached truth and in vindication of challenged innocence. The accuſed being previouſly carried through all the rites of religion, that could give ſolemnity to the action and inſpire the ſoul with horror, he graſped the glowing iron in his naked hand, or plunged his naked arm into the boiling caldron. And, if the iron had burnt or the water ſcalded him, he was inſtantly pronounced guilty of the charge, and puniſhed according to the crime.

‘ But there was another kind of ordeal, which was formed upon the ſame principle of fanaticiſm, and yet determined diſputes in a different manner; as impertinently expecting God to ſuper-add miraculous effects to merely phyſical cauſes in detection of guilt, as the former did to counteract the ordinary principles of nature in juſtification of innocence. This is mentioned in a French capitulary of 828, a law of Athelſtan, and the Textus Roffenſis. And by it the culprit, having a rope tied about him, was plunged two ells and a half deep in a river or pond, after ſolemn adjuration of him and the water; of him, not to undergo the trial if he was conſcious of his guilt, and of the water, not to receive him into it unleſs he was innocent. If he ſunk, as naturally he would, he was acquitted. And he was condemned only if he floated, being then conſidered as wanting in weight of goodneſs. This ſtrange practice was derived to the Saxons from their Celtic anceſtors. The Gauls, when they ſuſpected their wives of infidelity and their infants of baſtardy, even in the days of Julian the apoſtate, made the former throw the latter into the ſtream of the Rhine; and the mother was put to death on their ſinking, and reſtored to favour only on their ſwimming. And this is well known to have lately continued the popular teſt of witchcraft among ourſelves; and almoſt ſubjected the poor wretches, as it had done the culprits before, to be either drowned in the trial or put to death for the crime.

‘ There was alſo a fourth method of adjudging cauſes in this mechanical manner, without the aſſiſtance of knowledge or the trouble of thought; that was very different from all the reſt, and is ſpoken of in the Textus Roffenſis and a law of Canute. And the accuſed took an ounce of barley-bread and cheeſe, properly exorciſed, and began to eat it in the preſence of the appointed officers. If he could not ſwallow it, or inſtantly afterwards was ſeized with paleneſs and a ſhivering, he was condemned; and, if not, acquitted.

‘ To theſe ſupernatural ſtandards of their actions the Saxons were ſo obſtinately attached, that they continued in their courts under the influence of Chriſtianity, and againſt the remonſtrances of the clergy, to the Conqueſt. They were even continued beyond it, and deſcended to the reign of Henry the Second. And the ordeals of iron and water were then appealed to by the courts, regularly on all accuſations of maiming. But the former was reſtrained, as it probably was in the time of the Saxons alſo, to ſuch defendants as ranked in the line of gentlemen. And the latter was appropriated to the lower orders of life.

'The puniſhments of crimes were not left by the Saxons to the arbitrary deciſion of the judges, but were accurately aſcertained by the legiſlature. And many of them, as among the Britons before, and among all nations in the infancy of civil polity, conſiſted ſolely of mulcts. A robbery was prudently puniſhed by a fine. But, contrary to all propriety and the ſuggeſtions of the Deity, even a murder was puniſhed in the ſame manner. Several corrections, however, were bodily. And ſome crimes were rewarded with loſs of limb, ſome with a ſeverer ſort of Indian ſcalping, others with abſolute ſlavery, and others again with actual hanging or drowning. The law of the Saxons was generally ſo much the wiſer, as it was leſs ſanguinary than that of the preſent period. It expreſsly forbad any to be put to death for a theft of leſs than twelve-pence, at a time when that ſum was equivalent to three pounds at preſent. In this particular we adhere to the letter, but have utterly forgotten the ſpirit, of the inſtitute. In others, we have renounced equally the ſpirit and the letter. And, in conſequence of both, we offer up yearly ſuch hecatombs of human ſacrifices to the law of property, as our Saxon forefathers would have ſhuddered to behold, even amidſt the period of their wildeſt barbariſm.'

Mr. Whitaker, in his notes on the foregoing chapter, has pointed out ſome miſtakes into which Mr. Juſtice Blackſtone ſeems to have fallen in his celebrated Commentaries on the Laws. Theſe muſt excite the curioſity of the lawyer and the antiquary, and will ſhew at the ſame time, how much the ſtudies of the latter, with regard to a preciſe knowledge of our laws in their original ſtate, require the attention of the former:

'The learned and accurate Mr. Juſtice Blackſtone, in his late Commentaries upon the Laws, has alſo made ſeveral miſtakes concerning tythings, which it may be proper to point out here, before we proceed to other ſubjects.

'In vol. i. p. 133, he ſays, that "Alfred,—to prevent the rapines and diſorders which formerly prevailed in the realm, inſtituted tythings; ſo called, becauſe ten freeholders with their families compoſed one." And in p. 115, he adds, that "the inſtitution of hundreds—he rather introduced than invented."

'I have already ſhewn in the text, that tythings were not inſtituted by Alfred, and that hundreds were neither invented nor introduced by him. They were both parts of the great œconomy of the Germans. They both appear equally in France two or three centuries before the reign of Alfred. And the tything particularly, which is here attributed without heſitation to that monarch, and affirmed to be his own invention, while the hundred is ſuppoſed to be only introduced by him; this actually occurs in our own laws as early as the ſeventh century, though the hundred does not make its appearance till a conſiderable time afterwards.

'Nor did the tything, when it was inſtituted, conſiſt of ten freeholders only and their families. I have fully ſhewn above the abſurdity of ſuch an opinion. And on the beſt ground, I think, I have converted the mere freeholder of our lawyers and hiſtorians into a much more important perſonage, the actual lord of a townſhip.

'P. 114. "One of the principal inhabitants of the tything is annually appointed to preſide over the reſt, being called the tything-man, the head-borough (words which ſpeak their own etymology), and in ſome countries the borſholder, or borough's-ealder, being ſuppoſed to be the diſcreeteſt man in the borough, town, or tything. Tythings, towns, or vills are of the ſame ſignification in law."

'The worthy Judge has here aſſerted a tything to be the ſame with a townſhip. And his endeavour to ſhew the truth of his poſition is attended with ſuch an embarraſſment of terms and ſuch a confuſion of ideas, as will appear very extraordinary to every admirer of this juſtly celebrated author.

'The general aſſertion is plainly a miſtake. And the ancient tything and townſhip were very different diviſions of our country. This appears very plain upon the face of thoſe laws, which are our great and original authority for the inſtitution of tythings. And the thirty ſecond declares the preſident of a deanery to have had a juriſdiction, not merely over a ſingle townſhip, but over ſeveral of them: ſtatuerunt juſtitiarios ſuper quoſque decem friborgos, quos Decanos poſſumus appellare;—iſti inter *villas* et vicinos cauſas tractabant.

'But, had there been no ſuch declaration in the laws of the Confeſſor, yet the difference between a townſhip and a tything would have been very apparent.—The officer here meant by Sir William, as "one of the principal inhabitants of the tything, annually appointed to preſide over the reſt, and called tything-man, head-borough, or borſholder," is a conſtable; as appears from the terms uſed by him here and his expreſs declaration in p. 356. And the great and leading characteriſtic of a tything is this, That it ſhould have a judicial authority lodged in the governor of it, and exerciſed regularly in his own court of judicature. Statuerunt, ſays the above-cited law concerning the Saxons, *Juſtitiarios* ſuper quoſque decem friborgos; iſti—*cauſas tractabant*. But where is the judicial authority of the mere head of a townſhip? And where is the judicature of a conſtable? Is he the juſticiary of his diſtrict? And is there a court convened by him, in which he preſides and the inhabitants plead? The very ſtating ſuch queſtions is a deciſive anſwer to ſuch a poſition. The conſtable is only the recent creation of our ſtatute-book. And the whole of his office is to act miniſterially in the execution of the law. He has not, and he never had, any judicial authority. And the court of a conſtable would be a ſolœciſm in polity.——

'P. 114—115. "Tythings, towns, or vills have the ſame ſignification in law.——Theſe towns—contained each originally but one pariſh and one tything."

'In the extract immediately before, our author had made the tything the ſame with a townſhip and alſo with a borough. And he has here made it the ſame with a pariſh too. How are theſe poſitions to be reconciled? Has he not previouſly declared every tything, townſhip, or borough to conſiſt only of ten freeholders and their families? But did every borough conſiſt only of ten ſuch families? Was every borough and townſhip inhabited exactly by the ſame number of houſholds? Was every town and townſhip in the kingdom formed into a diſtinct pariſh? And did pariſhes originally contain only ten freeholders and their houſholds in each?'

Chap. VI. treats of the genius and conſtitution of the Saxon royalty, and of the nature and regimen of the Saxon lordſhips and towns. In the notes to this chapter Mr. Hume is charged with ſeveral miſtakes:

' Mr. Hume aſſerts the Saxons to have been "divided into three ranks of men, the noble, the free, and the ſlaves" (p. 223—224).—"The nobles," he ſays, "were called Thanes, and were of two kinds, king's thanes and leſſer thanes. The latter ſeem to have been dependant upon the former, and to have received lands, for which they paid rent, ſervices, or attendance in peace and war" (p. 224). Below the nobles "there were no middle rank of men" (*Ibid.*). "The lower rank of freemen were denominated Ceorles" (p. 226), and the upper were merchants or traders (p. 225—226). "But the moſt numerous rank by far ſeems to have been the ſlaves or villains" (p. 226).

' Here is a number of miſtakes. I ſhall note them very briefly.

' The thanes were not all nobles. Only the royal ones or great feudatories were. And there *was* a middle rank below the nobles. The leſſer thanes, or ſub-feudatories, formed it. The lower order of freemen was not merely ceorles, or the upper merchants and traders. The upper conſiſted of the leſſer thanes. And both the traders and ceorles, the free-ſoccagers of town and country, compoſed the lower. Nor did the villains and ſlaves form the laſt claſs of all. They did not unite to form any. The villains were one order of men, and the ſlaves another. There were therefore five ranks of men inſtead of three, in the gradations of the Saxon polity. And theſe were the nobles, the gentlemen, the freeholders, the villains, and the ſlaves.

' Nor did the thanes pay any rents for their lands. Nor did they perform any ſervices for them, diſtinct from their attendances in peace and war. And, to ſuppoſe with Mr. Hume that they did either one or the other, is to confound the military and free-ſoccage tenures together, and reduce the thane to a level with his ceorle.

' The churls "ſeem to have been removeable at pleaſure.—The ſlaves or villains were incapable of all property" (p. 226).

' The churls, as free-ſoccagers, were the ſame with our preſent freeholders, and therefore could not have been removable at pleaſure. And even the villains were not, as I have already proved. But Mr. Hume has again confounded the villain with the ſlave, though ſo ſtrikingly diſtinguiſhed from each other. And I have ſhewn even the ſlaves to have been capable of property.

"The Saxons, who ſubdued Britain, as they enjoyed great liberty in their own country, obſtinately retained that invaluable poſſeſſion in their new ſettlement" (p. 213).—"A fierce and bold liberty" marked "theſe founders of the Engliſh government" (p. 213).—"The ſeeming liberty, or rather licentiouſneſs, of the Saxons, &c." (p. 223)

' Yet in p. 217, 219, 221, 224, 225, 226, and 227, *all below the nobles* are repreſented as in a ſtate of abject dependence, ſubject to the tyranny of the others. And in p. 245 " the ceorles and *common people*" are ſaid to have been " removeable at pleaſure" from their lands, as being only " tenants during the will of their lords."

' How ſtrangely careleſs, and how groſsly inconſiſtent, are theſe accounts!'

' In p. 112. v. 2. ſpeaking of the Norman polity, Mr. Hume ſays thus. Below the military vaſſals were " what in a proper ſenſe we call the people. A great part of them were ſerfs, and lived in a ſtate of abſolute ſlavery *or* villainage. The *other* inhabitants of the country paid their rent in *ſervices* which were *in a great meaſure arbitrary*." And in p. 113 he goes on thus. " The towns were ſituated either within the demeſnes of the king or the lands [the demeſne lands] of the great barons, and were *almoſt entirely* ſubjected to the abſolute will of their maſter."

' The ſlave and the villain are here confounded as before. The other inhabitants were the free-ſoccagers, who paid no rent in *ſervices* at all. And, if they had, theſe could not have been *in a great meaſure arbitrary*, as even thoſe of the villain ſoccagers were determinate. The inhabitants of the towns held equally by free ſoccage. They paid ſtated rents. And therefore they could not poſſibly be *almoſt entirely ſubjected to the abſolute will of their maſter*.'

[*To be concluded in our next.*]

ART. VIII. *The School for Daughters: or, the Hiſtory of Miſs Charlotte Sidney.* In a Series of original Letters between Perſons in genteel Life. 12mo. 2 Vols. 5s. ſewed. Bew.

IT is a common remark, that the ladies greatly excel the men in epiſtolary writing. Though the preſent novel by no means confirms this remark, the peruſal of it has ſuggeſted to us a method of accounting for the fact, without inſinuating any thing to the diſparagement of the lords of the creation.—Love, the firſt *ſentiment* that enters the heart of the fair, is the firſt ſubject of their correſpondence. On this darling theme, the young writer at firſt tries her ſtrength in ſhort excurſions; confining herſelf to a real correſpondence with ſome fair friend, and perhaps to the few intereſting facts that occur in her own experience. Having thus gradually inured herſelf to flight, ſhe at laſt ventures into the regions of fancy and fiction, and perhaps draws up a ſeries of *original* letters for the entertainment of her friends and the public. It is not at all to be wondered at, that being thus regularly inſtructed and practiſed in the ſchool of love, the fair ſex ſhould become ſuch adepts in the art of letter writing. And perhaps it is owing chiefly to this circumſtance, that the ſupply of *entertaining novels* never fails to be equal to the demand. We think it very probable that this publication is the firſt production of ſome female pen, which has lately been conſecrated to love and friendſhip. Inſtead of terrifying the young adventurer by ' furling the critic's wrinkled front,' and crying out, ' What ſtuff is here!" we ſhall therefore only, as friends, whiſper in her ear a word of advice; not to appear again before the public, till ſhe has improved her powers of invention by exerciſe, refined her taſte in compoſition, and acquired ſomewhat more of the ſtyle and manner of *perſons in genteel life.*

As a ſmall ſpecimen of this writer's abilities for the invention of natural incidents, we make the following extract:

'At ſupper Eliza complained that ſhe had a violent *headach*, and as ſoon as *it* was over ſlipt away unknown to me and went to bed—Jerſey, who ſat on a ſettee by me while at ſupper, availed himſelf of my friend's abſence to make freſh declarations of his paſſion, and would not let me ſtir to look for her; claſping me round the waiſt, and almoſt ſhedding tears of tenderneſs over me, after vowing eternal fidelity to me a thouſand times. The weather *being* very ſevere, and *being* much tired with our journey the day before, and it *growing* late, I *accidentally fell aſleep in his arms*; and on awaking *ſome hours after* I found him in the ſame ſituation.'—Did the ſleepy fair ſteal a pair of gloves from her ſleeping lover?—If you wiſh to know, *ſee v.* i. *p.* 98.

ART. IX. *The Triumph of Truth*; *or, Memoirs of Mr. De la Vilette:* tranſlated from the French by R. Roberts. 12mo. 2 Vols. 6 s. Cadell.

THE Author of this work has united two ſpecies of writing, which have certainly no natural alliance,—ſyſtematic divinity and fictitious narrative; and might very properly have entitled his piece, a theological novel. However, the union is by no means unpleaſing; and may ſerve to give young perſons ſome general ideas of the grounds of religious faith, in a form which will be likely to make a ſtrong impreſſion upon the memory, and thus by an innocent artifice to cheat them into inſtruction, where they expected nothing but entertainment.

The principal perſons, in this little drama, are a father and his ſon. The father, being from conviction an infidel, in the moſt extenſive meaning of the term, determines to educate his ſon in the moſt perfect retirement, that receiving no information and imbibing no prejudices, from thoſe about him, he might make a fair experiment, how far the principles of religion are written on the human heart, and naturally ariſe from the free exertion of the rational faculties. The experiment ſucceeds. The ſelf-inſtructed youth diſcovers the grounds of religious faith; and on peruſing the books of the Old and New Teſtament, acknowledges the divine authority of the Jewiſh and Chriſtian revelation: and the father, overcome

come by the force of his ſon's reaſonings, gives up his ſceptical opinions, and becomes a ſincere and zealous believer.

In the train of reaſoning put into the mouth of the ſon, we find no new arguments, and ſome not very judiciouſly choſen; and we obſerve through the whole a ſtrong tincture of the orthodox ſyſtem of theology. Thus, the chief end of the Deity, in creating the world, is ſaid to have been, his own glory, and the happineſs of his creatures only a ſubordinate end; and the crucifixion of Chriſt is ſtyled, *Deicide.* Nevertheleſs, the deſign of the work is ſo laudable, and in the execution, inſtruction and entertainment are ſo agreeably blended, that it will, we doubt not, be very acceptable to the generality of readers.—The incidents which occurred when the young man was firſt introduced into the world, and his reflections upon them, are particularly pleaſing. Of theſe we ſhall lay before our readers the following ſpecimen.

‘Mr. De Janſon, my uncle, had taken a great deal of pains to gain one of the beſt cooks in Paris; and the ſucceſs of his pains we now experienced. A ſupper where taſte was carried to the utmoſt profuſion, drew from the greateſt part of his gueſts compliments without number. ‘It muſt be confeſſed,’ replied he with an air of ſatisfaction, ‘that my cook ſtands alone: and indeed the duke of B——has neglected nothing to induce him to leave me; but a hundred piſtoles added to his former appointment has confirmed him in my ſervice.’ I was curious to know what were the wages of this extraordinary man; and I learned that he received annually a thouſand crowns.—During ſupper, I ſtudied the countenance of each gueſt: but he who fixed my attention moſt was a gentleman placed at the lower end of the table between Mr. Janſon's two ſons. He appeared a ſtranger; and not one of the gueſts deigned to addreſs him in converſation. His mortified air convinced me that he felt all the contempt which was ſhewn him: he ſeemed uneaſy when he was obliged to call for any thing; and I remarked that the ſervants never ſerved him, but when they had nothing elſe to do. I could not help wiſhing to know the reaſon why this man was in a place where nobody ſeemed to take notice of him. I had very ſoon an opportunity of ſatisfying my curioſity; for when the deſert came on table, he went out with my couſins. I then aſked my uncle who this mute perſon was. ‘He is, replied he, a pedant, who teaches my ſons to barbarize ſome Latin words; a perſon who has not common ſenſe, and yet thinks himſelf the moſt learned man in France.’ ‘It aſtoniſhes me,’ replied I, ‘that you ſhould entruſt to the care of ſuch a perſon all that you hold moſt dear. Every thing depends on the firſt impreſſion: the heart of a child is as ſoft as wax, which eaſily takes the print. Of what importance then is it, to put it only into the hands of people of diſtinguiſhed merit! What pains ſhould we not take in the choice of ſuch perſons?' 'You are in the right,' ſaid my uncle; 'it were much to be wiſhed that people of merit would employ themſelves in that way; but the misfortune of it is, there is no choice: except a very ſmall number, they are all ſuch as you have juſt now ſeen.' 'I can eaſily perceive it, replied I; and if you will permit me, I will convince you that it is impoſſible for a man of merit to be willing to accept of ſuch an employ.' 'Courage, nephew,' cried Mr. Janſon; 'you will do me a favour to prove this impoſſibility." My timidity made me heſitate; but, making an effort to vanquiſh it, I demanded of my uncle what he gave yearly to his ſon's tutor. 'Five hundred livres and my table,' replied he. 'And a thouſand crowns to your cook,' added I, laughing. Mr. De Janſon, who did not want ſenſe, was ſtruck with this reflection, and convinced that it was juſt. 'But,' continued he, 'a greater ſalary would be more than equal to the deſert of the perſon you have ſeen this evening, would it not?' 'Yes, certainly,' ſaid I; 'but it would encourage men of ſuperior talents to take upon them ſo important an employ, if they were paid in a manner worthy their abilities.'

ART. X. *Dialogue from the German of M. Wieland.* I. Araſpes and Panthea, or the Effects of Love. II. Socrates and Timoclea, on apparent and real Beauty: to which is prefixed, an Eſſay on Sentiment, by the Editor. 8vo. 4s. ſewed. Leacroft. 1775.

THE firſt of theſe dialogues approaches nearer to the dramatic than the philoſophic kind. In ſome parts indeed, long narration, or a continued train of didactic obſervations and reflections are introduced, which would not ſuit with theatrical repreſentations: but the incidents are throughout ſo intereſting, the expreſſion of the paſſions is ſo bold and animated, and the whole is enriched with ſuch a variety of poetic imagery, that from the materials which it furniſhes, it would not be difficult to manufacture a tragedy at leaſt equal to moſt of the modern productions of this kind. There are, however, in the piece ſome traces of myſtical philoſophy and theology, which but ill agree with the buſineſs of the drama, and will perhaps be ſcarcely intelligible to the generality of readers. Of this the following is a ſpecimen. Araſambes, the friend of Araſpes, obſerving the exceſs of his paſſion for Panthea, the fair captive whom Cyrus had entruſted to his care, thus addreſſes him:

'I believe, truly, that thou feeleſt all this; the conſequence thou wilt draw from it, cannot be juſt.—It remains ſtill undecided,

decided, why thy ſentiments are greater than their object. O, my friend! there is ſomething myſterious in our nature, which will perhaps unfold itſelf in an enlightened futurity. Wiſdom, to whom I conſecrated my earlieſt youth, that awoke me at the dawn of the day, and was the companion of my ſolitude in the tranquillity of night, granted me many a tranſient glance into the ſanctuary of the ſoul, and into the empire of ſpirits. If ſhe hath not deceived me with glittering dreams, then every thing we ſee, is only a ſhadow of reality; then we are intitled to the ſublimeſt hopes; and all our inclinations, all our bold undertakings, are produced by a prophetic conſciouſneſs of our being created for greater objects and actions, than this gloomy terreſtrial ſphere offers us. All we admire, this pomp of nature, this harmony of things, all we call noble, decent, and great, in the manners and actions of mankind, all theſe are only imperfect imitations of a perfect original, the ſullied emanations of the pure fountain of order and beauty, which in other words we call the Sovereign Deity, the Author of all beings, the ſoul of the world, and the ruler of ſpirits. The weakneſs of our underſtanding permits us only to ſpeak of this myſterious affair in dark figures. As the ſun is reflected in the trembling waves, or as it communicates to all viſible things its own lovely light and multifarious colours; ſo every thing that exiſts, ſtreams with emanations of ſomething divine, and is arrayed with a beauty and goodneſs, that are not its own. Does not this corporeal world, illumined as it were by the weakeſt ray of the Divinity, fill our whole ſoul with a ſacred admiration? It is the Deity we feel, that we admire ſo much, and that myriads of more excellent ſpirits, inhabiting yon ſpheres, thoſe fountains of light far above us, admire ſo much more than we do. And the ſoul, before ſhe was abſorbed in this terreſtrial clay, perhaps enjoyed a heavenly exiſtence, converſed with the gods, and brought down with her this propenſity towards perfection as a mark of her celeſtial deſcent. Or whence this proud, this wonderful inſtinct towards the infinite, which our weakneſs ſeems to condemn? What is it but a dark conſciouſneſs either of paſt exiſtence, or a prophetic conjecture of our deſtination to mount, through endleſs degrees, to him, whoſe nearer preſence exhibits new wonder, a purer light, and more heavenly ſcenes? And can we not hence reſolve that apparent incongruity, which I diſcovered in thy love? The ſoul impregnated with the ſeeds of divine love, but fettered by the ſenſes, is miſtaken either in the meaſure, or the object, of its deſires. Every thing that nature preſents either to our ſenſes, or to our underſtanding, in the corporeal, as well as in the intellectual world, breathes a certain divinity; the ſoul, ſtimulated by ſome myſterious preſentiment, flies to meet her; and a thouſand graces and multifarious beauties having juſtified the erroneous apotheoſis, then ſhe fancies ſhe has found the true object of her deſires, and pours out all her tenderneſs upon it. And how can ſhe feel aught but extaſy, ſo long as the pleaſing error laſts? Give me leave, Araſpes, to add to this diſcovery one word of advice: thou loveſt the excellent Panthea; wiſdom herſelf approves of thy paſſion; but ſhe will refuſe her approbation, if thou wilt not believe, that even a Panthea can be too much beloved. Do not fix an affection, as unlimited as Nature herſelf and her divine original, on one ſingle object, be it never ſo beautiful.'

The ſecond dialogue is between Socrates, and Timoclea, the daughter of one of his friends. The ſcene is the toilet of the young lady. The philoſopher makes her a viſit at the moment of finiſhing her dreſs for a grand feſtival. She is repreſented as a beauty improved by every ornament of art. The dialogue turns on a diſtinction which the philoſopher makes between real and apparent beauty: it is purſued in the ſocratic method: we ſhall lay before our readers a ſhort ſpecimen of this philoſophical dialogue.

'SOCRATES. Why is this roſe placed on thy forehead? Undoubtedly thou haſt made a vow to the ſmiling goddeſs of doing her flower extraordinary honour on ſo ſolemn an occaſion. TIMOCLEA. How entered ſo ſingular an idea into thy head? It is a very natural ornament, it belongs to the head-dreſs.—Then the roſe is placed there to make thee handſomer? ſaid Socrates.—For that very reaſon, replied ſhe ſmiling.—SOCR. What doſt thou think, Timoclea, if a peacock were to take it into his head that ſuch as nature has made him, he was not handſome enough, and would embelliſh himſelf with ſtrange feathers; would he take feathers of a finer bird than himſelf, or would he ſteal them from a ſparrow or a raven? TIMO. Undoubtedly he would take them from a finer bird than himſelf. SOCR. Thus he would confeſs, that the bird, whoſe feathers he borrows, is finer than himſelf. TIMO. It ſeems ſo. SOCR. Then thou believeſt the roſe fairer than thyſelf, as thou thinkeſt, that without it thy beauty would be defective? TIMO. Thou haſt caught me, Socrates; I ought at firſt to have given thee another anſwer. I ought to have ſaid, the roſe is only there, that the ſpectators may compare it with my cheeks, and decide in my favour.'

The introductory eſſay on ſentiment has nothing in it ſufficiently new or ſtriking to merit particular notice. See more of this Writer's productions, in Rev. vol. xlvi. p. 625, and vol. xlviii. p. 126.

Art. XI. *A new Scheme of Short-hand*; being an Improvement upon Mr. Byrom's Univerſal Engliſh Short-hand. By John Palmer. 10 s. 6 d. Johnſon. 1774.

THE art of ſhort-hand, on account of its great and general utility, merits a higher rank among the arts than is uſually allotted to it; and is by no means unworthy the attention and ſtudy of men of ſcience and genius. It is with pleaſure that we obſerve the improvement of this valuable invention, of late taken into the hands of perſons who are capable of raiſing its reputation, and carrying it toward perfection. Mr. Byrom's ſhort-hand was a very ſucceſsful attempt to accompliſh this deſign: but the Author of the work now before us has fully ſhewn, not only by his reaſonings, but by the deſign and execution of his method of ſwift writing, that Mr. Byrom left the art imperfect. The principles of this art are in the preſent work more ſcientifically explained, and the plan which the Author has adopted appears to us more natural and ſimple, and better executed, than any hitherto offered to the public; ſo that we think he may aſſure himſelf of that approbation, which he ſo frankly acknowledges that it would be a diſappointment to him not to meet with, after having made ſhort-hand his ſtudy for many years. It is not uſual with us to allow an Author's verdict in his own cauſe; but, in the preſent caſe, we think we may venture to pronounce his deſcription of his own performance to be a juſt and fair repreſentation of its merit.

Its alphabetical characters are neat and entirely diſtinct; ſo that in the quickeſt writing one will not be confounded with another; and they join with the greateſt poſſible eaſe, elegance and diſpatch. The prepoſitions and terminations are expreſſed each by a ſingle character, disjoined from the reſt of the word; and inſtead of calling in the aid of arbitrary characters, we abbreviate by much more general and regular methods. The rules of abbreviation are derived from the common modes of contraction practiſed in long-hand, but point out ſuch improvements, as uſually render the contractions much more legible in ſhort-hand, than in common writing: at the ſame time theſe rules authorize only ſuch abbreviations, as each writer ſhall judge, at any period of this practice, proportioned to his own ſkill in the Engliſh language. Moſt common words are expreſſed by a ſingle conſonant, or ſingle conſonant and vowel; and a ſet of eaſy rules are given, founded upon experience, to direct what vowels in a word ought to be expreſſed, and when all vowels may be omitted. Many of the rules may be adopted without violence, and with great advantage, into moſt other ſchemes of ſwift writing;

becauſe they have their reaſons in the nature of our language, and the conſtruction of our ſentences. Very little burden is laid upon the memory, and the rules are ſo diſtinct that a perſon may take one and reject another at pleaſure.—The writing is perfectly lineal and beautiful; and the ſhort-hand regular, eaſy to be learned, and capable, in its moſt perfect ſtate of abbreviation, of almoſt incredible diſpatch.—To conclude; the greateſt attention has been paid in this work, to the two eſſential properties of ſhort-hand, expedition and legibility; one of which has never knowingly been too far ſacrificed to the other: but throughout the whole, it has been the endeavour of the Author to preſerve a due proportion of each.

ART. XII. *A Treatiſe on the Laws concerning the Election of the different Repreſentatives ſent from Scotland to the Parliament of Great Britain:* with a preliminary View of the Conſtitution of the Parliaments of England and Scotland before the Union of the two Kingdoms. By Alexander Wight, Eſq; Advocate. 8vo. 5 s. Boards. Edinburgh. Balfour and Smellie. 1773. Sold in London by Cadell. Advertiſed in 1775.

THERE are ſome publications which, from their nature, afford little room for the praiſes or cenſures of criticiſm, yet neverthleſs do honour to their authors, and merit the thanks of the Public. Of this kind are all ſuch works as propoſe for their chief end the communicating uſeful information, and execute this deſign with accuracy and fidelity. In this claſs of publications we may place the preſent; in which the Author has given a clear and judicious view both of the ancient and preſent ſtate of parliamentary repreſentation in Scotland. After ſome general obſervations on the Engliſh parliament, he traces out the origin and firſt conſtitution of parliaments in Scotland; relates the moſt material alterations which took place in them, from the time that the repreſentation of boroughs was firſt introduced, to the union of the two kingdoms; and points out the moſt remarkable articles in which the two parliaments differed, while they continued ſeparate. After this he proceeds to give a general account of the eſtabliſhment of the parliament of Great Britain by the treaty of union, and of the repreſentation allowed to Scotland. This is ſucceeded by a diſtinct relation of the moſt important particulars reſpecting the election of the ſixteen Peers of Scotland, the thirty Commiſſioners ſent from the ſhires, and the fifteen Repreſentatives of royal boroughs. He treats of each of theſe branches of repreſentation ſeparately, and conſiders, with reſpect to each, the qualifications of the electors and elected, the mode of election, and other circumſtances. Through the ſeveral parts of the work the Author has occaſionally introduced judicious obſervations, and given a relation of curious caſes, in order to clear up difficulties, determine doubtful queſtions, or point out material defects in the laws reſpecting repreſentation in Scotland.

Art. XIII. *A Vindication of the Worſhip of the Son and the Holy Ghoſt, againſt the Exceptions of Mr. Theophilus Lindſey, from Scripture and Antiquity*; being a Supplement to a Treatiſe formerly publiſhed, and entitled "A Vindication of the Doctrine of the Trinity." By Thomas Randolph, D. D. Preſident of C. C. C. and Lady Margaret's Profeſſor of Divinity in the Univerſity of Oxford. 8vo. 2 s. Oxford, Fletcher: London, Rivington. 1775.

WE are pleaſed to find that a divine of ſuch eminence as Dr. Randolph, who is not only diſtinguiſhed by his dignities in the church, but by his learning and abilities, hath appeared in anſwer to Mr. Lindſey's Apology. But, while we do juſtice to the Doctor's capacity and literature, we muſt be permitted to ſay that, in our opinion, they have heretofore, as well as in the preſent inſtance, been employed in oppoſition to the cauſe of truth and reaſon, they have been employed in the vindication of doctrines which cannot ſtand the teſt of rational inquiry, and in the ſupport of impoſitions that ought not to have taken place in a Proteſtant church.

Though this treatiſe is chiefly confined to the queſtion concerning the worſhip of the Son of God and the Holy Spirit, the Author hath recapitulated ſeveral of the arguments in favour of the Trinity, which were urged by him in his former work. In the publication before us, he hath ſaid as much in defence of the worſhip of Chriſt as the ſubject can well bear; and ſome of the paſſages which he hath alleged, merit a ſerious conſideration. In general, however, we think that his reaſoning is unſatisfactory and inconcluſive. Dr. Randolph has laid much ſtreſs upon the form of baptiſm, which to us appears capable of a very natural and eaſy explication, without admitting any of the conſequences uſually drawn from it by the Athanaſians.

The Doctor is ſingularly defective in his proofs of the worſhip to be paid to the Holy Spirit as a diſtinct perſon in the Trinity. His arguments ſeem to be only taken, in the way of inference, from the baptiſmal form, and two or three other dubious paſſages. But what is wanting in ſcripture, our learned Writer has endeavoured to make up by ample quotations from the Fathers; and here, if any where, he has ſome advantage over Mr. Lindſey. It is, at the ſame time, an advantage too inconſiderable to be boaſted of; and which, at the beſt, is of little or no importance. The ſcriptures conſtitute the ſole ſtandard of religious doctrine; and the Fathers are often ſo inaccurate, vague, and inconſiſtent in their language, that an able advocate may employ them in almoſt any cauſe.

We cannot help taking notice of the compliments paid by Dr. Randolph to the Layman's "Scriptural Confutation *" of Mr. Lindſey's Apology. The Layman is in one place referred to as an ingenious, and in another as a learned Author; and he is ſaid to be *mighty in the ſcriptures*. With equal reaſon might any abſurd declaimer at the Tabernacle, or any illiterate teacher among the loweſt of the Diſſenters, who incoherently pours out a multitude of texts, without regard to their connection and meaning, be deſcribed as mighty in the ſcriptures.

Unleſs better defenders of the Trinity can be found among the laity, we could wiſh that the cauſe may be undertaken only by the clergy; from whom we may expect a fund of literature, and an orderly and logical method of conſidering the ſubject; and by whoſe writings we may, in a certain degree, be informed and improved, even when we are not convinced.

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* See Review for October laſt, p. 294.

ART. XIV. *Obſervations, civil and canonical, on the Marriage Contract, as entered into conformably to the Rites and Ceremonies of the Church of England.* By W. Kenrick, LL. D. 8vo. 1 s. 6 d. Hooper. 1775.

THIS publication is offered to the world as a ſeaſonable check to that diſſoluteneſs of manners, which, in the Writer's opinion, diſtinguiſhes the preſent from any former æra. The intention is laudable; and had the execution been equal to the deſign, the Author would have merited the thanks of the Public. But we apprehend that the work will appear, upon examination, adapted to produce effects the reverſe of thoſe which the Author ſo meritoriouſly intends.

We remark, in the courſe of theſe Obſervations, three principal poſitions, which the Writer labours to maintain. The firſt is, that adultery is always a ſufficient ground of divorce, and, conſequently, that the modern practice of refuſing divorces, in this caſe, in our eccleſiaſtical courts, is a barbarous and oppreſſive remnant of prieſtcraft and popery. The ſecond is, that a married man is incapable of committing adultery, unleſs with a married woman; and that in being guilty of concubinage, or mere fornication, he is not guilty of any violation of the matrimonial covenant, for which he is juſtly liable to cenſure, either *in foro conſcientiæ*, or in courts eccleſiaſtic, although the wife in being guilty of adultery is liable to cenſure in both. The third, that the prohibition of polygamy and concubinage is merely civil, and not grounded upon the divine law.

The firſt of theſe poſitions we think the Writer has ſupported by authorities and arguments ſufficiently deciſive; and it might perhaps be for the benefit of ſociety, if, in caſes of adultery, divorces were more eaſily to be obtained; provided, however, that by adultery we underſtand matrimonial infidelity in either party, and do not, with our Author, unjuſtly confine it to the wife. Perhaps, according to the deciſions of the canon law, which, though profeſſedly grounded on divine authority, is in many inſtances really oppreſſive and unjuſt; and in the judgment of thoſe writers who are accuſtomed to dig out opinions from the rubbiſh of ancient decrees and councils; the doctrine, that for a married man to lie with a ſingle woman is no adultery, may ſeem to be right. But, to an underſtanding not hackneyed *ex officio* in the arts of ſophiſtication, it will be ſufficiently manifeſt, that the matrimonial engagements, and the obligations which ariſe from them, muſt be reciprocal; that, if it be a violation of theſe engagements for one party to go abroad in ſearch of ſeparate pleaſures, it muſt be ſo in the other; and that, whether we call this violation infidelity, or adultery, or give it any other appellation, it is on either ſide an equal breach of honour and duty. If by incontinence the very eſſence of the contract is directly violated on the ſide of the woman, what reaſon can be given, why the ſame incontinence ſhould not be the ſame eſſential violation on the part of the man? It will be ſaid, that if the wife indulges herſelf in illicit amours, ſhe will probably produce a train of heirs to her huſband's poſſeſſions, which have no right to be conſidered as ſuch: but it ſhould be remembered, on the other hand, that, to counterbalance this injury, the huſband will probably communicate diſeaſe to his wife, and become the parent of an unhealthful offspring, and (which is at leaſt an equal injury) will deprive both her and his children of the endearments and benefits of domeſtic ſociety, which can only continue ſo long as conjugal affection remains. But, independent of the conſideration of theſe conſequences, the matrimonial covenant is an honorary obligation, which, from the nature of the thing, muſt be equally binding on each party, and is, moſt undoubtedly, uſually underſtood to be ſuch. The very ingenious diſtinctions which the Obſerver makes, relative to the marriage ceremony of the Church of England, are at beſt nothing better than pitiful evaſions. By the help of the ſame quibbling art, which makes the woman's promiſe of *obedience* to include an obligation never to be guilty of incontinence, and at the ſame time conſtrues the man's declaration that *forſaking all others* he will cleave to her *only*, not as a vow of continence, but as denoting that *leaving father and mother* he will cleave to his wiſe; we ſhould have no doubt of being able to prove, that the huſband takes a ſolemn oath to become an idolater, when he ſays, "with my body I thee worſhip." Such ſubterfuges may poſſibly be of ſome uſe in courts of law; but in the court of honour and conſcience "there is no ſhuffling."

In ſupport of our Obſerver's third poſition, that the prohibition of concubinage and polygamy is of civil, not divine authority; he *informs* us that Abraham, Iſaac, and Jacob, had their wives and concubines; that David, the man after God's own heart, rioted in concubinage; and that the number of Solomon's wives and concubines is proverbial; as if he would perſuade us that the law and practice of the Jewiſh nation were to be a rule and model to Chriſtians. To ſhew that Chriſt did not intend to alter the Jewiſh law in this particular, he makes a quotation, which, if it were at all to his purpoſe, would prove that our Saviour allowed of even female adultery. 'He did not, ſays our Author, condemn the woman taken in adultery: Hath no man condemned thee? neither do I condemn thee; go and *ſin* no more." St. Paul's advice with reſpect to matrimony he firſt ridicules, and then miſrepreſents. He points him out as ſpeaking of fornication rather as a thing inconvenient than unlawful, and adviſing the Corinthians to have nothing to do with common harlots, but that every man ſhould have a woman of his own, and every woman her own proper and peculiar man. In this advice, he obſerves that the Apoſtle 'does not forbid a man to have more wives or concubines than one: he might have two, three, or more; every one of them would ſtill be his own, or which is the ſame thing one of his own women.' How abſurdly does he ſuppoſe the Apoſtle to write! in one period adviſing the Corinthians againſt marriage, and in the next allowing them a plurality of women! In like manner he perverts our Saviour's prohibition of divorce, except for fornication. "He that putteth away his wife, ſaving for the cauſe of fornication, committeth adultery." 'Very true (ſays Dr. Kenrick) but if without putting away his wife he marries another, it does not appear that he would commit adultery.' Is it not a much more natural inference, that if putting away his wife, except for adultery, would be committing adultery, taking another without putting her away would be much more ſo. Nor is there any ground to conſtrue the expreſſion *committeth adultery* as of the ſame import with *cauſeth her to commit adultery*; for both thoſe expreſſions are repeatedly uſed by the Evangeliſts, and ſeem evidently intended to convey two very different ideas; that a man by putting away his wife (except for fornication) would probably be led to commit adultery by marrying a ſecond wife while the firſt, who was ſtill his wife, was living; and that he would tempt her to commit adultery by marrying another n.

Having with ſuch *uncommon ſtrength of argument demonſtrated* that polygamy, and concubinage (or in modern language keeping a miſtreſs) are not forbidden in the New Teſtament, he thinks proper to add this ſalvo; ' that he does not mean to plead either for the piety or the morality of polygamy; and that under the Chriſtian diſpenſation [why *under the Chriſtian diſpenſation*, if Chriſtianity doth not prohibit polygamy?] and in times like theſe he conceives that one *wife* is enough for one man.'

Whether the doctrine of this pamphlet will have any tendency to check the prevailing diſſoluteneſs of manners, we leave the Reader to determine, and ſhall only add, that, "without ſuppoſing every woman to be at heart a rake," we can conceive that the women in general would think themſelves hardly treated, if the *ſame violation* of the marriage contract muſt be deemed ' a moſt heinous and abominable crime' in the wife, and in the huſband a matter of indifference. Whatever obligations huſbands may think themſelves under to Dr. Kenrick for his publication, he muſt not expect to receive many thanks from wives.

Art. XV. *The Family Chaplain:* Being a complete Courſe of Sermons upon the Feſtivals and Faſts (throughout the Year) as preſcribed in the Book of Common Prayer. Selected from the celebrated Diſcourſes of Archbp. Tillotſon, Archbp Secker, Bp. Stillingfleet, Bp. Atterbury, Bp. Conybeare, Bp. Warburton, Dr. Swift, Dr. Littleton, Dr. Hole, Dr. Waterland, Dr. Clarke, Dr. Fothergill, Dr. Brown, and Others. The Whole intended to explain and vindicate the Chriſtian Faith; to promote and perfect the pious Deſign of Mr. Nelſon in his Companion for the Feſtivals and Faſts of the Church; and to render an acceptable Service to the Clergy, by the Supply of ſo deſirable a Collection. 8vo. 2 Vols. 10 s. 6 d. Boards. Davis, &c. 1775.

THE Editor of this ſacred miſcellany has not thought proper to affix his name to the collection; nor have we any right to inquire into his reaſons for denying his readers the ſatisfaction of knowing to whom they are obliged for the entertainment and inſtruction which a judicious compilation of this kind muſt neceſſarily afford. Whoever he is, he appears to have made his ſelection with judgment, and with taſte.

In his preface, the Compiler obſerves, that ' this ſeries of diſcourſes preached on the reſpective occaſions under which they are claſſed, comprehend the principal articles of Chriſtian duties, both as to faith and practice, as delivered by thoſe diſtinguiſhed prelates and divines whoſe names they bear; and who have perpetuated their fame by their great talents and aſſiduity in their ſacred calling.'

To

To remove the only objections that can poſſibly be made, by any reader, however captious, to a collection of this kind, the Editor premiſes, that ‘ a manual of this nature is not to be underſtood as calculated to ſuperſede the obligation of attending public worſhip, but to ſtrengthen the motives to it : to aſſiſt in ſupporting a pious frame of mind at home after the due performance of our public duties ; as well as to afford the beſt private conſolation for an incapacity to comply with the public exerciſes of religion, or for a want of the opportunities of fulfilling them.’

He not impertinently adds, ‘ that though theſe diſcourſes are appropriated to particular ſeaſons, ſo as to remind us in an annual courſe of our Chriſtian obligations, they are very far from having any ſuperſtitious tendency ; being the ſentiments of preachers whoſe ideas of innate piety were too exalted to reſt on the obſervance of meer external ordinances : theſe being of no farther uſe than as they excite from time to time that divine fervour of ſoul, which, from the imperfections of our nature and the intruſion of our paſſions, would ſoon decay, without the aid of certain periodical calls to awaken it. So conſtituted, and ſurrounded as we are by immediate temptations of every kind, the concerns of futurity, important as they are, being merely objects of expectancy, are apt to be little thought of; and, were it not for the divine inſtitution of the Sabbath, as a day of ſpiritual recollection and of religious aſſociation, would be totally forgotten. But as the Jews, under the law, were, for wiſe purpoſes, expreſsly commanded to obſerve alſo other ſeaſons of pious commemoration, referring to their national circumſtances, which were afterward ſuperſeded by the publication of the goſpel of Chriſt ; it ſeemed not improper, on like grounds, to adopt, in place of theſe obſolete memorials, others referring to the many ſignal circumſtances attending the glorious work of human redemption. The church has therefore with great wiſdom ſet apart particular days, diſtributed throughout the year, as anniverſaries to recal to our minds, not only the birth, ſufferings, and death, of our Bleſſed Redeemer, but alſo the pious acts of his apoſtles : men who ſo eminently diſtinguiſhed themſelves in fulfilling the honourable commiſſion they were judged worthy of, *Go and teach all nations* ; and finally, in giving the ſtrongeſt evidence of their diſintereſted ſincerity and belief of the faith they preached to others, by laying down their lives for the brethren, as their great maſter had in the fulleſt extent done before them.’

Still farther to obviate the idea of giving way to, or encouraging, a ſuperſtitious veneration for the obſervance of days ſet apart for religious feſtivals, or faſts, our judicious Editor has, with great propriety, introduced this courſe of ſermons by ſeveral diſcourſes on more general topics; as—‘ on the uſe and abuſe of externals in religion—on the inſufficiency of externals without being accompanied with inward piety; and here ſhewing the excellency of the Engliſh liturgy—on baptiſm—a perſuaſive to frequent communion—on the nature of the marriage union—on the uſefulneſs of conſidering our latter end—and laſtly, on religious charity. Theſe may be conſidered as comprehending the great outlines of our Chriſtian obligations, which if duly and ſincerely attended to, will induce a conſcientious regard to all intermediate duties that fill up the ineſtimable character of a true Chriſtian; and which are occaſionally recommended in the diſcourſes that follow.’

It were needleſs to add any thing in commendation of a collection of pulpit diſcourſes, which cannot fail of reflecting great and laſting honour on the church which produced them.

Art. XVI. *Remarks on the Prinipal Acts of the Thirteenth Parliament of Great Britain.* By the Author of “ Letters concerning the preſent State of Poland.” Vol. I. Containing Remarks on the Acts relating to the Colonies, with a Plan of Reconciliation. 8vo. 5 s. Boards. Payne. 1775.

THIS volume conſtitutes but a part of the work undertaken by our Author, and it is thus ſeparately publiſhed becauſe the concerns of America require ſuch immediate attention, that, ſays he, ‘ if ever my poor opinion can be worth attending to, it is now.’

In the firſt ſection of this volume, the Author inquires, ‘ what is the power with which the conſtitution inveſts the crown over countries conquered and acquired.’ And in examining this queſtion he endeavours to maintain, ‘ that the conſtitution has veſted in the king the power of granting ſuch forms of government to the founders of new ſettlements as he judges to be beſt for the purpoſes of the ſettlements, in the ſame manner as it inveſts him with the power of granting ſuch terms of capitulation, ſuch articles of peace to a conquered country, as he judges beſt for the ſecurity of the conqueſt.’ This propoſition is conformable to the doctrine which has been maintained by ſeveral Engliſh law writers, and which was more ſtrongly urged by a learned law peer, in the late cauſe between Campbell and Hall, reſpecting the duty of 4½ per cent. levied in Grenada by the King's prerogative: on this ſubject, our Author adduces many of the facts cited by his lordſhip in ſpeaking to that cauſe; and particularly thoſe which regard the eſtabliſhment of the conſtitution of Ireland, that of Wales, Berwick, New York, and Jamaica: from which he infers the King's right of preſcribing the form of the conſtitution and political government in all our conqueſts, and in all our ſettlements.' 'It is not fair (continues he) to aſk us for the preciſe written law, which inveſts him with this right.—The non-exiſtence of ſuch written law does not prove the non-exiſtence of the right. Many of the rights of individuals depend upon cuſtom:—many of the rights of each of the branches of the legiſlature depend likewiſe upon cuſtom. In this caſe the cuſtom is unvaried, uncontradicted, by any oppoſite precedent. The parliament has always acquieſced in it; and where is the difference between the *expreſs* will and the permiſſive will of parliament thus circumſtanced?'—Diſpoſed as we are to admit the whole force of our Author's precedents and arguments, we cannot but think his propoſition would be more juſt, as well as more ſafe to the Britiſh nation, if it were ſo amended as to be made conformable to the opinion lately delivered in the Houſe of Lords, by a great law peer, (as eminent for his knowledge of the Britiſh conſtitution, as for his exertion in ſupport of it;) and if inſtead of alleging the King to be conſtitutionally intruſted with a right of eſtabliſhing ſuch forms of government as he may think beſt in acquired countries, it had been rather maintained that he is only intruſted with a right of extending the benefits of the Engliſh conſtitution to all ſuch countries, not of eſtabliſhing deſpotiſm, in any of them. The ſame *cuſtom* and the ſame arguments, which ſupport the King's right of ſettling the governments of new acquiſitions, likewiſe prove his right of doing it only under this reſtriction: for wherever ſuch governments have been eſtabliſhed by the crown, their eſtabliſhment has always been made upon the baſis of Engliſh freedom, excepting only the governments of Gibraltar and Minorca, where by the terms of capitulation, and a ſubſequent treaty of peace, the old laws remain in force, and the King exerciſes powers which would otherwiſe be altogether unjuſtifiable, in any dominions of the Britiſh crown.

Sect. II. is an inquiry whether 'the operations of the whole body of the legiſlature can be reſtrained by any act of the crown?' and the better to anſwer this queſtion our author proceeds to 'diſtinguiſh the ſeveral capacities in which the King may be conſidered as acting.'

The firſt of theſe is his ſupreme legiſlative capacity, or that in which he aſſents to a bill propoſed by the two houſes of parliament, and thereby render it *a Law.* 'No act of the King, (ſays he) in this capacity can be applied to the preſent queſtion. He acts here in a conſtituent part of parliament. His conſent to a bill is not ſo much the exerciſe of any poſitive power, as the non-exerciſe of a negative power. The *initiative,* that is the power of putting the legiſlature in motion is the function of the other conſtituent part of parliament. To the King is reſerved only the tribunitial power, the power of negation, of rejecting what he does not approve.' This, however, cannot be true, at leaſt with reſpect to all acts of legiſlation, for thoſe of grace or pardon, can only be begun by the King, as money bills can only be commenced by the Commons.

The ſecond of theſe capacities is that which our Author in compliance with cuſtom calls '*a power of ſubordinate legiſlation*,' though he thinks it ſhould rather be termed '*a power of diſcretionary execution*.' This is the power of *iſſuing proclamations*, which for certain ends and in certain caſes, is intruſted with the King;—and no act of his, in this capacity can, according to our Author, be applied to the preſent queſtion.

The third capacity is that in which the King grants a capitulation or makes a treaty, and as this is done without the concurrence of parliament, it is not done in his ſupreme legiſlative capacity; neither is it (according to our Author) in his ſubordinate legiſlative, nor his executive capacity; the act itſelf being of a very different nature; it being *a compact* in which the King plights the faith of the nation, to the obſervance of that compact; and in this, according to our Author, 'he acts as ſole agent, as ſole repreſentative of the whole legiſlature.'—'This (adds he) certainly is the exerciſe of a very different power from thoſe which are exerted in either of his other capacities. The capacity itſelf then is different; no name has been found for it, unleſs that general undefined one of *prerogative*. But though no name has been invented, the thing exiſts, and ought to have a name; let us call it his *procuratorial* capacity.' When in this capacity 'he grants a *capitulation*, or makes a *treaty*, there is no conflict between different and contending branches of the ſovereignty. It is in this capacity that our Author ſuppoſes the King to act in granting a charter to any of his ſubjects, who may 'aſſociate with the deſign of peopling and cultivating a derelict country; or of purchaſing from the natives, or acquiring by ſome other means, a tract of land thinly inhabited and ill cultivated.' The charter granted in this caſe our Author maintains to be of the ſame nature, as the grant of a capitulation. 'Both (ſays he) are compacts; to both the faith of the nation is plighted.' And he juſtly obſerves, that this faith ſhould not be deemed leſs ſacred when plighted to ſubjects, as an encouragement to undertakings of national utility, than when plighted to an enemy. And from thence he infers, that the nation and parliament are irrevocably bound by theſe original grants or charters of the crown, as well as by capitulations, treaties, and other national compacts; and that the powers and exemptions which they contain are what *parliament cannot vacate.*

Sect. III. contains an inquiry whether there be ‘ any other principle in the Britiſh conſtitution to reſtrain the operations of the whole body of the legiſlature on the particular point of taxation.’ But in this our Author's reaſoning is much leſs ſatiſfactory than in the preceding.—The very eſſence of property conſiſts in this, that the proprietor *has an excluſive right* to that ſubſtance, which conſtitutes his property, and it has been therefore naturally inferred that this property cannot be taken away without the owner's conſent: and upon this foundation, a diſtinction has been made by Mr. Locke and other great authorities, between the power of legiſlation and that of impoſing taxes; a diſtinction which ſeems neceſſarily to ariſe out of the very *eſſence of property*, and which is ſupported not only by the laws of nature, but by the Engliſh and other political conſtitutions *. Our Author combats this diſtinction, and endeavours to reprobate all the good old opinions of our anceſtors reſpecting the origin, nature and rights of property; which he makes to ariſe from and depend ſolely upon the *will of the legiſlature*; maintaining *that* only to be a man's property, which the laws have made ſo—and that the impoſition of a tax is only a partial repeal of the laws which before allowed an individual a certain extent of property, by which (repeal) his property is diminiſhed in proportion to the amount of the tax impoſed upon him.—This doctrine is, however, ſo obviouſly weak, laboured and unjuſt, that coming as it does from a writer of conſiderable abilities, we are more than ever confirmed by it in the reality of the diſtinction under conſideration.

To ſupport this doctrine, and prove that taxes are not of the nature of gifts, as Engliſhmen have at leaſt always fondly conſidered them, he recapitulates the ſeveral inſtances that have been ſo often recited, and ſo often refuted, of particular perſons and places in Great Britain, who are taxed without their conſent; either not perceiving, or not being willing to admit, that it is unjuſt to deny the exiſtence of a great fundamental principle of the Engliſh conſtitution, becauſe either from the alterations of time, or the occurrence of natural obſtacles, the operation of this principle is not every where equally extenſive. —So much has, however, been written on this ſubject, that any farther attention to it would become as tireſome to our Readers as to ourſelves.

[*The other parts of this performance will be conſidered in our next.*]

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* See our Review for March laſt—article Taxation no Tyranny.

FOREIGN LITERATURE.

ART. I.

FRANCE.

THE firſt volume in 4to of the important work entitled, *Les Trois Ages de la Monarchie Francoiſe*, &c. i. e. *The Three Ages of the French Monarchy, or, an Hiſtorical, Political and Juridical Tablature of the French Monarchy during theſe three Periods*, has appeared lately. It is preceded by a preliminary diſcourſe in *five chapters*. In the firſt the Author illuſtrates, from proper authority and matter of fact, the true notion of what is called *droit public*, or public and *conſtitutional law*; lays down the marks and characters, which diſtinguiſh it from the *law of nations*, *political juriſprudence*, and *common law*; and points out its general rules, and thoſe which are peculiar to the conſtitutional law of France. In the *ſecond* chapter he treats of the principle of *national honour*, and of the *French nobility*. In the *third* he gives an accurate account of the political conſtitution of the ancient Gauls, of the authority of the *Druids*, of the prerogatives of the *knights*, and the rights of the people. In the *fourth* he deſcribes the ſtate of the ancient *Franks* in Germany and of their *contracts of mortgage*, and gives an account of their primitive conſtitution in Gaul. In the *fifth* he has drawn up a conciſe, but accurate ſummary of the firſt monuments of the public or conſtitutional laws of the French, that is, of the *Salic law*, of the laws of the Viſigoths, Bourguignons, and Alemans, together with the *Capitularies* and the ancient *Formularies*.

This firſt volume of the work contains an hiſtorical and political view of the firſt age of the French monarchy, and points out the nature and form of that government which took its riſe from the incorporation of the Franks with the *Gallo-Romans*. It is divided into *three books*, which treat of *ſovereignty*, *perſons*, and *property*. Under the article of *ſovereignty*, the order of ſucceſſion, the prerogatives of royalty, the condition of the queens and princes of the blood, &c. are amply diſcuſſed. Under the article of *perſons* we have a view of the ſubjects, conſidered as individuals, (i. e. as *nobles*, *gentry*, *freemen*, *coloniſts*, *ſerfs* and *vaſſals*) or as united in communities and corporations; and here the clergy, regular and ſecular, the authority of the pope, the juriſdiction and pretenſions of the biſhops, the canons that relate to the cuſtoms, and aſſert the liberties, of the Gallican church, &c. are treated at large. Under the article of *property*, the nature of thoſe poſſeſſions that took place among the Gauls under the Roman Emperors, and the changes that property underwent under the Franks, are particularly illuſtrated.

The riſe and progreſs of feudal policy in the *ſecond age* of the French monarchy, and its abolition in the *third*, with all their conſequences upon legiſlation, government, property, and manners, will be treated in three ſucceeding volumes.

II. *Eſſai ſur les Cometes en General*, &c. i. e. *An Eſſay on Comets in General, amd more eſpecially on thoſe, that may approach to the Earth's Orbit*, by M. DIONIS DU SEJOUR, Counſellor of Parliament, and Member of the Royal Academy of Sciences, 8vo. Paris. 1775.

Superſtition and aſtrology formerly made uſe of *comets* to diſturb the tranquillity and repoſe of mankind, repreſenting theſe ſtupendous bodies as big with the fate of empires, or, at beſt, pregnant with diſeaſes, war, famine, and other calamities. When theſe fears fled before the dawn of philoſophy, when Newton, unfolding the ſyſtem of the univerſe, had deſcribed the laws by which the motions of the comets are directed, and Halley had carried the theory of his illuſtrious predeceſſor to a high degree of certitude and perfection, their diſcoveries gave riſe to a new kind of anxiety and apprehenſion. It was feared, that ſome of the comets, which move in all directions through the different regions of our planetary ſyſtem, might, ſome time or other, meet with our earth in its courſe; and it was ſuppoſed, that ſome rencounters of this kind may have already happened, and produced the revolutions of which the veſtiges are to be found in ſeveral parts of our globe. Thus Whiſton conſidered the general flood as an inundation produced by the tail of a comet, and ſuppoſed that the univerſal *conflagration* will be occaſioned by the earth's meeting with one of thoſe bodies in its return from the ſun. Maupertuis imagined, that the tails of comets, by mixing their exhalations with our atmoſphere, might have a noxious influence upon the health of animals and upon the growth of plants; he farther apprehended that their attraction might, ſome time or other, oblige our globe to change its orbit, and to revolve about one of them in the character of a ſatellite; or at leaſt expoſe it to more violent viciſſitudes of cold and heat than it experiences at preſent. All theſe terrors and apprehenſions were greatly increaſed by a piece compoſed by M. *de la Lande*, which, with his uſual oſtentation, he puffed among his friends, and afterwards publiſhed in the year 1773, under the title of *Reflexions upon the Comets which may approach the Earth*. The ladies and gentlemen to whom De la Lande had read his *Reflexions* before their publication, gave ſuch accounts of them in the circles of the *beaux* and *belles* at Paris, as ſpread conſternation and terror in ſeveral parts of the kingdom. And this was, no doubt, one of the circumſtances, that engaged M. DIONIS DU SEJOUR to compoſe the learned and excellent eſſay, that we have now before us.

The great deſign of this work is to complete, what De la Lande has left imperfect and unfiniſhed, to examine the different queſtions relative to the comets that may approach our globe, and to reſolve theſe queſtions, not by hypothetical reaſoning, but by exact calculation.—The Work, which contains in reality a complete theory of comets, is divided into eleven ſections. In the firſt the ingenious Author lays down the conditions and circumſtances that muſt neceſſarily take place before a comet can interſect the earth's orbit; and his manner of reſolving this fundamental problem is judicious and clear, but little ſuſceptible of abridgment. He has proved, that of all the comets, already known to us, there is none which interſects exactly the earth's orbit, though thoſe that appeared in the years 837, 1618, 1680, and 1763 would do ſo, were their *elements* a little altered; now it is well known that theſe elements are not invariable, and that there is a *poſſibility* of their undergoing alterations by the action of thoſe bodies that revolve about the ſun.

In the ſecond ſection our Author, ſuppoſing that a comet has not interſected the earth's orbit at its firſt appearance, inquires into the changes it muſt undergo in its courſe, in order to interſect it at its ſecond appearance. The calculations by which he inveſtigates this matter are learned and curious, and their reſult is, that of all the comets known to us, there is not any which (without ſuch an alteration, as, though phyſically poſſible, is yet altogether improbable) can approach near enough the earth, to do it any real damage. If there were any comets that moved in the plane of the ecliptic, the caſe would be different, and the danger to our globe much greater; but no ſuch comets are yet come to our knowledge.

In the third ſection M. D. DU SEJOUR determines the diſtance of a comet from the earth's orbit, at any given inſtant, the arc the comet deſcribes in its paſſage during the time that its diſtance from the orbit of the earth is leſs than a certain given quantity, and the *minimum* of that diſtance; and he proves, by an exact calculation, that if we ſuppoſe that diſtance to be three millions of miles, there are only ſeven comets that have approached nearer the earth's orbit, and theſe are the comets of 837, 1618, 1680, 1702, 1743, 1763, and 1770.

After having diſcuſſed the relations which a comet may bear to the earth's orbit, our learned aſtronomer conſiders, in the following ſections, the relations it may bear to the earth itſelf. Thus, in the fourth ſection, after having ſuppoſed, *that, at a given time*, the earth and a comet are reſpectively, at certain given points of their orbits, he determines the time, during which theſe two bodies are at reſpective diſtances leſs than a given diſtance, and the conditions which reduce that time to nothing, or render it of the greateſt poſſible duration. The velocity of the earth in its orbit, and the velocity of a comet, when it interſects that orbit are well known, and from thence it will be eaſy to perceive that the interval of time, in which the earth and the comet are at a reſpective diſtance (from each other) leſs than a given quantity, depends upon the angle, at which the orbit of the comet interſects that of the earth. A comet, for example, which moved in the ſame direction with our globe, would continue evidently much longer at a diſtance from the earth, leſs than a given quantity, than if its courſe were in a direction oppoſite to that of the motion of our globe.—To give an idea of this time relative to all comets poſſible, the Author ſuppoſes a diſtance of 13000 leagues, and applies his calculations to ſeven comets, of which three are direct, three retrograde, and one is perpendicular to the earth's orbit, and from theſe calculations he deduces a variety of intereſting concluſions, for which we muſt refer the curious reader to the work itſelf, confining ourſelves to this general obſervation, that in the moſt favourable circumſtances, a comet can never be longer than 2 h. 32′, 2″ at a diſtance from the earth leſs than 13000 leagues.—It follows from hence, for our comfort, that the influence of comets upon the tides has nothing in it that can reaſonably excite our fears; for it appears from what M. D'Alembert has advanced in his *Inquiry into the Cauſe of the Winds*, that a comet, at the diſtance of 13000 leagues from our globe, and always vertical to the ſame point of the earth, would employ 10 hours and 52 minutes to produce its full effect upon the tides, and therefore its effect in 2 hours, 32 minutes and 2 ſeconds cannot be conſiderable or dangerous: beſide, the comet, inſtead of being ſtationary, correſponds with great rapidity to the different parts of the globe, which muſt diminiſh its effect upon the waters of the ocean. Theſe, and a variety of other conſiderations appear to our Author as ſtrong preſumptions againſt what is often reported of the great diſorder in the tides produced by the action of comets.

In the fifth ſection M. DIONIS DU SEJOUR lays down the principles on which we may calculate the probability, that at any inſtant of time, a comet will be nearer the earth, than a given diſtance. Our Author ſurmounts, in a maſterly manner, the difficulties of a problem whoſe ſolution requires the niceſt combinations, and terminates this ſection by ſome aſtronomical obſervations, which ſhew the inſufficiency of Whiſton's manner of accounting for the general deluge.

After reſolving the queſtions that may be propoſed, relative to the motion of a comet which paſſes near the earth, our Author conſiders and calculates the perturbations it undergoes in this paſſage, in conſequence of the reciprocal attraction of theſe two bodies; and this important ſubject is treated in the remaining ſections of this excellent eſſay. In the ſixth ſection he enters into ſome preliminary inquiries, that are relative to the calculations which follow, and theſe calculations are conducted with uncommon depth and perſpicuity in the ſeventh ſection; but the abridgment of his reaſonings on this part of his ſubject would render them almoſt unintelligible. We ſhall only obſerve, that he reſolves, in theſe ſections, two intereſting queſtions; *firſt, of all the comets known, which is the one that may approach the neareſt to our earth?*—*ſecondly, which is the comet, that, in fact, has approached the neareſt to our globe, and at what time did this phenomenon happen?*—Our Author determines the firſt of theſe queſtions in favour of the comet of 1680, (which, according to Mr. Whiſton, was the inſtrumental cauſe of the general flood) becauſe the comet of 837, which, may poſſibly come ſtill nearer to our globe, has been calculated upon imperfect obſervations made in China in the ninth century, ſo that it is difficult to build upon what we know of the elements of its orbit. As to the ſecond queſtion, he affirms, that of all the comets, known, that of 1770 approached the neareſt, in fact, to the earth's orbit. This phenomenon happened the firſt of July 1770, without any viſible alteration in the face of Nature, though our ſituation then was the moſt critical of any that the hiſtory of aſtronomy has tranſmitted to us. The ſame calculations have perſuaded our learned Author, that the very comets that have excited the greateſt terror on this globe, have not been thoſe which approached neareſt to its orbit, but thoſe whoſe tails were the longeſt, though many of theſe, and particularly the comet of 1680, were at a very great diſtance from the earth. M. DU SEJOUR has alſo in this ſection examined the aſſertion of Maupertuis relative to the poſſibility of the earth's motion being ſo altered by the proximity of a comet, as to become a comet itſelf, and thus to be expoſed to the terrible viciſſitudes of heat and cold, that muſt ariſe from the elliptical orbit of theſe bodies. He diſpells all the apprehenſions of danger, that may ariſe from ſuch a ſuppoſition, by learned calculations; and ſhews, among other things, that a comet, equal in maſs to the earth, and approaching (in the moſt favourable time for its action) within 10,000 leagues of our globe, would not augment the great axis of the earth's orbit more than 0,00441, and of conſequence would add no more than two days 10 hours and 16 minutes to the year,—a variation too inconſiderable to be of pernicious conſequence.

In the eighth and ninth ſections, our Author diſcuſſes the following intereſting queſtion: Whether the *ſatellites* of our ſolar ſyſtem may not have been originally comets, which turned round the ſun; and what ſort of curve theſe ſatellites would deſcribe, if the planets about which they revolve were, ſuddenly, annihilated? This queſtion becomes particularly intereſting by its engaging our Author to examine an ancient opinion received among the Arcadians, as we learn from *Ovid* and *Lucian*, that the earth had been, for a long time, inhabited by their anceſtors, before the exiſtence of the moon, or, at leaſt, before its appearance in our ſyſtem. Certain philoſophers, ſtruck with this tradition, and with the aſpect of the moon, which, when ſeen through a teleſcope, ſeems only to exhibit the appearance of a body burnt by the ſun, were induced to conſider that planet as a comet which, in its paſſage near our orbit, had acquired a new revolution, and was forced by the earth to become its ſatellite. M. DIONIS DU SEJOUR refutes this hypotheſis, and proves that a comet could not on any ſuppoſition, (neither on that of its loſing a part of its motion in the atmoſphere of our globe, nor on that of its ſtriking againſt our earth in its courſe) ever revolve about our globe at the ſame diſtance and according to the ſame laws, that the moon does. He therefore looks upon it as demonſtrable that our moon never was a comet that revolved about the ſun: and every thing, on the contrary, in our ſolar ſyſtem, appears to him to carry the marks of a primitive order and arrangement, as ancient as the univerſe. He thinks it almoſt geometrically demonſtrable, that the earth can neither acquire any new ſatellite, nor become, itſelf, the ſatellite of a comet.

In the tenth ſection M. DU SÉJOUR points out, in a very learned and ſatisfactory detail, the uſe and application of certain equations (which he had before demonſtrated) in calculating the apparent places of a comet from its elements or orbit ſuppoſed to be already known, and alſo in calculating its elements in conſequence of its having been obſerved in three places of its appearance. This latter problem was looked upon by Sir Iſaac Newton as one of the moſt difficult in the ſcience of aſtronomy, and the ſolution here attempted by our Author diſcovers a profound knowledge of that ſcience.

In the eleventh and laſt ſection our learned aſtronomer gives an account of 63 comets, which have been obſerved with a degree of accuracy ſufficient to aſcertain their orbits by a ſtrict calculation. This account exhibits not only the elements of theſe comets, the names of the aſtronomers who diſcovered them, and of the conſtellations through which they paſſed, but alſo a compendious and entertaining hiſtory of the ſuperſtitious prejudices of mankind with reſpect to theſe great bodies, and the terrors they inſpired before their theory was known. In this account, we learn that it was certainly one and the ſame comet which appeared in the years 1456, 1531, 1607, 1682 and 1759; that it was alſo moſt probably the ſame comet that appeared in 1264 and 1556; and that thoſe of 1532, 1661, and 1790 are alſo one comet.

We muſt here conclude our account of a work, which deſerves undoubtedly to be placed among aſtronomical productions of the firſt rank, and in which the very learned and ingenious Author has omitted nothing that has the leaſt relation toward the general theory of comets. Accordingly the commiſſaries, who were appointed by the Royal Academy of Sciences at Paris to examine this work, declare that it contains the moſt complete theory of comets hitherto given, and that no geometrician has treated with ſuch preciſion and extent the effects of theſe ſtupendous bodies, nor ſubmitted to ſuch an exact and rigorous calculation, the dangers with which they are ſuppoſed to menace our globe, as Mr. DIONIS DU SEJOUR has done in this excellent performance. And, indeed, this work is juſtly recommended for the double merit of having given new degrees of improvement and perfection to the ſcience of aſtronomy, and of calming the fears and apprehenſions of mankind, by ſhewing that we have abſolutely little or nothing to fear from thoſe flaming bodies which ignorance and ſuperſtition have often rendered ſo terrible.

III. *Hiſtoire Generale de l'Aſie, de l'Afrique, & de l'Amerique,* &c. i. e. *A General Hiſtory of Aſia, Africa, and America; containing Diſcourſes on the Ancient Hiſtory of the Inhabitants of theſe Countries, their Modern Hiſtory, and a Deſcription of each Place; with Remarks on the Natural Hiſtory of theſe Nations, and Obſervations on their Religion, Government, Cuſtoms, Morals, Characters, and the State of Arts, Sciences, and Commerce,* &c. by Mr. L. A. R. Paris.—We have now before us the thirteenth volume of this important, inſtructive, and entertaining work, in which are united almoſt all the characters that render hiſtory intereſting, correctneſs and elegance of ſtyle, an original ſpirit of inveſtigation and reſearch, a happy method of combining and exhibiting facts, and an unuſual ſolidity in the reflexions to which they lead. This work, which was begun ſeveral years ago, has been carried on with aſſiduity, ſpirit and ſucceſs. The firſt ſix volumes appeared in 12mo, and in 4to, in the year 1770, and comprehended the hiſtory of Japan, China, India, and Perſia. The year following, the ſeventh, eighth, and ninth were publiſhed, containing the Hiſtory of Arabia, Egypt, and the ancient and modern Hiſtory of the Ottoman Empire. The three ſucceeding volumes appeared in 1773 and concluded the Aſiatic and African hiſtory.

With the *thirteenth* volume now before us, commences the *hiſtory of America*, a ſubject treated by ſuch a number of writers (good, bad, and indifferent) within a few years paſt, as no other part of the world can boaſt of. The number of *hiſtories*, *memoirs*, *remarks*, *obſervations*, *inquiries*, &c. that have been lately publiſhed relative to the natural hiſtory, the peopling, the conqueſt, the laws, the *literature*, cuſtoms, morals, and manners of America, would make a conſiderable library.—Our Author coming after theſe writers, makes uſe of their materials, and cenſures their errors; this is the leaſt we could expect from him. After ſhewing evidently that ſimilarity of cuſtoms among different nations are no proofs at all of their having one common origin, and but ambiguous proofs of their ſuppoſed intercourſe at ſome period, he gives his conjectures, with modeſty, about the firſt peopling of America, and concludes by acknowledging that he knows nothing of the matter, any more than his brethren of the hiſtorical quill. He proves againſt the author of the *Philoſophical and Political Hiſtory of the European Settlements in the Indies*, that the Americans are all of an olive colour, with a reddiſh tinge, and aſſerts, that it is upon good grounds that the colour of the negroes, &c. is attributed to the climate of Africa. He demonſtrates againſt the author of the *Reſearches or Inquiries concerning the Americans* (Mr. Pau), the exiſtence of the Patagons, and attacks with vehemence the ſyſtem of that witty, ſelf-ſufficient and romantic author, relating to the genius and faculties of the Americans, and the natural productions of the ſoil, which the *Inquirer* degrades with the moſt ſtriking ſpirit of exaggeration. The conſiderations of our Author on the inſtitutions, policy, luxury, and diſtinctions of rank that took place in Mexico and Peru before their ſubmiſſion to the Spaniſh yoke, prove alſo againſt the writer, already mentioned, the ancient civilization of thoſe countries. In the ſecond part of this thirteenth volume, which treats of the diſcovery and conqueſt of thoſe two vaſt regions, we meet with dreadful ſcenes of barbarity and horror, well deſcribed, all the conſequences of that conqueſt combined with judgment, and more eſpecially its influence upon the characters, morals, commerce, opulence and power of the Europeans, repreſented with preciſion.—As ſoon as the fourteenth and fifteenth volumes of theſe entertaining works come to hand we ſhall mention their contents. We have juſt learned that the Author, whoſe name is only marked by the initials, L. R. is the ingenious Abbé ROBAUD.

IV. The ingenious and eloquent, but too voluminous Mr. TURPIN, Author of a very bad *Univerſal Hiſtory*, a very good *Hiſtory of the Prince of Condé*, a tolerable *Hiſtory of Mahomet*, and of ſome other literary productions and tranſlations, commendable for ſtyle and compoſition, has publiſhed at (Paris under the name of) London, in two vols. in 12mo. the following work: *Hiſtoire d'Alcoran, oú l'on decouvre le Syſteme Politique*, &c. i. e. *A Hiſtory of the Alcoran, containing a Diſcovery of the Political and Religious Syſtem of the Falſe Prophet, and the Sources from which he drew his Scheme of Legiſlation.* Dedicated to the marquis de Miromenil.—Though we do not conſider the religious and political ſyſtem of Mahomet as a ſecret, yet we do not deny that it may be ſuſceptible of illuſtration by the diſcovery of ancient records and monuments hitherto unknown; and we cannot but conſider as curious and intereſting, every *real* illuſtration of an event, that has produced ſuch ſtriking, expenſive and permanent conſequences, as the eſtabliſhment of *Iſlamiſm*. Mr. TURPIN's book will convey no real illuſtration to the learned or even to the half-learned that they had not received before; but it will prove both entertaining and inſtructive to thoſe that are little acquainted with the ſubject. He ſeems to have conſulted, (or at leaſt to have followed thoſe who have conſulted) a good number of the almoſt innumerable volumes, that have been publiſhed concerning the religious legiſlation of the Arabians. He has, among other things, taken great pains to rectify the ideas vulgarly received concerning the *Koran* (which he calls the *Alcoran*, we know not why, though we gueſs) and its author, and to ſhew, that it was not in giving countenance to ſenſuality and licentiouſneſs, that this falſe prophet gained ſuch an amazing aſcendant over the minds of men, but on the contrary, by exhibiting, in his external conduct, an aſpect of auſterity—by preſcribing pains and mortifications to his followers, as the means of calming the tumults of appetite and ſenſe, and by expoſing them to the obligations of a painful circumciſion, to fatiguing pilgrimages through burning ſands, and to multiplied ablutions, as the outward marks of internal purity.

Mr. TURPIN has allowed himſelf the liberty of making ſeveral digreſſions from the thread of his hiſtory, which amuſe the reader, and, after having given a pretty accurate account of the fundamental principles of *Iſlamiſm*, and deſcribed the articles of *circumciſion*, *prayer*, *faſting*, *pilgrimages*, *marriage and divorce*, *eunuchs*, *polygamy*, *conjugal cloiſters*, and the other *ſubjects* which are treated in the *Koran*, he concludes his hiſtory by paſſing in review the natural and moral cauſes, which gave weight and credit to the legiſlation of Mahomet.—This work may be conſidered as a *ſupplement* to the author's hiſtory of that impoſtor.

V. There is a laudable intention and a fund of obſervation and good ſenſe viſible in the following treatiſe: *De l'Eſprit du Gouvernement Economique* par M. BOESNIER DE L'ORME, à Paris chez Debure.—The French call *Gouvernement Economique* all that part of the internal adminiſtration of a country that relates to police, agriculture, arts, manufactures, commerce, credit, finances, national revenue and riches, public loans, &c. and theſe different ſubjects are treated here, in a ſingle volume, with perſpicuity and preciſion.

VI. *Les Oeuvres de M. de Saint Marc*, &c. The works of Mr. de St. Mark, in one volume, large 8vo. adorned with cuts and the author's portrait, and printed by Manory at Paris, form an elegant collection of poetical compoſitions that are full of delicacy, ſentiment, and grace, diſcover a taſte for the *beautiful* and the *decent*, and breathe a ſpirit of amorous ſenſibility, unpolluted with the varniſhed turpitude of French gallantry. This collection conſiſts of *epiſtles*, *anacreontic odes*, *tales*, the lyric tragedy of *Adele de Ponthieu*, *paſtorals*, and the *diſcourſe* delivered by the Author at his reception in the academy of Bourdeaux. His firſt *epiſtle*, the ſubject of which is *chivalry*, recalls to the remembrance of his countrymen, the noble, frank, and virtuous manners that diſtinguiſhed ancient knighthood, when patriotiſm, and an *ardent*, but *pure* attachment to the Fair, enlivened their tournaments, and animated their military exploits; when virtue was the principal charm of the ſex, and when without it beauty loſt all its power on the noble and the brave. This portraiture of ancient manners will prove, it is to be feared, but a uſeleſs ſatire on modern French love, which is too generally ſpeaking, compoſed of ſeduction, inconſtancy, and ſenſuality. All the other pieces of this collection have conſiderable merit.

VII. The excellent Dictionary of Natural Hiſtory, publiſhed at Paris by *Mr. Valmont de Bonmarre*, and which has paſſed through ſeveral editions with univerſal applauſe, has encouraged the Abbé FAVART D'HERBIGNY to complete a branch that has hitherto been more or leſs defective in almoſt every work of this kind, we mean, that part of the animal world which comprehends the *teſtaceous* kind, or ſhell fiſh and ſhells in general. It is well known, what a conſiderable progreſs the ſcience of *conchyliology* has made, from the days of Pliny down to the preſent period; and the multitude of ſhells that have been diſcovered in the eaſtern and weſtern ſeas, on various coaſts, and even in inland countries, has furniſhed rich materials for the attention of the naturaliſts in ranging, diſtinguiſhing and claſſing all theſe animals, whether terreſtrial or aquatic. It is alſo certain, that the ſhells preſerved in the cabinets of the curious, not only exhibit various and ſplendid forms of the beauty and riches of nature, but are alſo uſeful as they aſſiſt naturaliſts in inveſtigating the nature and delineating the figures of this ſpecies of reptiles, which are not expoſed to obſervation nor ſuſceptible of examination, as other animals are. The lovers then of this branch of natural ſcience will, no doubt, give a favourable reception to the Abbé FAVART's dictionary, which is compriſed in three volumes, 8vo. and is thus entitled, *Dictionnaire d'Hiſtoire Naturelle qui concerne les Teſtaceés, ou les Coquillages de mer, de terre & d'Eau douce, avec la Nomenclature, la Zoomorphoſe & les differens ſyſtemes de pluſieurs celèbres Naturaliſtes, anciens & modernes*, &c. i. e. *A Dictionary of Natural Hiſtory relative to Teſtaceous Animals and Shells in general which are found in the Sea, in freſh Water, and elſewhere, with the Nomenclature, Zoography, and the different Syſtems of ſeveral ancient and modern Naturaliſts: containing an accurate Deſcription of the Figures of ſeveral of theſe Animals, of the Forms of their Shells, as alſo an indication of the Places where they are to be found*, &c. Paris, 1775. This work has been communicated in MSS. to Meſſrs. *Guetard*, *d'Aubenton*, *Adanſon*, and *Le Sage*, members of the academy of ſciences at Paris, as alſo to ſeveral other celebrated naturaliſts, who have honoured it with their approbation.

VIII. Though the following publication contains but a ſmall number of pages, yet its contents are too intereſting to juſtify our paſſing over it in ſilence. Its title is *Remede Eprouvé pour guerir radicalement le Cancer occulte & manifeſte ou ulceré*, &c. i. e. *A Remedy for Cancers, whether concealed or external, whoſe Efficacy has been aſcertained by Experience*, by Meſſire G. R. le Febure de Saint Ild. * * *. Paris. Printed by Lambert, rue de la Harpe, 1775. The Author of this remedy, or at leaſt of this pamphlet, has made a great variety of chymical experiments with a view to diſcover the nature of the cancer. Among others having examined the *ichor* or matter that flows from the open cancer in the caſes of two patients, he found that the matter of the one gave a red hue to the ſyrup of violets, and that of the other a green to the ſame ſyrup; from whence he concludes that the examination of the *virus* that accompanies certain diſorders is not always a ſure direction with reſpect to the choice of remedies. Be that as it may, his remedy for the cancer is *arſenic*, and that taken inwardly. This is, at leaſt, one devil driving out another. However, M. LE FEBURE pretends to modify the ferocity of this medical demon with as much ſucceſs as *Van-Swieten* has tempered the corroſive-ſublimate, and *Stork* the deadly influence of hemlock. Beſides, our Author is not the firſt phyſician who has given *arſenic* as an internal remedy: *Jacobi* adminiſtered it in all fevers, and more eſpecially in intermitting ones; and *Pitcairn*, *Zacutus Luſitanus*, and ſeveral other celebrated practitioners have employed it in the dyſentery. He is, indeed, the firſt, who has uſed it internally in the cure of cancers; for though *Fallopius*, *Penot*, *Theodoric*, *Valeſcus*, and others made uſe of it as a topical application to cancerous ulcers, yet they only employed it as a cauſtic and frequently mixed it with corroſive-ſublimate. M. LE FEBURE therefore, in his method, has, at leaſt, the merit of originality and invention, ſince it is to the *ſpecific virtue* of arſenic that he attributes the cure of the cancer. He does not, indeed, tell us what property of this mineral it is, that produces ſuch a ſalutary effect, and he even thinks, that it is beyond the reach of the human underſtanding, generally ſpeaking, to explain the action or operation of *ſpecifics*, properly ſo called: and as to his conjectures, on this head, he deſigns to withhold them, until the efficacy of his remedy be aſcertained by a ſtill greater number of experiments than have yet been made.

IX. Mr. GOULIN continues, with ſucceſs, his ancient and modern Hiſtory of Phyſic and Phyſicians, of which two ſheets are publiſhed every fortnight in 4to. under the following title: *Memoires Litteraires, Critiques, Philoſophiques, Biographiques, Bibliographiques, pour ſervir à l'Hiſtoire ancienne & moderne de la Medecine, à Paris* chez Pire & Baſtien Libraires. M. GOULIN has been employed 15 years in preparing materials for this curious and important work, in which the phyſician will find an intereſting account of his predeceſſors in the art of healing, of the tranſactions of their lives, the ſucceſs of their practice, the honours they received, the diſcoveries they made, and the works they compoſed.

X. Mr. TURPIN *(ecce iterum Criſpinus!)* has aſſumed the character of the French Plutarch, in the following work, which may be conſidered as a monument raiſed to the glory of the illuſtrious men that have ſhone in the French annals; *La France illuſtre ou le Plutarque Francois; contenant l'Hiſtoire des Generaux des Miniſtres & des Magiſtrats, par M.* TURPIN, vol. in 8vo. à Paris, chez Lacombe. This work is to be publiſhed in numbers, monthly; each number will be adorned with the portrait of the perſon, whoſe hiſtory it contains, and a thirteenth number will be annually publiſhed (and given *gratis* to ſubſcribers) comprehending an account of the learned men and artiſts, who were contemporary with the heroes or ſtateſmen, whoſe hiſtory has occupied the twelve numbers or the year preceding. We know not why Mr. TURPIN begins his work with the great men that *adorned* the reign of Lewis XV. unleſs he be fond of writing backward, or apprehenſive that the modern *worthies* would appear only like pigmies to the view of the Reader, whoſe imagination had been ſwelling and glowing with the admiration excited by the *Bourbons*, the *Montmorencies*, the *Bayards*, the *Colignis*, &c. He had a mind to place the moderns firſt, that they might draw ſome attention before the mind was occupied by nobler objects. But this is not all: for we find a ſort of a *bull* committed, at the entrance of this work, as the firſt *French* hero exhibited to view is a *Saxon*, even the famous Marſhal DE SAXE, who revered, feared, and repulſed the Britiſh legions at Fontenoy. Our Author perceived the incongruity of *Frenchifying* this hardy, nervous, brawny, valiant, and victorious German, and not willing to own that the ſterility of the period at home ſet him on recruiting abroad, he excuſes himſelf in the following manner: "*Though Maurice Count de Saxe was born in a foreign country, yet France which* HE ADOPTED (this rather makes France a Saxon lady, than Maurice a Frenchman,—the adoption coming from the wrong ſide makes another bull) *yet France, which he adopted and rendered victorious has a right to inſcribe his name in her annals, and to count him among her heroes!—The country of a great man is that region which has been the theatre of his glory.*" This is a new ſcheme of patriotic genealogy. However that may be, the life of Marſhal Saxe is written in a manner that gives a promiſing proſpect with reſpect to the merit of the work in general. The anecdotes are intereſting, the reflexions often pertinent, and ſeldom trivial, and the ſtyle is animated and elegant. Mr. Turpin ſeems, really, to have imbibed ſome of the beſt parts of the ſpirit of Plutarch, his model. The ſubſcribers to this work pay yearly 30 livres (about one pound and a half Engliſh) for the thirteen *numbers*.

XI. *Annales du Regne de Marie Thereſe, Imperatrice Douariére, Reine de Hongrie & de Boheme, &c. par M.* FROMAGEOT, Prieur Commendataire, &c. in 4to and 8vo. This is one of thoſe tinſel productions, of whoſe demerit it is the duty of a Reviewer to inform the too credulous and unwary reader. The French journaliſts have celebrated this inſipid, frothy, maſs of adulation, which is ſet down before the Queen, to whom it is dedicated, and which nothing but filial affection can hinder from turning her Majeſty's ſtomach.

XII. We mentioned in our laſt Review the important work of that celebrated botaniſt and naturaliſt, Mr. BUCHOZ. The copper-plates relative to that Work are publiſhed quarterly. Each number contains hitherto 24 ſheets. The ſecond number is now before us, and is entirely taken up with Chineſe plants; of which the greateſt part are, as yet, unknown in Europe. One of thoſe favourable circumſtances, that rarely happen, furniſhed Mr. BUCHOZ with this curious and ineſtimable part of his vegetable treaſure. A miſſionary, deſirous of forming a complete collection of drawings of Chineſe plants, ſhrubs, and trees, had recourſe, for that purpoſe, during a long courſe of years, to all the botanical books of that country, to the moſt learned phyſicians, naturaliſts, and botaniſts of the court, and adding all theſe helps to the fruits of his own obſervations, he employed able painters to draw the figures of the plants which came to his knowledge in theſe laborious reſearches, and the work which he completed in conſequence of all theſe aſſiſtances is depoſited in the Emperor's library at Pekin. It is from this valuable collection, of which there are no copies exiſting, not even in China, that Mr. BUCHOZ has taken the drawings of the Chineſe plants, contained in this ſecond number, in the laſt page of which he has engraven the names of theſe plants in Chineſe characters, ſo that the curious may know how to procure them, if they be inclined to try them in a European ſoil.

XIII. A metaphyſican, who holds a diſtinguiſhed rank among thoſe who cultivate that branch of philoſophy, has publiſhed at Paris a work, entitled, *De la Connoiſſance de l'homme dans ſon être & dans ſes rapports :* i. e. *Concerning the Knowledge of Man, conſidered in his Nature and in his Relations*, by the Abbé JOANNET, Member of the Royal Academy of Sciences and Belles Letters of Nancy, 2 vols. in 8vo. There is depth and perſpicuity in this work, and the Author ſeems to have digeſted the beſt writers on this intereſting ſubject. It is odd that *man* has been ſtalking for near ſix thouſand years on this globe, and remains yet unknown; and it is ſtill more odd that one man muſt read the book of another to know what paſſes within himſelf.

XIV. *Lettres & Reflexions ſur la Fureur du Jeu ;* i. e. *Letters and Reflexions on the Paſſion for Gaming*, by Mr. DUSAULX, *Member of the Academy of Inſcriptions and Belles Lettres*, in 8vo. Paris, 1775. This book, which deſcribes with all the powers of good ſenſe, virtuous feeling, and benevolent zeal, the abſurdity, the inhumanity, and the complicated horrors of the ignoble paſſion for gaming, deſerves to be tranſlated into all languages. It contains reflexions and facts that muſt touch every ingenuous mind, and muſt alarm even the habitual gameſter, if his heart is not yet arrived at the very laſt degree of profligacy and degradation.

XV. *Diſcours ſur l'Education prononcés au College Royal de Rouen, &c.* i. e. *Diſcourſes upon Education, delivered in the Royal College at Rouan ; to which are ſubjoined, Reflexions upon Friendſhip*, by Mr. AUGER, Profeſſor of Eloquence in that College, &c. in 12mo. Paris, 1775. Notwithſtanding the innumerable treatiſes which have been publiſhed on this ſubject, in all nations and languages, without any viſible change for the better in the practice of modern *Mentors*, or in the morals and manners of their pupils, theſe Diſcourſes deſerve to be read. They are compoſed with ſpirit, taſte, and judgment. They diſcover a thorough acquaintance with the ſubject, and a warm and well-directed zeal for the true happineſs of the riſing generation; they are enriched with a variety of moral portraits, in which the Author has catched the *manners living as they riſe*, and they are accompanied with notes. The *Reflexions* upon Friendſhip, ſubjoined to theſe Diſcourſes, are judicious, and diſcover an extenſive knowledge of human nature and human life.

N. B. *For want of room we muſt reſerve for a ſucceeding number, the literary news of* Germany, Italy, Switzerland, *&c.*

[*To be continued Monthly.*]

MONTHLY CATALOGUE,

For JUNE, 1775.

AMERICAN CONTROVERSY.

ART. 18. *A candid Examination of the mutual Claims of Great Britain and the Colonies:* With a Plan of Accommodation on Conſtitutional Principles. 8vo. 1 s. Richardſon and Urquhart. 1775.

THIS pamphlet (imported from New York) has been advertiſed as the production of Mr. Galloway, one of the Delegates (for Pennſylvania) in the late American congreſs; and we have otherwiſe ſufficient authority not only to aſcribe it to that gentlemen, but to conſider it as the effect of illiberal motives and unworthy paſſions. In this we are warranted, not only by facts of general notoriety, but by many indiſcreet expreſſions in the pamphlet itſelf.

As ſome extenuation, however, of Mr. Galloway's miſconduct, it may be proper to remark that he was ſent to the late Congreſs under impreſſions of diſguſt at the loſs of his former popularity, and of envy for the applauſe beſtowed on his rival antagoniſt Mr. *Dickenſon.* And being emulous of popular fame, he propoſed a plan for eſtabliſhing a political union between Great Britain and the Colonies, by inſtituting an American Houſe of Commons, to be aſſembled on that continent, with a right of confirming and rejecting all acts and grants of Parliament made to bind the Colonies. This plan, (which we gave at large in our Review for March) was not approved by the Congreſs; ſome of whom thought it too great an *innovation* to be admitted by Parliament, and others were apprehenſive (with how much reaſon we pretend not to determine) that the execution of it might be dangerous to the freedom of America.

We are told by the Author, that ‘ this plan, read, and warmly ſeconded by ſeveral gentlemen of the firſt abilities, after a long debate, was ſo far approved as to be thought worthy of further conſideration, and referred under a rule for that purpoſe, by a majority of the Colonies. Under this promiſing aſpect of things, and an expectation that the rule would have been regarded, or at leaſt that ſomething rational would take place to reconcile our unhappy differences, the member propoſing it was weakly led to ſign the non-importation agreement, although he had uniformly oppoſed it; but in this he was diſappointed.—The meaſures of *independence and ſedition* were ſoon after preferred to thoſe of *harmony and liberty*; and no arguments, however reaſonable and juſt, could prevail on a majority of the Colonies to deſert them. The reſolve, plan, and rule referring them to further conſideration, ſo inconſiſtent with the meaſures now reſolved on, were expunged from the minutes; with what view let America determine.'

The real truth, however, is, that one of the Author's friends moved to have the plan committed, which motion was rejected; and it was next moved that the plan might lie on the table to be taken up at any future day; this was granted; but nothing being done in conſequence thereof, it was reſolved by a great majority in reviſing the minutes at the cloſe of the ſeſſion, that the plan ſhould be obliterated from the journals of the Congreſs.—This proceeding was highly reſented by the Author, and co-operating with his former emotions of envy and diſappointment, ſeems to have rendered him an enemy to thoſe meaſures which he had before ſolemnly bound himſelf and his conſtituents to ſupport and obſerve.

To reprobate the proceedings of the Congreſs, is, therefore, a principal object of the pamphlet under conſideration; and for this purpoſe the Author labours to maintain the unlimited ſupremacy of Parliament over all the dominions of the Crown, by arguments which have been often alleged, and ſufficiently anſwered

This part of the performance ought, for the ſake of conſiſtency, to have been wholly ſuppreſſed.

We have been *authentically* informed that, during the ſeſſion of the Congreſs, Mr G—— ſtrongly denied the right of Parliament to bind the Colonies *in any caſe whatever*; alleging, as a principal foundation of Engliſh liberty, that *the People* are entitled to participate in the power of making thoſe laws, and of impoſing thoſe taxes, by which they are bound: that the Colonies have no ſuch participation in the authority of Parliament; and therefore that they could not be juſtly bound by its acts, until they ſhould be ſecured in the privilege of aſſenting to, or diſſenting from, the laws and pecuniary grants of parliament.—And as it was judged impracticable for the Colonies to ſend repreſentatives to Great Britain, he from theſe premiſes inferred and ſupported the expediency of his plan for aſſembling a diſtinct Houſe of Repreſentatives in America, as an appendage to the Britiſh Houſe of Commons.—Every thing therefore which Mr. Galloway alleges in the pamphlet under conſideration, to ſupport and juſtify his plan of union, muſt be incompatible with his doctrine of parliamentary ſupremacy: for if the Britiſh Parliament, as now conſtituted, be competently qualified to exerciſe the powers of legiſlation and taxation over all the dominions of the Crown, Mr. Galloway's plan for compelling Great Britain, by a ſuſpenſion of commerce, to allow Repreſentatives of the Colonies a right of ſeparately confirming or rejecting all acts of Parliament extending to America, muſt have been altogether indefenſible. So long however as there was any hope that the Congreſs would adopt *this plan*, he was confeſſedly ready to ſupport all other meaſures for diſtreſſing the Britiſh government, and reſiſting the acts of that Parliament whoſe ſupremacy he now inconſiſtently maintains.—Such indeed is the incongruity of his preſent performance, that while he labours to refute the claims of the Colonies, and to aſperſe the meaſures of the Congreſs, he ſays (page 48) 'I do not differ from them in opinion that America has grievances, but I differ from them in the mode of obtaining redreſs.'—In fact, the Congreſs were ſatisfied with aſking for a repeal of ſuch acts of Parliament made ſince the laſt war as were thought grievous and oppreſſive; but Mr. Galloway, in addition to a repeal of theſe acts, would have extorted from Great Britain ſuch conceſſions as muſt have diſabled Parliament from ever paſſing another act capable of binding the Colonies without the diſtinct conſent of their Repreſentatives. This, certainly, would have been a new and important innovation. Whether it ought to have been aſked, or whether if aſked it would have been granted, are queſtions which we pretend not to anſwer, though it ſeems undeniable that the views of the Congreſs were much more moderate than thoſe of Mr. Galloway; but for this moderation they are, in the pamphlet before us, groſsly calumniated, and repreſented as traiterouſly meditating to render the Colonies independent of the crown of Great Britain. A civil war is alſo predicted as an unavoidable conſequence of their meaſures, and all its attendant horrors are diſplayed with ſeeming pleaſure. 'The unthinking, ignorant multitude, in the Eaſt and Weſt, (ſays our Author) are arming againſt the mother ſtate, and the authority of government is ſilenced by the din of war. What think you, O my countrymen, what think you will be your condition, when you ſhall ſee the deſigns of theſe men carried a little farther into execution?—Companies of armed, but undiſciplined men, headed by men unprincipled, travelling over your eſtates, entering your houſes—your caſtles—and ſacred repoſitories of ſafety for all you hold dear and valuable—ſeizing your property, and carrying havock and devaſtation wherever they tread—raviſhing your wives and daughters, and afterwards plunging the dagger into their tender boſoms, while you are obliged to ſtand the ſpeechleſs, the helpleſs ſpectators. Tell me, oh! tell me—whether your hearts are ſo obdurate as to be prepared for ſuch ſhocking ſcenes of confuſion and death. And yet, believe me, this is a real and not exaggerated picture of that diſtreſs, into which the ſchemes of thoſe men, who have aſſumed the characters of your guardians, and dare to ſtyle themſelves his *Majeſty's moſt loyal ſubjects*, will inevitably plunge you, unleſs you oppoſe them with all the fortitude which reaſon and virtue can inſpire.'

But whatever reality there may be in this *elegant*, *ſublime*, and *pathetic* deſcription of the approaching diſtreſs of America, it ſurely may be doubted whether that diſtreſs would have been more tolerable if the Colonies, inſtead of contending only for a repeal of certain acts of Parliament, had, as an additional object of contention, adopted Mr. Galloway's plan, and perſiſted in compelling Great Britain to comply with it. We cannot therefore admit this to be "A candid Examination of the mutual Claims of Great Britain and the Colonies."—It ſeems to have been dictated by paſſions which certainly ought not to have been indulged, and which, in a liberal mind, juſtly impreſſed with a ſenſe of the obligations due to thoſe who had inveſted him with a public and important truſt, would not have been a moment entertained.

Art. 19. *The Addreſs of the People of Great Britain to the Inhabitants of America.* 8vo. 1 s. Cadell. 1775.

This Addreſs is ſaid, and believed, to have been written by Sir J. D. and printed at the public expence, to be diſtributed in America, where the greateſt part of a large impreſſion has been ſent apparently to co-operate with a late conciliatory reſolution of the Houſe of Commons. It is replete with expreſſions of tender affection for the inhabitants of the Colonies, and paints the meaſures and intentions of government toward them, in the ſofteſt and moſt pleaſing colours.

The Writer firſt endeavours to diſcourage the Coloniſts from all hope of ſucceſs in oppoſing either the arms or the trade of Great Britain; and afterwards labours to ſooth them from ‘ projects of war, or of ſuſpenſion of commerce,’ by explaining away ſome of the grievances of which they have complained, and by promiſing that others ſhall ſoon be redreſſed ‘ *by ſome great act of ſtate.*’—‘ If, (ſays the Author) you appeal to the rights of human Nature, and the great intereſts of ſociety, we bow to thoſe your ſacred protectors. *We can find no line between the uſe and abuſe of taxing you without the conſent of your own Aſſemblies.* We revere the Prince on the throne, and know our liberties to be ſafe in his hands; but we cannot be certain of a ſucceſſion of royal virtue in all ages to come; and we can anticipate occaſions when a Prince may, even by means of Parliament, venture to do things which he would not have ventured upon by himſelf; as Tiberius by his ſenates did what Nero dared not to do by his guards. In ſuch a caſe, though charters, practice, ſtatutes, and even equitable conſideration, warrant us to retain the exerciſe of the power of taxation over you, we deſire to throw it from us, as unworthy of you to be ſubject to, and of us to poſſeſs. We will not degrade you, becauſe in your exaltation our own is involved; we deſire only to be ſecured that you will yourſelves make proviſion for your own ſafety and defence. If this has not been done ſooner, the fault was your own. You connected your claim of not being taxed with ſo many other claims, that it became impoſſible for us to make the conceſſion which we wiſhed, from the danger of its being made a precedent for extorting other conceſſions, to which we could not yield without doing a miſchief even to thoſe who claimed them.

‘ It has been the fortune, perhaps the peculiar one of Britain, that from apparent miſchiefs real good has ariſen; and convulſions, terrifying at firſt, have only paved the way for preventing their return. From the late differences, it is the fault of us both if we do not derive future agreement. That agreement is beſt to be inſured by ſome great act of ſtate, which, on the principles of mutual dependence, ſhall form a ſyſtem of common intereſt and happineſs, and remove, as far as human wiſdom can look forward, the probability of future differences. Whether your Aſſemblies ſhall, in a conſtitutional way, make the firſt advance to Parliament to effectuate that meaſure, or Parliament ſhall make the firſt advance to you, by ſending a parliamentary commiſſion to America, is immaterial: the firſt honour will belong to the party which ſhall firſt ſcorn punctilio in ſo noble a cauſe.'

The other ſubjects of complaint from the Colonies are next conſidered, under three heads: 'The firſt of them (ſays the Writer) ariſes from the reſtraints laid by the regulations of Parliament upon *your* trade and manufactures for the advantage of *ours*.' His repreſentations on this head are ſoothingly fallacious, but they terminate with this juſt obſervation that 'it will not be difficult for merchants on both ſides to ſuggeſt favours which we ought not to refuſe to you, and limitations which you ought not to refuſe to us, and we pray for ſome great and liberal commercial arrangement which may remain a monument that though there was once there was but once the appearance of a quarrel between Great Britain and her Colonies.

'The next ground of your complaint (continues he) in point of conſequence, is, that the King and Parliament interfere in other objects of your internal legiſlation, new model your aſſemblies, and alter your charters. Here again (ſays he) it will be your own fault if, in adjuſting the terms of the act of ſtate we have mentioned, order ſhall not ariſe out of diſorder, and a great judicial and legiſlative arrangement accompany a commercial one.'——'If you ſuſpect us, (adds he) appoint your own Judges, pay them your own ſalaries, or ſhare the appointment and payment with the Crown. To us theſe points are immaterial; but let your Judges be for life, with incomes ſuited to their ſtations, and in their independence your own will be ſecured.——

'When you ſhall thus have obtained a regular adminiſtration of law, police, and government amongſt you, we ſhall not be afraid of your holding your eſtates and trade, and we the debts due to us out of both, by the uncertain tenure of chance, or of democratical anarchy, which is worſe than chance; and we ſhall have little occaſion to interfere in your internal, judicial, or legiſlative arrangements. The great rule, which you do not diſpute, that your laws are not to be incompatible with the law of England, and that the crown has or ought to have a negative upon the bills of your aſſemblies, in the ſame way that it has upon the bills of our Lords and Commons, will ſecure us ſufficiently againſt innovations.

'The only remaining general ſubject of conteſt, ſo far as we can ſee, is the power of the crown to ſend troops amongſt you without conſent of your aſſemblies. Perhaps even this delicate point might be adjuſted. For you have as much an intereſt to be defended, as we have to defend you. On your part it might be yielded, that a certain number of Britiſh forces ſhould be ſupported in America without conſent of the aſſemblies, and on ours, that no more ſhould be ſent except in times of war or actual rebellion.

'If theſe great commercial, judicial, legiſlative, and military arrangements were agreed upon, we might leave the proviſion for them to yourſelves; or at leaſt be contented with a ſtanding revenue to be now aſcertained between your aſſemblies and parliament. For though we give up the diſgraceful and odious privilege of taxing you, you cannot be ignorant that you muſt eſtabliſh revenues, as all *other countries do,* to ſupport your eſtabliſhments.

'The deluded amongſt you think that we aſſume airs of ſuperiority over you even where they are needleſs. Far from it; every honour of this country is open to you. We ſhould even be happy to ſee you aſk the eſtabliſhment of a nobility, and of ranks among yourſelves, that your ſpirits might not only be inflamed by the love of liberty, but exalted by the love of family. The whole hiſtory of mankind preſents not a ſtate of ſociety, notwithſtanding all the imperfections it is charged with, ſo fraught with liberty, ſafety, wealth, and honour, as that of England is. Approach to it, fly not from it. All human kind envy it. Reject not, you, what others pray for from heaven.'

With ſuch ſentiments of kindneſs in our breaſts (to uſe the Author's own words) toward the Coloniſts, is it not ſtrange that we are plunging into the calamities of a civil war? If then 'ſentiments of kindneſs' were really entertained, might they not at leaſt have ſo far prevailed as to have ſuſpended thoſe armaments and ſevere reſtraining acts which have been lately diſpatched to America, until ſufficient time had been allowed for negociating the terms of this intended 'great act of ſtate?'—Will not the people of America ſuppoſe *actions* to be more ſubſtantial and deciſive evidences of our intentions than *words?* And is it not likely that they may think the late meaſures of government towards them incompatible with thoſe 'ſentiments of kindneſs' which are here profeſſed? If there be no deluſion in this Addreſs, it muſt follow that the Colonies may now expect to obtain all the ſubſtantial proviſions of the bill lately offered by Lord Chatham. But if this may be expected, why was that bill ſo abruptly rejected? Have the 'ſentiments of kindneſs in our breaſts' only found admiſſion ſince that event?—Theſe queſtions will naturally occur in reflecting on the Addreſs before us, though ſatisfactory anſwers to them are not very obvious.

We moſt ardently wiſh for a reconciliation between the diſcordant parts of the Britiſh empire, and it would doubtleſs afford cauſe of general ſatisfaction to know that ſuitable diſpoſitions for promoting it were prevalent, not only in the Colonies but in thoſe who are intruſted with the adminiſtration of government in Great Britain. This however cannot be known from the profeſſions and promiſes contained in the preſent Addreſs, which, though they may have been made with the Miniſter's concurrence, depend only upon the authority of a nameleſs Writer, and may therefore never be verified.

It is proper to remark that our Author, in replying to the American complaints of grievances, appears ſometimes ignorant of the truth, or unwilling to confeſs it. Of this we ſhall give an inſtance from page 36, where he ſays, 'But in deſcribing the powers of this board of cuſtoms, your Congreſs ought not to have ſaid in their addreſſes to their Sovereign, and you, that "the commiſſiouers of it are impowered to break open and enter houſes without the authority of any civil magiſtrate, founded on legal information." We are certain that the board of cuſtoms in America has no ſuch power by law. We cannot think that their ſuperiors here would direct them to aſſume it againſt law. We do not believe they exerciſe it. But if we are miſtaken, point out the offenders. The vengeance of an injured

Public will overtake them. But till you point out theſe, lay not the offence obliquely upon others who you know muſt be guiltleſs.'

It is however true that not only the commiſſioners but even the inferior officers of the cuſtoms are, by his Majeſty's commiſſion, authorized, without the warrant of any civil magiſtrate, or the aſſiſtance of any peace officer, ' at any of their *wills* and *pleaſure*, in the day-time, *to enter* and go into any warehouſe, ſhop, cellar, or other place where any goods, merchandize, or wares lie concealed, or are *ſuſpected to lie* concealed, &c.—and all and every the trunks, cheſts, boxes, and pack, then and there found, *to break open.*'—If then the moſt private repoſitories of every American trader have not been broke open, it certainly is not becauſe theſe acts of violence are not authorized, but becauſe they cannot be committed without provoking reſiſtance.

Art. 20. *The Speech of Edmund Burke, Eſq; on moving his Reſolutions for conciliation with the Colonies,* March 22d, 1775. 4to. 2s. 6d. Dodſley.

After a ſuitable exordium, and ſome obſervations reſpecting the meaſures of government towards the colonies, the ſpeaker mentions that at the beginning of the late ſeſſion, a worthy member (Mr. Roſe Fuller) lamenting the preſent aſpect of our politics, had told him 'things were come to ſuch a paſs, that former methods of proceeding in the houſe would be no longer tolerated; that the public tribunal (never too indulgent to a long and unſucceſsful oppoſition) would now ſcrutinize our conduct with unuſual ſeverity; that the very viciſſitudes and ſhiftings of miniſterial meaſures instead of convicting their authors of inconſtancy and want of ſyſtem, would be taken as an occaſion of charging us with a predetermined diſcontent which nothing could ſatisfy; whilſt we accuſed every meaſure of vigour as cruel, and every propoſal of lenity as weak and irreſolute;—and that it would be expected that thoſe who for many years had been active in ſuch affairs, ſhould ſhew that they had formed ſome clear and decided idea of the principles of colony government; and were capable of drawing out ſomething like a platform of the ground which might be laid for future and permanent tranquillity.'

The ſpeaker profeſſes to have felt the truth of this repreſentation;—to have been ſenſible of his own want of qualifications for the undertaking; and conſcious how diſadvantageous it is to 'hazard plans of government except from a ſeat of authority.'—' But, ſays he, when I ſaw that anger and violence prevailed every day more and more; and that things were haſtening towards an incurable alienation of our colonies, I confeſs my caution gave way: I felt this as one of thoſe moments in which decorum yields to an higher duty.'

Proceeding to an account of his propoſal he ſays, ' The propoſition is peace. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endleſs negociations; not peace to ariſe out of univerſal diſcord, fomented, from principle, in all parts of the empire; not peace to depend on the juridical determination of perplexing queſtions; or the preciſe marking the ſhadowy boundaries of a complex government. It is ſimple peace; ſought in its natural courſe, and its ordinary haunts. —It is peace ſought in the ſpirit of peace; and laid in principles purely pacific. I propoſe, by removing the ground of the difference, and by reſtoring the *former unſuſpecting confidence of the colonies in the mother country*, to give permanent ſatisfaction to your people; and (far from a ſcheme of ruling by diſcord) to reconcile them to each other in the ſame act, and by the bond of the very ſame intereſt, which reconciles them to Britiſh government.'

And, ſpeaking farther of his plan, he ſays, 'it has nothing of the ſplendor of the project which has been lately laid upon your table by the noble lord in the blue ribband—it does not propoſe to fill your lobby with ſquabbling colony agents, who will require the interpoſition of your mace at every inſtant to keep peace amongſt them. It does not inſtitute a magnificent auction of finance, where captivated provinces come to general ranſom, by bidding againſt each other, until you * *knock down* the *hammer*, and determine a proportion of payments, beyond all the powers of algebra to equalize and ſettle.'

Here, however, we cannot but obſerve, that if it was ever expected that the colonies would thus eagerly outbid each other, in propoſals for pecuniary contributions, according to the late conciliatory reſolution moved by lord North, this expectation is likely to end in diſappointment, ſince even in New York, where it was believed this propoſal would be moſt acceptable, the governor, by the unanimous advice of his council, has declined calling an aſſembly (as he had been inſtructed to do) to conſider of the ſame, from a full conviction, that it would be generally condemned and rejected.

The ſpeaker next proceeds to mention two capital leading queſtions for parliamentary deciſion, 'firſt whether you ought to concede, and ſecondly what your conceſſion ought to be.' On the firſt of theſe he obſerves, that the houſe from the propoſition and regiſtry of the noble lord's project, 'has declared conciliation admiſſible previous to any ſubmiſſion on the part of America. It has (continues he) even ſhot a good deal beyond that mark, and has admitted, that the complaints of our former mode of exerting the right of taxation were not wholly unfounded. That right thus exerciſed is allowed to have had ſomething reprehenſible in it; ſomething unwiſe, or ſomething grievous; ſince in the midſt of our heat and reſentment, we of ourſelves have propoſed a capital alteration; and in order to get rid of what ſeemed ſo very exceptionable, have inſtituted a mode that is altogether new; one that is indeed wholly alien from all the ancient methods and forms of parliament.'

Our ingenious orator alſo obſerves, that in order to determine both the one and the other of theſe great queſtions, it is neceſſary to conſider diſtinctly the true nature of the peculiar circumſtances of the object which we have before us; becauſe after all our ſtruggle, whether we will or will not, we *muſt* govern America according to that nature and thoſe circumſtances, and not according to our own imaginations, or abſtract ideas of right, &c.

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* A ſlight impropriety: we have ſeen the hammer of an auctioneer *deſcend*, but we never ſaw one knocked down.

He therefore proceeds firſt to conſider 'the number of people in the colonies,' and the rapid increaſe of their population, from which he infers, 'that no partial, narrow, contracted, pinched, occaſional ſyſtem will be at all ſuitable to ſuch an object:' an object not to be conſidered as one of thoſe *minima* which are out of the eye and conſideration of the law; not a paltry excreſcence of the ſtate; not a mean dependant who may be neglected with little damage, and provoked with little danger.' That we ought not in reaſon to trifle with ſo large a maſs of the intereſts and feelings of mankind; that we 'could at no time do ſo without guilt,' and that we ſhall 'not be able to do it long with impunity.'

He next enters upon a detail of the comparative increaſe and importance of the commerce of the colonies, which he mentions 'as out of all proportion beyond the numbers of the people.' Here he ſtates and compares different though not leſs ſtriking periods, than thoſe lately adduced by Mr. Glover.—And having reached the ſummit of this great object, he ſays, 'it is good for us to be here: we ſtand where we have an immenſe view of what *is* and what *is paſt.* Clouds indeed and darkneſs reſt upon the future. Let us, however, before we deſcend from this noble eminence reflect that this growth of national proſperity has happened within the ſhort period of the life of man. It has happened within ſixty eight years. There are thoſe alive whoſe memory might touch the two extremities.' Of theſe he inſtances lord Bathurſt, and after ſome elegant compliments, ſuppoſes the angel of this auſpicious youth, in 1704 drawing up the curtain and unfolding the riſing glories of his country with this prediction, "Young man, there is America—which at this day ſerves for little more than to amuſe you with ſtories of ſavage men, and uncouth manners; yet ſhall before you taſte of death, ſhew itſelf equal to the whole of that commerce which now attracts the envy of the world. Whatever England has been growing to by a progreſſive increaſe of improvement, brought in by varieties of people, by ſucceſſion of civilizing conqueſts and civilizing ſettlements in a ſeries of ſeventeen hundred years, you ſhall ſee as much added to her by America in the courſe of a ſingle life!" 'If this ſtate of his country had been foretold to him, would it not require all the ſanguine credulity of youth, and all the fervid glow of enthuſiaſm, to make him believe it? Fortunate man, he has lived to ſee it! Fortunate indeed, if he lives to ſee nothing that ſhall vary the proſpect, and cloud the ſetting of his day!'

Mr. Burke next conſiders the Agriculture of America, and ſays, 'for ſome time paſt the old world has been fed from the new. The ſcarcity which you have felt, would have been a deſolating famine; if this child of your old age, with a true filial piety, with a Roman charity, had not put the full breaſt of its youthful exuberance to the mouth of its exhauſted parent.'

Reſpecting the hiſtory of the colonies, and particularly the whole fiſhery by the people of New England, he ſays, 'whilſt we follow them among the tumbling mountains of ice, and behold them penetrating into the deepeſt frozen receſſes of Hudſon's Bay, and Davis's *Streights, whilſt* we are looking for them beneath the arctic circle, we hear that they have pierced into the oppoſite region of polar cold, that they are at the Antipodes, and engaged under the frozen ſerpent of the ſouth. Falkland Iſland, which ſeemed too remote and romantic an object for the graſp of national ambition, is but a ſtage and reſting-place in the progreſs of their victorious induſtry. Nor is the equinoctial heat more diſcouraging to them, than the accumulated winter of both the poles. We know that whilſt ſome of them draw the line and ſtrike the harpoon on the coaſt of Africa, others run the longitude, and purſue their gigantic game along the coaſt of Brazil. No ſea but what is vexed by their fiſheries. No climate that is not witneſs to their toils. Neither the perſeverance of Holland, nor the activity of France, nor the dextrous and firm ſagacity of Engliſh enterprize, ever carried this moſt perilous mode of hardy induſtry to the extent to which it has been puſhed by this recent people; a people who are ſtill, as it were, but in the griſtle, and not yet hardened into the bone of manhood. When I contemplate theſe things; when I know that the colonies in general owe little or nothing to any care of ours, and that they are not ſqueezed into this happy form by the conſtraints of watchful and ſuſpicious government, but that through a wiſe and ſalutary neglect, a generous nature has been ſuffered to take her own way to perfection: when I reflect upon theſe effects, when I ſee how profitable they have been to us, I feel all the pride of power ſink, and all preſumption in the wiſdom of human contrivances melt, and die away within me. My rigour relents. I pardon ſomething to the ſpirit of liberty.'

From the importance of America, the ſpeaker obſerves, that different concluſions may be drawn.—That ſome gentlemen will ſay 'it is an object well worth fighting for. And certainly it is (adds he if *fighting* a people be the beſt way of gaining them.'—Force, however, he thinks, not only an odious but 'a feeble inſtrument for preſerving a people ſo numerous, ſo active, ſo growing, ſo ſpirited, as this, in a profitable and ſubordinate connexion with us.' —He particularly ſtates his objections againſt *force*, on account of the temporary nature of its operation, the uncertainty of its ſucceſs, and the injuries which it muſt produce to the object we thus endeavour to preſerve—and he particularly remarks on the temper and character of the coloniſts, in which a love of freedom is ſaid to be the predominating feature, that marks and diſtinguiſhes the whole, and that has been derived from their deſcent, form of government; religion, in the northern provinces; manners in the ſouthern; education; and remoteneſs of ſituation from the firſt mover of government.—With reſpect to this ſpirit of freedom or of ſtubbornneſs, he thinks there are but three modes of proceeding—either to change that ſpirit as inconvenient, by removing the cauſes; to proſecute it as criminal; or to comply with it as neceſſary.—The firſt of theſe he repreſents as hardly practicable, though ſome have recommended the attempt, by endeavours to arreſt the further progreſs of American ſettlements, and population; and particularly by ſtopping all future grants of land from the crown—a narrow, illiberal and miſchievous expedient, to which a late American miniſter was ſtrongly attached. 'But to this ſcheme (ſays the ſpeaker) there are two objections; the firſt, that there is already ſo much unſettled land in private hands, as to afford room for an immenſe future population, although the crown not only withheld its grants, but annihilated its ſoil. If this be the caſe, then the only effect of this avarice of deſolation, this hoarding of a royal wilderneſs, would be to raiſe the value of the poſſeſſions in the hands of the great private monopoliſts, without any adequate check to the growing and alarming miſchief of population.

'But, if you ſtopped your grants, what would be the conſequence? The people would occupy without grants. They have already ſo occupied in many places. You cannot ſtation garriſons in every part of theſe deſerts. If you drive the people from one place, they will carry on their annual tillage, and remove with their flocks and herds to another. Many of the people in the back ſettlements are already little attached to particular ſituations. Already they have topped the Apalachian mountains. From thence they behold before them an immenſe plain, one vaſt, rich, level meadow; a ſquare of five hundred miles. Over this they would wander, without a poſſibility of reſtraint; they would change their manners with the habits of their life; would ſoon forget a government, by which they were diſowned; would become Hordes of Engliſh Tartars; and, pouring down upon your unfortified frontiers a fierce and irreſiſtible cavalry, become maſters of your governors and your counſellors, your collectors and comptrollers, and of all the ſlaves that adhered to them. Such would, and, in no long time, muſt be, the effect of attempting to forbid as a crime, and to ſuppreſs as an evil, the command and bleſſing of Providence, "Increaſe and Multiply." Such would be the happy reſult of an endeavour to keep as a lair of wild beaſts, that earth, which God, by an expreſs charter, has given to the children of men. Far different, and ſurely much wiſer, has been our policy hitherto. Hitherto we have invited our people by every kind of bounty, to fixed eſtabliſhments. We have invited the huſbandman, to look to authority for his title. We have taught him piouſly to believe in the myſterious virtue of wax and parchment. We have thrown each tract of land, as it was peopled, into diſtricts; that the ruling power ſhould never be wholly out of ſight. We have ſettled all we could; and we have carefully attended every ſettlement with government.'

With reſpect to proſecuting the ſpirit of ſtubbornneſs, in its overt-acts, as *criminal*, he obſerves, that there is a wide difference in reaſon and policy between the mode of proceeding on the irregular conduct of individuals 'who diſturb order within the ſtate, and the civil diſſenſions which may from time to time, on great queſtions, agitate the ſeveral communities which compoſe a great empire. It looks to me, (ſays he), to be narrow and pedantic to apply the ordinary idea of criminal juſtice, to this great public conteſt. I do not know the method of drawing up an *indictment* againſt an whole people. I cannot inſult and ridicule the feelings of millions of my fellow-creatures, as Sir Edward Coke inſulted one excellent individual (Sir Walter Rawleigh) at the bar. I am not ripe to *paſs ſentence* on the graveſt public bodies, intruſted with magiſtracies of great authority and dignity, and charged with the ſafety of their fellow-citizens, upon the very ſame title that I am. I really think, that for wiſe men, this is not judicious; for ſober men, not decent; for minds tinctured with humanity, not mild and merciful.'

Rejecting, therefore, the two firſt of theſe methods, as, either impracticable, or inexpedient, the ſpeaker neceſſarily adopts the laſt; and preſuming conciliation and conceſſion to be neceſſary, he proceeds to conſider ' of what nature the conceſſion ought to be.' But as this and other parts of the ſpeech before us contain matters worthy of particular notice, we hope it will not be thought improper to defer the concluſion of this article to our next.

Art. 21. *Motions made in the Houſe of Commons, on Monday the 27th of March* 1775. Together with a Draught of a Letter of Requiſition to the Colonies. 4to. 1 s. Almon.

Theſe Motions, and the propoſed Letter of Requiſition, were the parts of an offered plan by Mr. Hartley, for reſtoring the peace and affection, and commerce, formerly ſubſiſting between the inhabitants of Great Britain and of Britiſh America.—Two other plans had before been delivered, one by lord Chatham, (ſee our Review for Feb. p. 179), and the other by Mr. Burke.—It would, however, be preſumptuous in us to decide reſpecting their comparative merits—and therefore we ſhall only obſerve that the piece before us appears to have all the advantages of ſimplicity; that it recurs to the ſyſtem of colonial government which was ſo happily practiſed until the end of the laſt war; and that it avoids the deciſion of many claims and queſtions, which have contributed to extend our preſent unhappy controverſy.

Art. 22. *An Appendix to a Letter to Dr. Shebbeare.* To which are added ſome Obſervations on a Pamphlet intitled "Taxation no Tyranny:" in which the Sophiſtry of that Author's reaſoning is detected. By a Doctor of Laws. 8vo. 1 s. 6 d. Donaldſon.

This Appendix to a former letter (ſee our Review for Jan. p. 35) contains a ſober defence of the Preſbyterians, and of the character of King William, againſt the aſperſions of the writer to whom it is addreſſed; and likewiſe ſome reflections on the late meaſures of government reſpecting the Colonies. The Letter to the Author of 'Taxation no Tyranny' contains many pertinent obſervations upon the reprehenſible parts of that pamphlet.

Art. 23. *The Reply of a Gentleman in a ſelect Society, upon the important Conteſt between Great Britain and America.* 8vo. 1 s. Almon. 1775.

We are told that the ſociety in which this reply was delivered, conſiſted of near fifty members.—That ' three fourths voted in favour of America, among which majority above two-thirds were gentlemen of the law;' and we are inclined to believe their deciſion to have been juſt, (however unauthorized and unimportant) as it ſeems probable that the reply before us contained more reaſon and force of argument than any thing that was delivered on the contrary ſide of the queſtion.

Art. 24. *American Independence the Intereſt and Glory of Great Britain.* A New Edition. To which is added, a copious Appendix, containing two additional Letters to the Legiſlature; a Letter to Edmund Burke, Eſq; controverting his Principles of American Government. And a Poſtſcript, containing new Arguments on the Subject; a Draught of a Bill propoſed to be brought into Parliament for reſtoring Peace and Harmony between Great Britain and Britiſh America, and for perpetuating the ſame. Together with the eſſential Materials for a propoſed grand Britiſh League and Confederacy, to be entered into by Great Britain and all the *States* of Britiſh America: The whole of which ſhews beyond Denial or Doubt, that by granting the Coloniſts an unreſtrained civil Freedom and *legiſlative* Independence, we may moſt effectually ſecure their future *commercial* Dependence upon, and conſequently ſhall beſt promote the Intereſt, and ſupport the Glory, of Great Britain. 8vo. 2 s. 6 d. Wilkie. 1775.

Of the former edition of this performance an account was given in our Review for November laſt. Reſpecting the Appendix, it may be proper to obſerve, that in the letter to Mr. Burke our Author's general opinions of the right of the Coloniſts are applied in oppoſition to the arguments which had been alleged to ſupport the American Declaratory Act. The propoſed Bill for rendering the Colonies independent of the legiſlative authority of Parliament is founded on thoſe principles of which we before gave a general account; but the particular application of them in the 'draught' before us well deſerves conſideration. The latter part of the Poſtſcript contains ſeveral important additional propoſals, reſpecting the future adminiſtration of government in the ſeveral ſtates, as parts of the propoſed 'Grand Britiſh League and Confederacy,' among which we ſhall extract the following:

'And for the more effectually preſerving the future balance of power between all the ſtates of that immenſe continent, might it not be expedient that the limits and boundaries of each, which they ſhould never hereafter paſs, ſhould be newly defined by the Grand Britiſh League and Confederacy; and ſome of their nominal interior boundaries now lying very far within the wilderneſs, be changed for others at a nearer diſtance?—For the ſame good purpoſe and other apparent good reaſons, might not the remainder of the wilderneſs be partitioned out into certain determinate and limited tracts, according to ſoil and ſituation; each of which ſhould be conſidered as the territory of ſome future ſtate which in proceſs of time might be therein directed. And I would propoſe that no interruption ſhould be given to the growing of ſuch new ſtates (other than every government has a right to give by wholeſome laws within itſelf to prevent as much as may be a ſpirit or practice of emigration;) but that until the ſettlers within any ſuch partitioned tract of the wilderneſs ſhould be increaſed and multiplied to the number of fifty thouſand ſouls, they ſhould be conſidered as incapable of forming an independent political ſtate, and be ſubject for the intermediate time to the government of Great Britain. But as ſoon as their numbers ſhould amount to fifty thouſand ſouls as aforeſaid, they ſhould be entitled and *free to erect* themſelves into an independent political ſtate, and to conſtitute for their own government ſuch a legiſlative power as they ſhould judge moſt proper; provided only that they acknowledged the King of Great Britain as their lawful ſovereign, that they made the proteſtant faith the eſtabliſhed religion of the country, and conſented to become a party to the Grand Britiſh League and Confederacy.

'During the ſhort ſpace of time indeed that remains of that winter's day, to the evening of which we may hope to continue the deſpotic lords of North America, thoſe immenſe diviſions of country we have affected to make by our charters and by act of parliament on a late memorable occaſion, may, like all other arbitrary compendiums, be *convenient to us*, ſo long as we determine to continue arbitrary rulers; or it might hereafter be favourable to the ambition of ſome one American ſtate hungering to ſwallow up its neighbours, to have its territory like that of the ambitious Catherine reaching from the ſalt ocean to the freſh-water ſeas in midland, and thence to the ſalt ocean again quite acroſs the vaſt continent; but in neither caſe would it be deſirable or good for *the people of thoſe countries.* Nations are moſt free and happy when their extremities are near enough to the vital ſeat of government to feel its pervading principle in its full warmth and activity, and by the ſpring of their own re-action to pour into the heart again full-flowing tides of health, life, and vigour. On theſe principles I ſhould wiſh to ſee the North American ſtates arranged back to back like habitations in a well-built city, leaving thoſe yet to riſe into being to front the lakes and great rivers St. Lawrence and Miſſiſſippi, as the preſent ones do the Atlantic ſea. We have already enumerated in the foregoing draught for an act of parliament eighteen ſtates already formed; and by ſuch a diviſion of the remaining country by the grand confederacy as we have propoſed, proviſion might be made for the future gradual and quiet eſtabliſhment of nineteen more at leaſt, all of ample extent, and every one having a very conſiderable frontier acceſſible to ſhipping and upon waters which are at this time navigated by the Britiſh navy. Thus each of theſe numerous ſtates, by the ſame means that would enable it through commerce to become a reſpectable member of the grand Britiſh confederacy, would be effectually ſubject to the controul and influence of Great Britain, their common maritime protector and umpire, ſo neceſſary for preſerving the harmony of the whole. According to this ſyſtem no ſtate adjoining to the two great rivers ſhould poſſeſs the ſhores on both ſides; as navigations of ſuch magnitude and importance ſhould be always boundaries and frontier.'

Our Author afterwards gives the names and boundaries of nineteen American ſtates, and he likewiſe prefixes a map of North America, divided according to the plan thus propoſed.

Art. 25. *The Speech of Lord Lyttelton,* on a Motion made in the Houſe of Lords, for a Repeal of the Canada Bill, May 17, 1775. 8vo. 1 s. Ridley.

This ſpeech (which might have employed ten or twelve minutes in rehearſal) was intended as a reply to that delivered by lord Camden, in ſupport of his bill for repealing the Quebec act; and excepting a few corrections and amendments probably ſince made by *the Speaker's own hand,* it ſeems, as far as we can recollect, to be a pretty exact tranſcript of what we heard delivered by the noble lord; which we then thought, and ſtill think, to have been no more than a *pert ſuperficial declamatory harangue*, replete with confident general aſſertions, unſupported by fact or argument: indeed it extends to but a ſmall number of the many ſtrong objections which had been urged againſt the Quebec act by lord Camden, (probably becauſe they were not foreknown at the time when the ſpeech was ſtudied, and committed to memory) and is no more fitted to anſwer the numerous important reaſons and truths delivered by his lordſhip, than a fly is qualified to vanquiſh an elephant.

Art. 26. *An Anſwer to the printed Speech of Edmund Burke, Eſq;* Spoken in the Houſe of Commons April 19th, 1774. In which his Knowledge in Polity, Legiſlature, Humankind, Hiſtory, Commerce and Finance is candidly examined; his Arguments are fairly refuted; the Conduct of Adminiſtration is fully defended; and his oratoric Talents are clearly expoſed to View. 4to. 3s. 6d. Evans. 1775.

Some inaccuracies and redundancies of expreſſion and metaphor in Mr. Burke's ſpeech, are here eagerly ſelected and magnified with much ſeeming malevolence.—Our Author does not, however, confine himſelf to faults that really exiſt, for by ignorant or wilful miſrepreſentations he has created the appearance of many others, and has generally interſperſed ſo many ſlanderous invectives, coarſe witticiſms, vulgar obſcene alluſions, and ſcandalous epithets, that *exalted* as he himſelf has formerly been, his anſwer falls *beneath* all notice.

POLITICAL.

Art. 27. *A Diſcourſe on Hereditary Right.* Written in the Year 1712. By a celebrated Clergyman. 8vo. 1s. Hay.

Aſcribed to Swift; and it is not unlike him. The Writer's main drift was to prove William III. an uſurper.

Art. 28. *The Debates and Proceedings of the Britiſh Houſe of Commons.* Vols. X. and XI. 8vo. 10s. 6d. Boards. Almon.

Theſe volumes complete the collection of Debates in the H. of C. from 1742, to the end of the laſt parliament, in 1774. See Monthly Review, vol. xlviii. p. 321.

Art. 29. *A Letter to James Macpherſon, Eſq.* With an Addreſs to the Public, on his Hiſtory of Great Britain, and his Original Papers. 4to. 6d. Almon. 1775.

Mr. Macpherſon's late publications undoubtedly afford much room for criticiſm; but this Author has been too haſty to make the proper advantage of his ſubject. Such of his remarks as are well founded, are ſo obvious that they cannot have eſcaped the attention of every friend to the Revolution. We have ſome doubt whether he has fairly read through Mr. Macpherſon's Hiſtory and Papers. For if he had, we imagine that many things muſt have occurred to him, which have no place in the preſent tract. A more calm, judicious, and extenſive diſcuſſion of the matter would probably be acceptable to the Public.

NAVIGATION, &c.

Art. 30. *An hiſtorical Account of all the Voyages round the World*, performed by Engliſh Navigators; including thoſe lately undertaken by Order of his preſent Majeſty. The Whole faithfully extracted from the Journals of the Voyagers. Illuſtrated with Maps, Charts, and hiſtorical Prints. 8vo. 4 Vols. 1 l. 4 s. unbound. Newbery. 1774.

The Editor of this collection appears to be a man of judgment; but as he has made uncommonly *free* with the original books from whence he has *taken* his materials (eſpecially the voyages printed under the reviſal of the late Dr. Hawkeſworth) the bookſellers look rather aſkew at his work, and cry out PIRACY!—But, from the *glorious uncertainty* as well as *mutability* of the law, and eſpecially from ſome late Gothic *deciſions*, literary thievery ſeems in a *fair way* to become, as Peachum ſays, "an *honeſt* employment."

Art. 31. *Voyages to the Southern Hemiſphere*; or, Nature explored, &c. Containing the various important Diſcoveries that are made by the Captains Byron, Wallis, Carteret, and Cook, Mr. Banks, and Dr. Solander. 12mo. 3 s. Snagg.

This voyager is alſo a *pirate*.

POETICAL.

Art. 32. *Philoſophic Venus*, an Ethic Epiſtle, addreſſed to a young Nobleman. With Notes and Illuſtrations. 4to. 1 s. 6 d. Bew. 1775.

The Author's account of himſelf:

'——— My mind, uncramp'd by muſty rules,
Ne'er delv'd for learned lumber in the ſchools:
My ſpirits gay, no rigid maxims feel,
Of ſtoic virtue, or *religious zeal**:
Bred on the town, in earlieſt youth I view'd
The goddeſs PLEASURE, our ſublimeſt good;
And while her path with feet untir'd I ſought,
Mark'd how her joys might be refin'd by thought.
Saw too through life, in all the ſcenes ſhe gave,
The wiſe her vot'ry, but the fool her ſlave.
This made me think; I ediſy'd by this;
And counted Science as an aid to bliſs.
The rounds I knew, and ev'ry nymph could trace,
From vulgar *Drury* to ſuperb *King's Place*.
The matrons, too, their characters and ways,
From Mother J-MES, quite up to CH-RLOTTE H-YES.
Hedge-Lane, and every *porter houſe* could tell.
And *Bagnios* all, from M-LTB-Y's to the *Bell*.'

Thus far we could *decently* quote, and the ſpecimen will ſuffice, for the diſcerning Reader; who, if he ſeeks to become an adept in the *Philoſophy of Lewdneſs*, will find the Author of this poem a maſter in the ſcience.

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* This libertine Bard ſeems to have no idea of a purer heaven than Mahomet's paradiſe; as to that future ſtate of bliſs which the ...riſtian religion preſents to our view, and which he ſtyles '*our* ...-built heav'n,' he frankly owns (p. 23) he has no taſte for it.

Art. 33. *Regatta*; a Poem. Dedicated to the Right Hon. Thomas Lord Lyttelton. 4to. 1 s. Kearſly.

The Reviewers preſent their compliments to Lord Lyttelton. They heartily congratulate his Lordſhip on the ſucceſs of the late ſplendid exhibition on the Thames; and they hope his Lordſhip will be ſo kind to the Author of the preſent poem, as to conſtitute him poet-laureat to the *Regattas*; with a comfortable appointment of ſack, and money for a new pair of breeches.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *Lectures to Lords Spiritual*; or Advice to the Biſhops, concerning religious Articles, Tythes, and Church Power. With a Diſcourſe on Ridicule. By the Rev. Mr. James Murray, Author of "Sermons to Aſſes," &c. 8vo. 3 s. ſewed. Hay. 1774.

Theſe Lectures are written in the ſame ſtrain of freedom and humour with the Sermons to Aſſes †; the Author of which has at length revealed himſelf. The laſh of ſatire is the proper weapon to be employed in the correction of ſome kind of offences, eſpecially when they come from thoſe orders of men whom people in general can no otherwiſe reach; if it does not eradicate the evil, it may expoſe it, it may moderate or prevent all its baneful influence, and render even thoſe who are immediately concerned aſhamed, or fearful and cautious in the exertion of their power. How far the following cenſure is juſt, let every Reader determine; if it is falſe, the odium will fall on the Writer himſelf: ſpeaking of the ſpiritual courts, he ſays, 'In theſe you reign like lions in their dens, and tear to pieces all who have the misfortune to fall under your power. Your courts reſemble the fabled caſtles of the giants, where nothing is to be ſeen but the ſpoils of victims devoured by your mercileſs hands.—Ye culprits, who have ever been within the walls of theſe inquiſitions, ſay, What help, what aid did you receive from the finger of the Biſhop? Was not his little finger heavier than the loins of your Saviour, who is all mercy and goodneſs? What do you think of his chancellor, proctor, apparitors? Saw you any mercy in their viſage, or clemency in their looks? Nay, nay; every one would look for his gain from his quarter, as long as you had a farthing. His Lordſhip's finger would not eaſe your burden, nor mitigate your fine, however grievous to be borne.'

Sober and intelligent people, both among the clergy and laity, are very ſenſible that ſpiritual courts have been grievous burdens, and that there is great room for reformation and amendment in the conſtitution and orders of our Church. They may think that this Author deals in *caricature*, which ſatire can hardly avoid, and that he pays little regard so complaiſance and good manners; but they will nevertheleſs ſee that he, together with many other writers on theſe ſubjects, offers a great number of hints, which thoſe who are lovers of truth and virtue, and have it in their power to remedy the evils complained of, would do well to attend to.

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† See Rev. vol. xxxix. p. 100, and vol. xlv. p. 334.

Art. 35. *A plain and ſerious Exhortation to Priſoners, both Debtors and Criminals.* 12mo. 3 d. Rivington. 1775.

Conciſe and well calculated for the purpoſe; ſave that the Writer takes for granted that every debtor is fraudulent as well as extravagant, when many an unfortunate man may be deprived of his liberty, without being either the one or the other.

Art. 36. *Hiſtoric Proof of the Doctrinal Calviniſm of the Church of England.* Including, among other Particulars, I. A brief Account of ſome eminent Perſons, famous for their Adoption of that Syſtem, both before and ſince the *Reformation*; more eſpecially of our Engliſh Reformers, Martyrs, Prelates, and Univerſities; with Specimens of their Teſtimonies. II. An incidental Review of the Riſe and Progreſs of Arminianiſm in England, under the Patronage of Archbiſhop Laud. By Auguſtus Toplady, A. B. 8vo. 2 Vols. 10 s. Boards. Keith. 1774.

This learned ſcolding Author is a *Top-Calviniſt*, and is outrageouſly ſolicitous to cure us all of a ſpiritual malady, called Arminianiſm, or (which he ſays is the right name) *Van Harminiſm*.—He might be more uſefully employed if he could cure the *rheumatiſm*, which, at this moment, vexes the writer of the preſent article more than all the *iſms* that the *two Doctors* ever ſquabbled about.

AFFAIRS of the EAST-INDIA COMPANY.

Art. 37. *Proceedings of the Governor and Council at Fort William,* reſpecting the Adminiſtration of Juſtice among the Natives in Bengal. 8vo. 2 s. 6 d. Almon. 1775.

In Mr. Verelſt's "Riſe, Progreſs, and Preſent State of the Engliſh Government in Bengal" that gentleman offered ſome very convincing reaſons againſt forcing on the natives there, a ſyſtem of foreign laws, to the principles of which they were wholly ſtrangers; and which muſt operate to produce diſtraction inſtead of juſtice, peace, and good government. It is therefore with ſenſible pleaſure we find his ideas adopted by his ſucceſſor in that preſidency; and that inſtead of impoſing Engliſh laws on Aſiatics, proper meaſures are taken to reform and ſecure the due operation of their own. For as Mr. Haſtings writes from thence 'the people of this country do not require our aid to furniſh them with a rule for their conduct, or a ſtandard for their property.' This is a curious tract, and may be conſidered as a proper ſupplement to Mr. Verelſt's valuable performance.

MISCELLANEOUS.

Art. 38. *A circumſtantial Account of the enſuing* [now *paſt*] *Regatta*; with an *Introduction*, including a Deſcription of a *Venetian Regatta*, and a Recommendation of ſimilar Patriotic Exhibitions in this Country. 8vo. 1 s. Bew.

'The word *Regatta*,' ſays the Author, 'ſignifies *a ſtruggle for the maſtery**. When any foreign prince, or nobleman of diſtinction, viſits Venice, it is cuſtomary to entertain them with a *regatta*, or rowing match on the Grand Canal.' The Author deſcribes one of theſe Venetian *water-races* on the authority, as he aſſures us, of a ſpectator:—we think we have ſeen the ſame account in ſome modern book of travels. We agree with this author in applauding ſuch public recreations and amuſements as have a tendency to excite in the people a manly emulation, and ſtruggle for excellence, in thoſe arts and exerciſes which equally ſerve to invigorate their bodies and their minds.

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* Keyſler thinks the word regatta is derived from the *Aurigatio*, or chariot-races of the *Circenſian* games.

Art. 39. *Mr. Daniel Perreau's Narrative of his unhappy Caſe.* Wherein every Tranſaction between Mrs. Rudd, his Brother, and himſelf, from the commencement of Mr. Daniel Perreau's Connection with Mrs. Rudd, until the Time of his Trial, is moſt truly and candidly laid before the Public; together with his *Defence.* Publiſhed by HIMSELF. 8vo. 2 s. Evans, Strand.

It is needleſs to ſay more of this publication, than that it is genuine, and affords a memorable inſtance of the fatal effects of improper and imprudent connexions.

Art. 40. *Additions to Lord Lyttelton's Works:* being two Eſſays from *Common Senſe*, and two Poems. 4to. 1 s. Dodſley.

The ſubjects of the two papers now reprinted from the noted Weekly Eſſayiſt, entitled *Common Senſe*, who figured in the political world about thirty years ago, are the praiſes of Glover's *Leonidas*, and the miſchiefs of a ſtanding army. The *poems* are, the well-known prologue to Thomſon's Coriolanus, and the epilogue to Lillo's Elmeric.

Art. 41. *The Gentleman and Lady's Companion in the Garden*; or a Calendar, pointing out what ſhould be done every Month, in the Green-houſe, Flower, Fruit, and Kitchen-garden. *Minikin.* 1 s. Bell.

This very little compendium, of four inches by three, is extremely well calculated for a little Maſter or Miſs's gardening book: and if the young gentleman or lady have a turn for ſuch innocent and wholeſome amuſement, they may find this companion a uſeful one; as the rules here compreſſed together, are all warranted by the writers of the more voluminous *Calendars*.

Art. 42. *A View of the principal Towns, Seats, Antiquities, and other remarkable Particulars in Dorſet.* Compiled from Mr. Hutchins's Hiſtory of that County. 4to. 2 s. 6 d. No Bookſeller's Name.

This appears to be ſo pitiful a tranſcript of a few particulars from Mr. Hutchins' work *, that we wonder not at the bookſeller's being aſhamed to print his name at the bottom of the title.

Art. 43. *A Gentleman's Tour* through Monmouthſhire and Wales, in June and July, 1774. 8vo. 2 s. 6 d. Evans.

Although anonymous, this Tour is unqueſtionably genuine; it is ſaid to be the work of a Mr. Wynne, of Saliſbury.

The Author profeſſes that he had no other view in the publication of this Tour, 'than a deſire of inducing his countrymen to conſider Wales as an object worthy attention.'

He obſerves, that the romantic beauties of nature are ſo ſingular and extravagant, in the principality, particularly in the counties of

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* Of which, ſee our account Rev. for January laſt.

Merioneth and Caernarvon, that they are ſcarcely to be conceived by thoſe who have confined their curioſity to the other parts of Great Britain.'

'Notwithſtanding this,' he adds, 'the Welſh tour has been hitherto ſtrangely neglected; for, while the Engliſh roads are crowded with travelling parties of pleaſure, the Welſh are ſo rarely viſited, that the author did not meet with a ſingle party, during his ſix week's journey through Wales.'

This he accounts for, 'from the general prejudice which prevails, that the Welſh roads are impracticable, the inns intolerable, and the people inſolent and brutiſh.'

Mr. Wynne had the pleaſure to find that this character of the roads, and inns, and inhabitants of Wales, was not true. On the contrary, he 'aſſures the Reader, that in the low level countries, the turnpikes are excellent; that the mountainous roads are, in moſt parts, as good as the nature of the country will admit; that the inns (with a few exceptions) are comfortable, and that the people are univerſally civil and obliging.'

This teſtimony, we are perſuaded, is very juſt; the poor people in Wales are remarkably modeſt and humble; and travellers may always purchaſe their beſt ſervices in return for the ſmalleſt proofs of generoſity [*]; but this is the caſe in all poor countries.

As Mr. W. had not viſited, by any means, the greateſt part of the principality, the Engliſh reader who is totally unacquainted with Wales, will gain but an imperfect knowledge of the country, and of what is worthy of obſervation in it, from the peruſal of this book; which is rather a ſuperficial, though a well-intended, performance.

The Author, indeed, expreſſes his 'regret that he did not make his Tour more complete;' being, it ſeems, 'now convinced that he omitted to ſee many places, as well in the principality as in Monmouthſhire, which would have richly repaid his curioſity.' His apology for this, is drawn from the 'little intelligence he could learn from former publications, and the trifling aſſiſtance he could obtain from the natives.'

In what Mr. W. *has* publiſhed, however, the curious reader will find conſiderable entertainment. He appears to be an intelligent obſerver, and by no means devoid of taſte; nor is his manner of writing deſtitute of vivacity.

Art. 44. *The Happy Life:* Or the Contented Man. With reflections on divers moral ſubjects. A new tranſlation from the French of M. de Vernage, D. D. canon of the royal church of St. Quintin. 12mo. 3s. Hinton.

A collection of pious precepts and reflections which afford little occaſion of remark, excepting it be that many of them rather tend to *quietiſm* than to inculcate active virtue. We do not recollect any former tranſlation of the work.

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[*] We are therefore at a loſs to conceive whence the prejudice againſt them, which Mr. W. mentions, could ariſe.

Art. 45. *An Apology for Mrs. Eugenia Stanhope*, Editor of the Earl of Cheſterfield's Letters, &c. By an *Amateur du Bon Ton.* 8vo. 1 s. 6 d. Evans, &c.

Ironical. Mrs. Stanhope is here ſeverely, but not illiberally, cenſured, for giving to the world a *Syſtem of Education*, of the moſt pernicious tendency. The pamphlet abounds with juſt ſtrictures; and has by no means that catchpenny appearance which marks the generality of our literary muſhrooms.

ARTS and MANUFACTURES.

Art. 46. *The Art of Tanning and Currying Leather*; with an account of all the different proceſſes made uſe of in Europe and Aſia for dying leather red and yellow. Collected and publiſhed at the expence of the Dublin ſociety. To which are added Mr. Phillipo's method of dying the Turkey leather, as approved of by the Society for the encouragement of Arts, &c. and for which he had a reward of one hundred pounds, and *their gold medal for the* ſecret. 12mo 2 s 6 d. ſewed. Nourſe. 1774.

This work, as the Editor informs us, has been publiſhed by the direction, and at the expence of the Dublin Society, with a view to recover from its declining ſtate, the leather manufacture of Ireland. To anſwer the laudable intention of the ſociety, by giving every poſſible information to the Iriſh artiſt, the Editor has collected and arranged, the various methods practiſed in different countries, in the ſeveral branches treated of; and has mentioned a great number of articles uſed in tanning as ſubſtitutes for oak bark. But after all the methods and experiments which have been tried, we do not find that any country can produce leather equal to that manufactured in this kingdom.—Happy in the acquiſition of every new article of commerce, we have particular pleaſure in informing our Readers, that the ingenious art of making and dying Morocco leather, which, but a few years ſince, was entirely carried on abroad, is now eſtabliſhed and brought to great perfection in this country: for which the public is particularly obliged to Mr. Blake of Chiſwick.

NOVEL.

Art. 47. *The Adventures of a Corkſcrew*; in which, under the pleating method of a Romance, the vices, follies, and manners of the preſent age, are exhibited and ſatirically delineated. Interſperſed with ſtriking anecdotes, characters, and actions, of perſons in real life; all drawn to promote virtue, expoſe vice, and laugh folly out of countenance. 12mo. 3 s. Bell.

This corkſcrew is made of bad metal, ill tempered, and of coarſe manufacture.

SERMONS.

I. *Concio ad Clerum habita Cantabrigiæ in Eccleſ. S. Mariæ die viceſimo octavo Jun.* 1774. A Sermon to the Clergy; at St. Mary, Cambridge, June 28, 1774. By William Gould, R. S. S. Rector of Stapleford Abbots, Eſſex. 4to. 6 d. Beecroft.

This diſcourſe was delivered at the time of conferring the degree of Doctor in Divinity: We do not find that it has any peculiar reference to the clergy, but it may be uſefully conſidered by them or any other perſons. The ſubject of it is the celebrated prediction of the reſtoration of the Jewiſh city and temple by Cyrus: The immediate text is Iſaiah xliv. 28. *That ſaith of Cyrus, He is my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built; and to the Temple, Thy foundation ſhall be laid.* The aim of the preacher is to illuſtrate the ſeveral parts, and manifeſt the accompliſhment of this prophecy, which ſo expreſsly points out Cyrus, and decrees him to a particular and remarkable office, according to the computation of all chronologers, at leaſt one hundred years before he was born. Theſe objects are very properly attended to in the preſent diſcourſe, and all perſons, Jews and Gentiles, believers and unbelievers, are called to ſee, and know, and underſtand that the hand of the Lord hath done it, and the Holy One of Iſrael *created* it. Let us who believe, adds this Writer, rejoice, and triumphantly exclaim; that we have a ſure word of prophecy, one invincible argument at leaſt to confirm our faith in the holy ſcriptures.

II. *Concio ad Clerum in Synodo Provinciali Cantuarienſis Provinciæ, ad D. Pauli, die* xx°. *Januarii,* A. D. MDCCLXXV, *&c.* A Sermon preached to the Clergy in the Provincial ſynod of Canterbury, by John Butler, LL. D. Archdeacon of Surry, Chaplain to the king. To which is added a ſhort oration. 4to. 1 s. Dodſley.

We have read this performance with pleaſure, particularly on account of its charitable and chriſtian ſpirit. The Preacher has not neglected the opportunity, in the cloſe of his diſcourſe, of briefly extolling the Church of England; but it is done with moderation and candor, and we have no reaſon *from his Sermon* to ſuppoſe that, when under certain reſtrictions, he wiſhes for its permanent ſecurity and proſperity, he is inſenſible that ſome alterations in its form and orders would be ſo far from injuring its ſafety, that they would contribute greatly to its glory.

The text of this diſcourſe is Acts v. 38, 39. *If this counſel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God:* Which our Author regards as almoſt a prophetic account of what hath ſince happened; the remarkable propagation and eſtabliſhment of Chriſtianity, notwithſtanding all the oppoſition made to it by the powers of the world. In the progreſs of his Sermon, our Preacher takes particular notice of the preſent ſtate of the Jeſuits, as illuſtrating the firſt part of his text.

The ſhort oration annexed to the Sermon was exhibited on the preſentation of Dr. Milles, prolocutor to the lower houſe of convocation, to the higher houſe; and here a ſtroke is aimed at the petitioners for eccleſiaſtical alterations:—for which we refer to the Sermon at large.

III. *The Expediency and Fitneſs of Things, conſidered and exemplified,* in a Sermon at Little Ayliffe ſtreet, Goodman's fields, Feb. 22, 1775, at a time ſet apart for *ſeeking the Lord,* &c. By William Dowars. Taken in ſhort-hand by William Dalton. Sold by Harwood, Dalton and Lane, Leadenhall ſtreet.

IV. *The bleſſedneſs of dying in the Lord*,—at the Weigh-houſe in Little Eaſt Cheap, on the death of the Rev. W. Langford, D. D. who departed this life April 23, 1775, in the 71ſt year of his age. With Memoirs of his life and character. To which is added, the ſpeech at his interment. By Thomas Gibbons, D. D. 8vo. 6 d. Buckland.

(The reſt of the Sermons hereafter.)

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

‘THE Author of the “ Imitations of the Characters of Theophraſtus” having juſt ſeen the *confeſſedly haſty* criticiſm of the Monthly Reviewers, requeſts to have his own reply inſerted *unmutilated*; and this, he preſumes, will not be ſcrupled, ſince the Reviewers appear to have been candid, and therefore will be glad that the objections which occurred to them may be removed.

‘ The Author profeſſes to be one of thoſe who do *not* admire Le Bruyere, on whom the vanity of his nation conferred the title of *the modern Theophraſtus*. His claim to merit on account of his *Mœurs de ce Siecle* ſeems to be judiciouſly and ſolidly refuted in Dr. Gally's Eſſay on Characteriſtic Writing, ſo often quoted in the preſent work. His *Diſcours ſur Theophraſte* was of no ſort of uſe, becauſe deſtitute of *authorities*: it will be found too, upon examination, to be incorrect, and ſuperficial, nay even ſometimes totally unſupported by any good authority, and conſequently *falſe*. A ſevere cenſure on this Author was withdrawn whilſt the book was actually at the preſs; the reaſon of which was, that it ſeemed unneceſſary to a moſt ingenious and excellent friend of the preſent Author—he indulges the vanity of ſaying that that friend was Dr. Percy.

‘ The Reviewers ſhould not have ſaid that λογιος, *learned*, is a *miſconſtruction*. Many good lexicons indeed have it *eloquens* as well as *doctus*, in the former of which ſenſes it is, perhaps properly, tranſlated, Acts xviii. 24; but Heſychius renders it *doctus* only, as does Cruſerius in the very place; to which interpretation the Author adhered.

‘ The rendering αφιλοτιμως και ιδιωτας into *deſtitute of zeal as of learning*, was doubtleſs very inadequate; it was haſtily expreſſed at firſt to avoid a periphraſis, and, though never ſatisfactory, was at laſt overlooked as immaterial.

‘ The Reviewers are guilty of an overſight with reſpect to the *date*—it ſtands in the book 99 and *not* 95 (ſee pages iv. and xxix.)

‘ The Author *wiſhes* the errors hinted at had been pointed out; and as the Reviewers profeſs to deſire the ſame thing, he reminds them that “ *Of the manner* in which theſe Imitations are executed we ſhall only give *two characters*,” is not Engliſh.’

In anſwer to the above letter (which, though longer than was neceſſary, we have indulged the Author with printing unmutilated)—we ſhall obſerve that, as ſo capital a writer on the ſame ſubject as Bruyere was not ſo much as mentioned by the Imitator, it was reaſonable for us to ſuppoſe that he had not ſeen his book. With reſpect to his merit, we are of an opinion quite different from this

Writer. He had a ſtrong diſcernment, a keen penetration into the moral character, and was happy in his diſcriminations.

We have ſaid that λογιος, *learned*, is a miſconſtruction; and what we have ſaid in this place, we maintain. The paſſage is Auguſtus's ſaying to his grandſon, on Cicero: λογιος, ω παι, λογιος, και φιλοπατρις. He was an eloquent man, child, and a lover of his country. Now this Writer tranſlates λογιος, *learned*, inſtead of eloquent, and alleges in his defence, the authority of lexicons. But the primary ſenſe of λογιος is, expert in reaſoning or argument, from λογος, *ratio*; its current ſignification is eloquent, and becauſe a perſon can hardly be ſuppoſed to be ſkilled in eloquence or argument without learning, in this diſtant, implicated ſenſe, it ſometimes is made to ſignify learned. Yet, ſurely, its moſt obvious ſignification was moſt appropriated to Cicero; learning he had in common with many perſons in Rome, but eloquence was his *characteriſtic*. No authority can juſtify error, otherwiſe we might flatter the Writer by telling him that he has *Sanſovino, Dacier*, and *Bryant, in loco*, on his ſide; the firſt rendering it *dotto huomo*, the ſecond *un ſavant homme*, and the laſt *doctus homo*.

Αφιλοτιμως, deſtitute of zeal, he gives up; but wherefore does he ſay it is immaterial? Nothing, ſurely, that is unſcholar-like is immaterial in an author.

As to the overſight with reſpect to the date, viz. 95 for 99, and the error of our printer in omitting three words interlined in the MS. viz. 'As a ſpecimen,' which rendered the ſentence he quotes not Engliſh, we might have been obliged to the Writer for pointing them out, had we not diſcovered them ourſelves. As he ſeems to think it worth his wiſhes, we ſhall gratify him by pointing out, in our turn, two or three of thoſe paſſages in his Imitations, which we thought exceptionable on the review:

P. 6. And bites his handkerchief *in half*,
To ſtifle the pretended laugh.

Here the language is miſerably ſtiffened for the ſake of rhyme; nor is it much leſs ſo in the following couplet:

A plague upon you and a *new rope!*
You crowd the greateſt man in Europe.

The whole wit of the following paſſage is a woeful pun:

'Tis plain the flatterer muſt have got
The length too of his patron's foot;
For ſhould his Lordſhip but try on
A pair of pumps, 'tis ten to one
But he proteſts, he never knew
So neat a foot done juſtice to.

We are now only at the ſeventh page of the Imitations. If the Author *wiſhes* us to proceed, he will probably favour us with his requeſt in a ſecond letter.

☞ Gray's Poems, &c. and Macpherſon's late publications will be reſumed in our next.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FIFTY-SECOND.

FOREIGN LITERATURE.

ART. I.

Hiſtoire de l'Academie Royale des Sciences, &c.—The Hiſtory of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the Year 1769. Vol. xxv [*]. 4to. Berlin. Haude and Spener. 1771.

EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *Remarks on the real Perfection of Dioptrical Glaſſes.*

By Mr. Beguelin.

THE approbation with which Mr. D'Alembert honoured Mr. Beguelin's firſt *Memoir* upon the practical improvement of dioptrical glaſſes, and the curious reflexions he communicated to the Academy on that occaſion, have encouraged the German Academician to carry his inquiries ſtill farther on this intereſting and almoſt inexhauſtible ſubject. He reduces his reſearches under ſeveral general heads. Under the firſt he compares together the effect of ordinary, achromatic, and catoptrical teleſcopes. Under the ſecond he treats of the moſt advantageous proportions, that are to be obſerved in the conſtruction of achromatic teleſcopes, between the aperture and the focal diſtances of the object glaſs and the eye glaſs. Under the third he conſiders the greateſt angle of confuſion that can be admitted in achromatical glaſſes; and under the fourth he examines the following queſtion, *When the aberration of the rays that paſs through the circumference of an object glaſs is rendered null, does there remain a viſible aberration of thoſe rays that paſs nearer the center of that glaſs?* And under the fifth he takes notice of the errors that may be occaſioned by the thickneſs of glaſſes in calculating the *aberration*.

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[*] For our account of vol. xxiv. ſee Appendix to Rev. vol. xlvi.

MEMOIR II. *A Miſtake in determining the Genus of the* Albuca *and of the* Alethris *of Linnæus corrected by a more accurate Obſervation of the generical Characters of theſe Plants.* By Mr. Gleditſch.

MEMOIR III. *An Eſſay on Hygrometry, or the Art of meaſuring the Degree of Moiſture in the Air.* By Mr. Lambert.

While the barometer and thermometer have acquired, from time to time, ſome new degrees of amelioration, ſo as to give indications that are intelligible to the curious obſerver, the *hygrometer* has remained in its primitive ſtate of imperfection. To remedy this, and to bring that inſtrument to a farther degree of preciſion and improvement, a prodigious number of experiments and diſcuſſions have been employed by this learned Academician; and his *Memoir*, which contains theſe experiments, and their reſult, deſerves attention. But the Reader will find Mr. DE LUC's *Account of a new Hygrometer*, delivered to the Royal Society, ſtill more intereſting. See our *Review* for September, 1774, p. 224.

MEMOIR IV. *Meteorological Obſervations made at Berlin by Order of the Academy in the Years* 1768 *and* 1769. By M. Beguelin.

Of this Article, no explanation or comment is required.

MATHEMATICS.

We ſhall give little more than the titles of the *Memoirs* contained in this claſs, as none of them are ſuſceptible of extract or abridgment.

MEMOIR I. *Of the Powers of bent Springs.* By Mr. De la Grange.

MEMOIR II. *Of Kepler's Problem.* By the ſame.

MEMOIR III. *Concerning the Sequences in the Genoeſe Lottery.* By Mr. John Bernoulli.

MEMOIRS IV. and V. *Extracts of two Letters from Mr. D'Alembert to M. De la Grange, relative to the Aberration in Achromatic Teleſcopes.*

MEMOIR VI. *The Solution of a very difficult Queſtion in the Calculation of Probabilities.* By Mr. Euler.

The plan of a certain lottery gave riſe to this queſtion. The lottery conſiſted of five claſſes, containing each 10,000 tickets, among which there were 1000 prizes, and, of conſequence, in each claſs 9000 blanks. Each ticket was to paſs through all the five claſſes, and, beſides the prizes drawn in each claſs, the directors of the lottery engaged themſelves to pay a ducat to every proprietor of a ticket that had paſſed through all the claſſes without winning a prize. The expence, incurred by this payment, is beforehand uncertain, as the caſualties between the two oppoſite *poſſible* extremes are ſo many in number. One of theſe poſſible extremes is *that* of all the prizes in each claſs falling to the lot of the *ſame* numbers; in which caſe there would be a demand for 9000 ducats: the other *poſſible* caſe is that of all the prizes of the different claſſes falling to the lot of *different* numbers, in which caſe (5000 tickets winning and as many loſing) the demand would only be for 5000 ducats. Now as both of theſe phyſically *poſſible* caſes are almoſt *morally* impoſſible, the queſtion is to determine the number of ducats which the undertaker of the lottery will *probably* be obliged to pay. This is the intricate queſtion of which Mr. *Euler* attempts the ſolution in this paper.

SPECULATIVE PHILOSOPHY.

MEMOIR I. *Concerning the Culture of the Underſtanding.* By Mr. Formey.

This is a ſtrange effuſion of eloquence, extravagance, and ſentiments that are more worthy of a ſuperficial ſceptic than of ſuch a philoſophical divine as Mr. Formey has ſhewn himſelf to be on ſeveral occaſions. Of fourteen quarto pages contained in this *Memoir*, nine are employed to perſuade us that the culture of the underſtanding is a vain and impracticable undertaking. To prove this he conſiders man in the principal ſtages and periods of his exiſtence, and endeavours, in ſpite of reaſon and common ſenſe, to ſhew that they are all incompatible with intellectual improvement. He begins at the cradle, in which, indeed, there is little acceſs to the infant mind. Arrived at his fifth or ſixth year, the child, according to our Academician, is only a kind of parrot, who repeats mechanically the words and phraſes of his inſtructor, and will repeat, all his life, what he now hears. ‘ There is nothing but *parrot-prate in the world*; this is the procedure and effect of every education. The pupil is entirely paſſive: he ſees what they make him ſee, he believes what they make him believe, and he is ſuppoſed to be perfectly educated, when he thinks and ſpeaks as his father and his preceptor have done:—hence a ſad ſucceſſion of errors, prejudices, inconſiſtences, and proceedings merely mechanical.’ No reformation is to be expected, ſays our Author, in this matter. ‘ The only feeble ray of hope that remains, is, that, when this *fine* education is finiſhed, it will not be too late to engage the pupil to begin another, to change his paſſive ſtate for an active one, (the Academician will tell us preſently that this is impoſſible) to pluck up all the tares that have been ſown in his *intellectual field*, and to ſubſtitute good grain in its place. Thus *Deſcartes* conceived by the power of a ſuperior genius, that the way to learn *ſomething* was to begin by believing *nothing*.—But are there many Deſcartes? Alas, no! I don't know whether the whole courſe of ages has produced more than *one*.’ *Thus then we are again* got back into the ſuds.—But, what is ſtill worſe—this ſame Deſcartes, this prodigy, this phœnix, what did he effectuate? ‘ O weakneſs of humanity (cries the Philoſopher of Berlin) he opened the great avenue to truth (univerſal doubt), only to loſe himſelf afterwards in the moſt devious labyrinths of error.’ Piteous indeed! We ſink deeper and deeper in (what John Bunyan called) the *Slough of Deſpair*, and Mr. Samuel Formey proves hitherto but a miſerable comforter to the young ſtudent, whom he exhorts to *unlearn* what had been taught him by others, in order to learn better by himſelf. A miſerable comforter indeed! Hear him farther: ‘ It would be vain to expect that a young man at his deliverance from the trammels of education ſhould have either the *idea*, the *deſire*, or the *power* (thouſands, we affirm, have had all three) to rectify what may have been defective in the plan of their education. He will either acquieſce ſtupidly in the notions he has imbibed, or, fatigued with the trouble it has coſt him to get them into his brain, he will, in a fit of diſguſt, renounce all ſtudy as uſeleſs pedantry, as a vain purſuit of truth, which he conſiders as ſunk in the bottom of a well, where it is likely to remain for ever.’

This may happen to ſome; but is it a general caſe, or is it always the caſe? Is not the young man free to chuſe a middle way between a blind ſubmiſſion to his former guides and a ſenſeleſs abjuration of all future inquiry? This, Mr. Formey does not care to deny all at once; but he obſerves that the period of the *paſſions*, which he calls the ſecond period of human life, gives the young man over to new tyrants, new pedagogues, whoſe violence, froth, fermentation, and impetuoſity the eloquent and loquacious Academician repreſents with all the power of metaphor. Theſe do ſo toſs and tumble the poor ſtudent that no ſort of culture (according to our Author), no progreſs in intellectual improvement are to be expected in this period. He forgets, good man, that the love of truth is, itſelf, in many minds, a kind of paſſion, and that the love of fame and the deſire of ſuperiority and diſtinction are real and ardent paſſions which powerfully animate, on innumerable occaſions, to intellectual improvement;—but let us hear him out: ‘ Well then, *ſays he*, let us wait a little: perhaps when the paſſions are extinguiſhed or calmed, Reaſon and Truth will ſpeak and be heard.’ This proſpect appears very doubtful to our Author, ſince the paſſions ſtill remain, even when time has diminiſhed their force; the foaming of the torrent ſubſides, but the river ſtill runs in its channel, and he is a fool, who, like the peaſant in Horace, waits till it paſſes by. ‘ Beſides, when the paſſions are ſuſpended through gratification (we ſuppoſe he means the ſenſual appetites), the vigour of the mind is exhauſted; the purſuit of knowledge then coſts more pain than it yields pleaſure, and this ſucceeding period has its objects, occupations, and even amuſements, which will *always* be preferred before a painful and uſeleſs application to ſtudy.'

After this uncomfortable rant, which gives ſuch a partial and imperfect view of the capacity and ſtate of man, relative to the acquiſition of knowledge: after this combination of all the diſadvantages that attend his preſent ſtate, without any attention at all to the vaſt variety of circumſtances that are favourable to intellectual improvement, our Academician takes a farther ſtep, which ſurpriſes us ſo much the more in that it is really ſtepping out of his way: he lifts up the corner of a veil, which covers, *ſays he*, an obſcure labyrinth, and lets us into this goodly ſecret, that man is not a free agent, all his actions being determined by will, his *will* by *ideas*, his ideas by objects, and ſo on, a wheel within a wheel, *ad infinitum*. From this he concludes, that we acquire knowledge and wiſdom, virtue and merit, as we acquire beauty, health, agility, and a good conſtitution; that Nature beſtows theſe precious gifts, and that propitious circumſtances expand and improve them. Were all this true, it is not pertinent to the ſubject, *non erat his locus*.

The Academician having rambled thus far, ſtops ſhort and aſks himſelf the following queſtion: 'But have I not loſt the thread of the ſubject I propoſed to treat?'—Yes, Sir, indeed you have, and the needle too, and, we apprehend, your ſpectacles alſo. You ſeem, yourſelf, to be more or leſs ſenſible of this, when you put to yourſelf this puzzling queſtion: 'After what I have now been ſaying, is the cultivation of the underſtanding a thing practicable or even poſſible?' So far as this queſtion relates to the ſeeming inconſiſtency of your doctrine of neceſſity with the poſſibility of education and intellectual improvement, you anſwer it ſo as to get pretty well out of the ſcrape: you obſerve that the theory of *irreſiſtible* motives, or the doctrine of (a moral) *neceſſity*, inſtead of removing the poſſibility of education and mental improvement, is their eſſential foundation, renders them eaſy, and enſures their efficacy; and this we believe as well as you; for certainly to attempt the intellectual and moral improvement of beings, who act *without motives*, and can act againſt *preponderating* ones, would be to milk the goat, or to trace figures in the ſand. This, however, does not remove the diſcouragement with which you have clogged education in the former part of your diſcourſe; for laying the knotty queſtion of human liberty aſide, if neither infancy, youth, maturity, nor age are proper ſeaſons for the cultivation of the mind, there is no ſeaſon for it at all, and all *your rules and precepts* are uſeleſs; and if your rules and *precepts are not* uſeleſs, the whole of your preceding theory is prepoſterous and extravagant; it is at beſt a mere *hors d'œuvre*, in which there is ſome eloquence, but very little ſenſe or ſolidity. You are like an architect, who undertakes to give rules for raiſing an edifice, and begins by a ſophiſtical declamation on the impoſſibility of executing his plan. The comfort is, that this impoſſibility does not exiſt in the caſe before us, and that the obſtacles you mention as incompatible with the culture of the mind, do not take place in all, and are invincible in few or none.

The rules the Author lays down for education are vague and trivial; they are reducible to the following propoſitions: '*In the infancy of the world mankind ſtood in need of a Sage to propagate wiſdom, as they wanted a firſt fire to ſerve as the means of lighting up all thoſe that have burned ſince:*' This is more brilliant than luminous.—"*All public ſocieties have been civilized and diſciplined by Sages, ſuch as* Solon *and* Lycurgus, *and private ſocieties, even thoſe of a domeſtic kind, muſt be civilized and improved in the ſame way, by the wiſdom and virtue of their heads—But as there are many heads of families who are not Sages, things go ill in this reſpect.—Keep company with perſons who are judicious, rational, and virtuous, this is the* GRAND SECRET *of education; for judicious parents or friends will carry a young man farther by one year of inſtructive but familiar converſation, than diſagreeable prelections and perpetual teaching will do in ten years.—Read neither* Malebranche, Locke, *nor* Leibnitz; *for if you do not underſtand them you loſe your time, and if you comprehend what they ſay, you will ſtudy them until you either turn your head, or fill it with a ſtock of knowledge that will rather prove a burthen than a guide.*" Bombario.

MEMOIR II. *Concerning two Properties of Matter that ſeem incompatible,* i. e. *the vis inertiæ, or, an entire Inactivity, and the perpetual Tendency to change its State.* By Mr. Beguelin.

Theſe two properties have, indeed, the very ſtrongeſt characters of incompatibility. The very definition of the *vis inertiæ* in *matter* implies a reſiſtance to motion when it is at reſt, and to reſt when it is in motion; and if a perpetual tendency in *matter* to change its ſtate be compatible with this reſiſtance, then one would think it poſſible that two contradictory propoſitions may be *both* true. Nevertheleſs the great Leibnitz, without denying the *vis inertiæ* or inactivity of Matter, pretended to have diſcovered in it a perpetual effort to change its ſtate, a peculiar, inherent *force* or power, the ſource of all its modifications, which acts without interruption, and produces all the *phenomena* of the material world. This paradox was received with contempt by a great part of the philoſophical world; the geometricians and more particularly the illuſtrious Euler, whoſe excellent theory of motion is built upon the eſſential inertia or inactivity of matter, took ſuch a diſguſt at this pretended diſcovery, that they rejected, in the lump, the whole Leibnitian and Wolfian coſmology. The very acute and ingenious Mr. Beguelin, who, on the contrary, adopts it in the lump, and is undoubtedly one of the ableſt votaries of Wolfianiſm, has undertaken in this *Memoir* to diſpel the above-mentioned contradiction which has been laid to the charge of Leibnitz, and to prove, that, *upon the principle* of that great man, the *inertia* or total *inactivity* of matter has nothing in it incompatible with the *active force* he attributes to that ſubſtance. But it happens unfortunately that the *principles* of Leibnitz, on which the ſolution of this difficulty is founded (a difficulty, by the by, in which the Leibnitians *alone* are concerned, becauſe it is of their own making and regards not us), are as paradoxical as the paradox they are employed to explain. Leibnitz, as is well known, maintained that all that is real and ſubſtantial in the different portions of matter is reducible to *ſimple*, indiviſible elements, which he calls *monades*, and conſiders as the conſtituent principles of all bodies. Theſe *monades*, the German philoſopher ſubſtituted in the place of *atoms*, which, though undivided, were allowed to be diviſible, and conſequently could not be looked upon, in his judgment, as ſimple principles into which all compound beings muſt be reducible: but the *monades* have not ſucceeded; they are getting out of ſight in the philoſophical world; they are ſuch thin and fantaſtic beings, that we know not what to make of them, though Leibnitz and Wolf drew from them all the *phenomena* of nature. A principle of material ſubſtance, that is without parts, without extent, without figure, occupying no point of ſpace, incapable of motion, endowed with perceptions and with a power of producing them, repreſenting the univerſe by its connexion with all other monades, and ſo on and ſo on; ſuch a principle is not likely to live long after its invention. It is by the doctrine, however, of *monades* that Mr. Beguelin attempts to reconcile the pretended activity of matter, with its known and avowed inactivity, and this will excuſe us from entering into an analytical account of his reaſoning on this ſubject. He ſuppoſes that activity reſides in the ſimple elements or *monades*, and that the *vis inertiæ* reſults from that combination of the ſimple elements that conſtitutes what we call *matter*, and all the phenomena of the material ſyſtem; and all that we ſhall obſerve further on this paper is, that the ingenious academician diſplays great acuteneſs in treating his ſubject and makes the beſt of an obſcure, intricate and unimportant cauſe. The cauſe is of no ſort of importance even in the ſcience of mechanics, *to which its practical* application is more immediately related; *for the principles* of mechanics are deduced from experience and not from metaphyſical reſearches into the *primordia rerum*.

MEMOIR III. *An Attempt to reconcile the Ideas of Newton and Leibnitz concerning Space and a Vacuum.* By Mr. Beguelin.

Here is another arduous taſk undertaken by this able and acute metaphyſician; for nothing can appear more direct and poſitive than the oppoſition between Newton, who maintained a *vacuum* in nature, and the real exiſtence of *ſpace*, (independently on its relation to created beings) and Leibnitz, who abſolutely denied the one and the other. Such an oppoſition of ſentiments upon a ſubject that ſeems ſo palpable, and that appears to be neither intricate nor complicated, between two men of ſuch acute penetration and deep ſtudy, induced Mr. Beguelin to think that they had conſidered the ſubject under different points of view, and that therefore their diverſity of opinion was apparent only and not real. Our academician thinks that *Newton* conſidered the objects in queſtion, only in their phyſical and geometrical aſpect, while *Leibnitz* treated of them with the ſpirit and views of a metaphyſician. This obſervation is very judicious; and there is no doubt, but that the different points of view under which theſe two great men contemplated the ſame objects muſt have produced a diverſity both in their manner of perceiving and repreſenting them. A mathematician who conſiders a marble cube, draws off, by a very natural abſtraction, all his attention from the matter of which the cube is compoſed, and confines it entirely to the properties of the figure; and thus the cube becomes to him no more than a portion of ſpace, terminated by ſix equal and ſimilar ſurfaces. By conſidering farther this ſpace, the natural philoſopher will be eaſily led to conſider it as a being homogeneous and immoveable, ſuſceptible of three dimenſions, diviſible *ad infinitum*, and as the receptacle of bodies: and as to the exiſtence of ſuch ſpace he will conſider it as leſs real than that of ſolids, ſurfaces, lines and geometrical points, which are not chimeral beings or *mere nothing*, but exiſt in the univerſe with the bodies in which they have been conceived, and from which they have been abſtracted; an exiſtence as real as that of the *genus* and *ſpecies* of animals, plants and metals, which are derived from their individuals. If the Newtonians will be ſatisfied with the account our Author here gives of the reality of ſpace, (which, if we are not miſtaken, renders it rather too ideal) then it is certain, that their notion of ſpace coincides in a great meaſure with that of Leibnitz, who conſiders it as the relation of diſtance and ſituation between co-exiſting beings. The only difference here is, that Leibnitz carries the metaphyſical analyſis farther than Newton. So that we may ſay with the latter, (who conſidered ſpace, only in its aſpect upon natural philoſophy) that it is a reality, immoveable, extended, diviſible, &c. and at the ſame time may grant, with the former, (analyſing the notion of it ſtill farther) that it is the order of ſimultaneous beings, the relation of diſtance and ſituation between bodies that exiſt in the ſame points of duration.

But when we proceed a ſtep farther, and conſider the ſentiments of theſe two great men in relation to a *vacuum*, or ſpace entirely void of all matter, the difficulty of reconciling their ſyſtems will appear ſtill greater, and yet our Author makes a very ingenious effort to overcome it. He diſtinguiſhes, for this purpoſe, between a *phyſical vacuum*, and a *metaphyſical* one. The phyſical *vacuum* is pure ſpace void of matter, of which the notion has nothing in it incompatible with the conſtitution of the material world, while its reality is aſcertained by known experiments. *This* our academician pretends, that Leibnitz did not deny, notwithſtanding ſome expreſſions, that ſeem to prove the contrary, in his letters to Dr. *Clarke*, expreſſions which, perhaps, eſcaped him in the unguarded moments of a warm controverſy. Nay, he was obliged to admit this void ſpace even by his own (whimſical) ſyſtem; for (as his *ſimple elements* or *monades*, whoſe combination produced, according to him, the *phenomenon* which we call *matter*, could not either coaleſce or even touch each other, but had each of them its own *diſtinct place*) the diſtance between each monade could be nothing but pure void ſpace, or the phyſical vacuum of *Newton* in its moſt rigorous ſenſe. As to the ſecond kind of vacuum, even the metaphyſical one, (by which the German philoſopher underſtood a chaſm, a blank, a defect in the univerſe, or, in other words, the abſence of a *part*, which might have entered into the conſtitution of the *whole*) it neither was nor could be adopted by either of theſe great men, who muſt have been perſuaded that the production of infinite wiſdom and power could not admit of ſuch a void. It is this kind of void that *Nature* (i. e. the continual exertion of thoſe active powers that the Deity has diſtributed through the univerſal ſyſtem) really *abhors*, according to the ancient expreſſion of the ſchools. It is in this ſenſe, that the univerſe is a *plenum*, wanting nothing that could or ought to have entered into its ſtructure; whereas the phyſical *vacuum*, though abſolutely void of all, even the moſt ſubtile, matter, may be as eſſential to the perfection of the *whole*, as the moſt ſolid parts of which it is compoſed.——Thus we have given a compendious and general view of a *Memoir*, which is compoſed in a truly philoſophical ſpirit, and which will appear intereſting to all who have any taſte for metaphyſical ſpeculations.

MEMOIR IV. *Pſychological Reflections upon Man, conſidered as a moral Agent.* By Mr. Sulzer.

This learned academician, in a former paper, drawn up ſome years ago, gave the analyſis of *reaſon*, and in the *memoir* now before us, he attempts *the analyſis of virtue.* He deſigns this piece as a mortal blow levelled at *moral ſcepticiſm*, and propoſes to place morality on ſolid foundations, by ſhewing 1ſt, The original riſe of virtue in the ſoul: 2dly, how it grows and improves there: 3dly, what is its true character and eſſence: and, 4thly, the faculties of the mind, that tend to ſtrengthen it and bring it to perfection. This ſubject has been ſo often treated, and in ſuch a maſterly manner, that the merit of Mr. Sulzer's performance will not appear ſtriking to thoſe who are acquainted with the capital productions that have, in this age, carried the ſcience of moral philoſophy to ſuch an advanced degree of accuracy and perfection. There is too little philoſophy in this piece for the learned, and too much of its phraſeology for the ignorant. The Author tells us, that intellectual ſcepticiſm is already *extinguiſhed* in all learned nations, and with the ſpirit of a prophet he foretells the downfall of moral pyrrhoniſm. We hope that the *prediction* is better founded than the *affirmation*; but we, in our turn, will venture to affirm, that if moral ſcepticiſm is approaching to its deſtruction, this memoir will have no hand in its ruin.

BELLES LETTRES.

MEMOIR I. *A Diſſertation on the Quadi.* By Mr. Francheville.

The Quadi were Germans (and not a people of Gallic origin) who firſt inhabited the country lying between the Danube and the Drave, called afterwards Pannonia by the Romans. Being driven from thence by the Roman arms, under the reign of Auguſtus, they ſettled on the other ſide of the Danube, principally in Moravia. This our academician tells us with all the learned verboſity of an antiquari*an*, and this every body knew before who had any acquaintance with ancient hiſtory and geography.

The next thing diſcuſſed in this *memoir* is the pretended miracle of the *Thundering Legion*, which has been long exploded and forgotten. Mr. Francheville gives very evident marks, indeed, of the non-authenticity of the letter of Marcus Antoninus to the ſenate, upon which the credit of this miracle was principally founded; and in his examination of this letter he diſcovers an extenſive erudition, and a competent portion of critical ſagacity.

MEMOIR II. *On the Neceſſity of forming an intimate Union between the* Belles Lettres *and* Philoſophy. By Mr. Touſſaint.

The mutual relation between theſe two great fountains of man knowledge, which have, each, a great variety of ſtreams, that flow together and enrich, ſwell, and embelliſh each other, is elegantly deſcribed in this memoir. Cicero ſhewed his intimate perſuaſion of the mutual relations which all the ſciences bear to each other, when he ſaid, that there was no branch of knowledge which the complete orator was not obliged to poſſeſs (we ſuppoſe he meant) in a certain degree; for to poſſeſs all in the ſame degree is not neceſſary to the excelling in a ſingle branch, nor is it a privilege that often (if ever) falls to the lot of humanity. However that may be, the rule is ſingularly applicable to the union of *literature* with *philoſophy*. The *former*, if it is not blended with the ſpirit of the latter, degenerates into a heavy, unimproving inſipid jargon, ſuch as we meet with in the dry, unaffecting and perplexed lucubrations of the *Gruters*, *Berneccers* and *Burmans*, thoſe miſerable *word-catchers, who lived upon ſyllables*. Whereas the happy and friendly conjunction of erudition and philoſophy in a *Grævius*, a *Davis*, a *Bentley*, an *Erneſti*, a *Michaelis*, and a *Lowth*, exerciſe reaſon, improve taſte, embelliſh fancy, and extend the ſphere of true ſcience. But let us return to our Author.

Mr. *Touſſaint* produces a variety of examples to ſhew that the philologiſt can ſcarcely make a ſingle ſtep without the aid of philoſophy, and his examples are taken from thoſe branches of knowledge that come within the ſphere of *Belles Lettres*. If the hiſtorian would avoid the inſipid character of a cold and lifeleſs annaliſt, he muſt ſtudy the human heart, examine its ſprings of action, combine facts with characters to throw light upon both, be acquainted with the principles of natural law and the maxims of political juriſprudence, inquire into the duties and rights of mankind, and riſe above the influence of vulgar prejudices and popular errors.—Again; geography and chronology are immediately dependent on the ſuccours of aſtronomy, geometry and arithmetic; and eloquence and poetry, without a certain fund of philoſophy, are little more than a pleaſing kind of babbling, in which (as Pope expreſſes our Author's idea) *mere deſcription holds the place of ſenſe*. All this is illuſtrated in the firſt part of this memoir. In the ſecond Mr. Touſſaint ſhews, on the other hand, the advantages philoſophy derives from literature; and though we are not of his opinion, that the Belles Lettres introduce *order* and *method* into the ſciences (becauſe the inverſe of this propoſition is true, and it is the philoſophical ſpirit that combines, arranges and applies the materials furniſhed by erudition and literature) yet we think, with him, that ſolid and elegant literature are of the greateſt utility to philoſophy; they furniſh it with materials, with pleaſing modes of expreſſion, with the graces of ſtyle, and with a variety of ſubaltern advantages that render the union, now under conſideration, moſt pleaſing, ſatisfactory and inſtructive. Our academician unfolds all this in a lively manner, but in a ſtyle too much loaded with ſimilitudes, metaphors, and poetical imagery, to admit always of the preciſion and perſpicuity that are deſirable in pieces of this kind. 'Tis true, his *memoir* belongs to the claſs of *Belles Lettres.*

MEMOIR III. *An Eſſay on this Queſtion; From whence the Italian Language derived the prerogative that diſtinguiſhes it from all other Languages, and particularly from the French—that of having grown to perfection, in the period of its infancy?* By Mr. Bitaubé.

The ingenious Academician's ſolution of this intereſting queſtion may be compriſed in the following ſummary:—The Italian language was formed principally, nay almoſt entirely upon the Latin, and by a peculiar conjuncture of circumſtances, was little mixed or blended with foreign idioms. It is true, before the incurſion of the Barbarians, the Latin language was ſpoken in Gaul, as well as in Italy; but, on the one hand, it could not be ſpoken without loſing much of its original purity; and, on the other, it was ſingularly corrupted by the incurſion of the Franks, and their conqueſt of Gaul. For as theſe new inhabitants of Gaul were frequently at war with the emperors, and had little commerce with the Romans for a conſiderable time, the Latin language ſpread itſelf late and but ſlowly among them, was mixed with the jargon of ſeveral foreign idioms, and degraded by the ignorant and illiterate ſpirit of that barbarous nation. This was not the caſe with Italy: The Goths, who invaded that country, adopted its language, and were, certainly, a more civilized and poliſhed people than the Franks. They had their Theodoric, a declared protector of letters, whoſe clemency and love of peace, ſeconded by the learning and zeal of his miniſter Caſſiodorus, invited back the exiled muſes, while Clovis and his deſcendants were filling France with ſcenes of brutal carnage, and all the horrors of civil war.

Thus the Italian tongue, immediately derived from a perfect language, and cultivated at its birth by men of genius, aroſe to perfection with an unparalleled rapidity; while other languages, that were either formed without any one fixed model, or deviated from their original ſource, came to a ſtate of purity and perfection with a ſlower progreſs. The Italian, which may be ſaid to have firſt exiſted with Dante, received a fixed and invariable form in the writings of Petrarch and Bocaccio, and was leſs corrupted by revolutions fatal to literature and eloquence, than the language of any other nation. This our Academician proves in a ſatisfactory manner.

MEMOIR IV. *A Diſcourſe concerning the Science of Phyſiognomy, and the Advantages ariſing from that Science.* By Dom Pernety.

MEMOIR V. *Concerning Phyſiognomies.* By M de Catt.

There is a literary and philoſophical conteſt between theſe two Academicians. Phyſiognomy is a term that ſometimes denotes the ſcience ſo called, and more frequently its *object*, which is the human countenance, with its features, lineaments, and configuration. Dom Pernety comprehends in his definition of the object of *phyſiognomical* ſcience, the other parts of the body as well as the face. But what is to be peculiarly noted here, is, that he is enthuſiaſtically fond of this ſcience, and, as every man thinks his own gooſe a ſwan, looks upon it as the univerſal ſcience, and the foundation of all others. He conſiders its rules as ſure, its deciſions as infallible, and its advantages as ineſtimable. He acknowledges, indeed, that the efforts of artifice and diſſimulation have gone far in rendering ambiguous the expreſſions of nature in the human countenance, and he deſcribes theſe efforts with a maſterly hand: he acknowledges alſo, that theſe efforts will often cheat the vulgar, and will even ſometimes dazzle the eye of an obſerver; but denies that they will ever deceive the man *who is born a phyſiognomiſt*, before whoſe penetrating eye the *maſk* will fall, and the *man* remain. Hence then it appears, that though this ſcience has rules, theſe rules are a *ſure* guide only to the obſerver who is *born* a phyſiognomiſt, whoſe quick perception indicates ſtill more than the rules themſelves. But this, methinks, is a draw-back from the certainty and importance of this ſcience; for how ſhall we diſtinguiſh between the man that acquires this ſcience by obſervation, and him who is born with the penetrating talent? Enthuſiaſm, may pretend to this in philoſophy, as it pretends to *election* or the *white ſtone* in religion, and our Academician, with all his wit and genius, is certainly an enthuſiaſt in this matter *.

M. de Catt, accordingly, in the ſucceeding *Memoir*, endeavours to ſhew that the ſcience of phyſiognomies, is far from being ſure in its rules and deciſions. The countenance, according to him, diſcovers only *ſome* qualities and paſſions of the mind, and not always the fixed and permanent character, the knowledge of which is the moſt important in human tranſactions, connections, and commerce: he ſhews that the inconveniences to which we are expoſed by judging (he ought to have added *definitively)* of the inward diſpoſitions by the outward lineaments and features, ſurpaſs the advantages that are to be derived from phyſiognomical knowledge, and therefore this ſcience is uncertain and dangerous. Beſides, it is more than queſtionable, whether the window that the ancient ſage wiſhed for in the human

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* See our *annonce* of M. Laveter's capital undertaking, on this ſubject, in REV. *Feb.* 1775, p. 190.

man breaſt, to ſee through it what paſſed in every man's mind (which is equivalent to Dom Pernety's phyſiognomical ſcience) would be a real advantage to human ſociety.

The laſt MEMOIR of this volume contains ſeveral obſervations made in the royal obſervatory by Mr. John Bernouilli, which fill two pages, and are of little conſequence.

ART. II.

New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1770. Vol. I. 4to. Berlin, printed by Fred. Voſs. 1772.

WE are informed by an advertiſement prefixed to this volume, that the academy has begun a new ſeries of volumes, partly to facilitate the purchaſe of its productions, and partly with a view to ſome improvements which are deſigned to render this periodical work ſtill more intereſting. Theſe improvements conſiſt in an *Hiſtorical Part*, which is to precede the *Memoirs*, and in a particular attention to the typographical part of this publication.

HISTORY *of the* ACADEMY.

This hiſtory contains, 1ſt, A ſhort and unimportant continuation of a Hiſtory of the Academy that was publiſhed in the year 1752, in which we have the names of the Academicians that have died, and thoſe that have been elected ſince that period, the ſubjects that have been propoſed with prizes annexed, and a liſt of the members, that have been honoured with panegyricks. 2dly, It exhibits, an ' hiſtorical view of the diſcoveries or productions of the Academicians, in *Experimental Philoſophy*, *Natural Hiſtory*, *Mechanics*, *Aſtronomy*, *Morals*, *Metaphyſicks*, the *Arts*, *Hiſtory*, *Ancient and Modern Literature*, *Phyſick*, as alſo an account of the printed works or manuſcripts, machines and inventions, that have been preſented to the Academy, and extracts of Academical pieces, that are not to be printed among the *Memoirs*, and a previous mention of ſome that are.

The article of *Natural Hiſtory* contains a ſingular account ſent to the Academy in the year 1770, of one *Anthony Bermond* native of Auriac in the dioceſe of Toulouſe, who, in the month of May 1759, vomited water-ſalamanders of different ſizes, ſome living and ſome dead; this was attributed to his having drunk a few years before that time (to extinguiſh an exceſſive thirſt) a large quantity of ſtagnant water in a certain marſh, where theſe animals are ſaid to abound. *Is the ſtory true? Remember the golden tooth.*

The Article of Modern Literature in this *Hiſtorical Part*, con- an account of a diſcourſe delivered to the Academy by Mr.

Formey, concerning *a Cyclopedia, or Univerſal Dictionary of Sciences, conſidered in three points of view*, 1ſt, *Whether it be practicable.* 2dly, *How it has been executed.* 3dly, *How it may be yet executed.* Under the firſt he ſhews that it is not *practicable*;—not by one man,—for where is the man who has had time or capacity to ſtudy and to deſcribe the univerſal ſyſtem of Nature and Art?—not by a ſociety,—becauſe it is impoſſible to find a number of learned men, whoſe heads are perfectly in uniſon, and who, after having prepared the materials that form their reſpective taſks, would find them ſo well proportioned to, and correſpondent with, each other, that their junction would produce a regular ſtructure. The French *Encyclopedie* is ſo far from having this character, and ſo far from deſerving the *motto* that ſtands in its title-page, *tantum ſeries juncturaque pollet*, that it is the moſt motley chaos imaginable, and ought to have for its motto, *Non bene junctarum diſcordia ſemina rerum.* This may have proceeded from there being no perſons to arrange the references, and to overlook the whole.—A man who was tormented with the cramp, as ſoon as the volume with letter C appeared, ſent for it with avidity, to ſtudy the nature and cure of his diſorder: At the article *cramp* he ſaw nothing more than *ſee convulſion*, from *convulſion* he was ſent forward to MUSCLE, which he was obliged to wait for a long time, and when, it was at length publiſhed, it referred him to SPASM, and when *ſpaſm* came, there was not a ſingle word about the cramp in that whole article.

Mr. Formey is of opinion, (and with reaſon and ſenſe on his ſide) that in order to inſure the greateſt poſſible ſucceſs in an undertaking of this nature, a ſelect ſociety of learned men ſhould take to themſelves a whole ſcience, and compoſe all the articles, with their references, in concert, or compoſe firſt the whole ſyſtem of that ſcience, and then divide it into diſtinct articles, in which latter caſe the *ſeries* and *junctura* would be ſtill more effectually preſerved. He propoſes alſo an enterpriſe of this kind to the Academy under the protection of their ſovereign, who is an avowed patron of learning, and is no enemy to *univerſal ſyſtems* in general.

NEW MEMOIRS.

EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *Obſervations on the Freſh-water Tortoiſe.* By Mr. Margraff.

There is nothing new or intereſting in this Paper.

MEMOIR II. *A ſuccinct Account* (in Eleven large Quarto Pages) *of the Saline Earth of Debrezin, deſigned as a Supplement to the Natural Hiſtory of the Mineral Lixivial Salt, which reſiſts Fire.* By Mr. Gleditſch.

The pure ſalt is eaſily gathered from this earth, if a proper attention be given to the ſeaſon of the year and the time of the day. It lies in a manner detached or diſengaged from the city in thoſe places where there is no graſs. During the whole ſpring and ſummer it may be gathered ſucceſsfully before ſun-riſe, when the dew falls; and thus gathered, it has all the characters of a mineral lixivial ſalt which reſiſts fire, and has been already called, by Mr. *Torkos* phyſician at Preſburg, the *Pannonian Mineral Alcaline Salt.*

MEMOIR III. *An Anatomico-Phyſiological Diſſertation concerning the preparation of the excretory Fluids, by* Reſorption, *and upon the various and important Advantages that reſult from thence.* By M. Meckel [‡].

This learned and intereſting *Memoir* is deſigned to remove, at leaſt, in a great meaſure, the doubts and difficulties which have hitherto encumbered the doctrine of Secretions, and the preparations of the fluids of the human body, and to throw new light upon the manner in which ſecretion is performed; as alſo upon the nature and quality of the humours and fluids that are ſubjected to its influence. We find here a ſeries of experiments and obſervations, which would ſuffer by being abridged; we therefore recommend the peruſal of the Memoir itſelf to the Anatomical Reader. We ſhall only mention ſome of the principal matters treated in this excellent Paper: Theſe are, *the return of the lymph by the reſorbent veſſels into the blood, and the cauſes of that phenomenon.——The phyſiological and pathological uſes of the abſorption of this lymph.—Of abſorption by the veins in the breaſts of women —the manner of preparing and injecting the ſmall ducts.—The communication of the ſmall lacteal ducts with the veins.—Communication of the ſmall lacteal ducts with each other, and the cauſes of this phenomenon—The* Anaſtomoſis *between the veins and the lacteal ducts* [*]. *—The uſes of theſe anaſtomoſes in phyſiology—Of the veſſels which contribute to the perfection of the milk in the breaſts—The qualities of good milk and of a good nurſe* [†]. *When and how the milk ought*

[‡] The Reader may conſult the account we gave of the Author's *Nova Experimenta, &c.* in the Appendix to our 46th vol. p. 692.

[*] This is a new diſcovery, which the Author has confirmed by a ſeries of curious experiments, which ſhew that there really exiſts an anaſtomoſis or dilatation of the lacteal ducts in their ſmalleſt ramifications, and that there is an immediate *anaſtomoſis* between the lacteal ducts and the lymphatic veſſels, from whence it follows that there is a freer paſſage of the lacteal ducts into the veins than into the lymphatic veſſels.

[†] In conſidering the uſes deducible in the practice of a phyſician from the preceding articles, our learned Academician expoſes the abſurdity of that vulgar notion, that the return of the milk into the maſs of blood, is the cauſe of almoſt all the diſorders incident to women in child-bed; and ſhews that this return is both natural and neceſſary.

to be brought back into the blood?—Of the reſorption of the ſeed out of the ſeminal veſſels into the blood—Of the phyſiological and practical uſes of that reſorption—Of the preparation of the bile in the liver by reſorption—Connexion between the lymphatic veſſels and the hepatic duct.—The phyſiological and pathological uſe of this connection with reſpect to the perfection of the bile in the liver, &c. &c.

MEMOIR IV. *Obſervations on Ink and Paper.* By Mr. Lambert. A very good piece for the Stationers.

MEMOIR V. *Concerning the Phenomena obſervable in the quaking or trembling Eel*

This is the ſubſtance of a letter written to the Academy, by Mr. W. Schilling, who had lived thirteen years at Surinam and conſequently had frequent occaſions to examine the nature and qualities of this ſingular fiſh, which is principally to be found on the ſouthern coaſts of America. This eel has undoubtedly the electrical property obſerved in the *Torpedo*, by Mr. Walſh; as we have reaſon to conclude from what we find here concerning the concuſſion or ſhock which the Letter-writer received in his elbow by touching that animal, and the numbneſs that continued for above two hours in the part thus affected. But one of the moſt ſingular phenomena, contained in this *Memoir*, is the effect of the load-ſtone upon the quaking eel. Mr. Schilling having put one of theſe fiſh in a veſſel of water on his table, obſerved, that it remained there with the greateſt tranquillity; but upon placing a load-ſtone near the table, the animal began to move in the water with the moſt violent agitation; this ſingular appearance engaged Mr. Schilling to repeat the experiment often; and he found that the animal's motions grew more violent in proportion as the load-ſtone approached it, and that its agitation diminiſhed in proportion as it was withdrawn, and ceaſed entirely when it was removed to a certain diſtance. Upon the removal of the load-ſtone the animal ſeemed fatigued and exhauſted, but ſoon recovered his vigour. Mr. Schilling put the load-ſtone into the veſſel, upon which the animal after approaching to it gradually became contiguous with it, and ſeemed, as it were, ſuſpended by the water which ſurrounded it. It is to be noted, that the touch of this fiſh produced no concuſſion or ſhock at the moment that the load-ſtone was removed, and its vigour weakened thereby: and it is farther remarkable, that upon examining the load-ſtone after theſe experiments, the capping of both its poles was rough, and beſet with ſomething like metallick duſt, as if they had been plunged into filings of iron. It is farther to be noted, that while the animal adhered to the loadſtone, a ſhock was produced by touching him with a piece of iron, but none by touching the loadſtone.

Theſe experiments were made upon a *quaking Eel* or *Gymnotus* of the ſmaller kind; but Mr. Schilling having procured in the year 1767, one which was a foot thick, and four foot long, renewed his experiments. This eel reſiſted completely the attraction of the loadſtone; though when touched by it, the animal became incapable of giving the ſhock which its touch produced on other occaſions. It is remarkable that the touch of even this larger eel produced no ſhock in the body of a Negroe boy, but a violent eruption of the leprous kind.

Mr. Schilling has not given us any anatomical account of the ſtructure of this *quaking Eel*, but concludes with the following obſervations: 1ſt, That when this fiſh is touched with a certain degree of force, its ſkin ſhrinks up or contracts, and it is from the two points of the contraction, that the ſhock proceeds. 2dly, This contraction is circular. 3dly, When a blade of iron is employed, the contraction happens, and the ſhock is produced before it touches the fiſh; but the contraction and the ſhock have more force in the caſe of contact. 4thly, *The needle of the mariner's compaſs turns on its approach to this animal.* 5thly, On touching the fiſh with ſealing-wax, the ſhock is feeble: when it is touched with other bodies, the force of the concuſſion is proportioned to their hardneſs or ſoftneſs, but not always exactly ſo; for when the bodies employed are extremely ſoft, the ſhock is as violent as when the hardeſt wood is uſed. 6thly, No flame or ſpark is diſcerned, either by day or by night, even when the fiſh is touched with a plate of iron. Mr. *Schilling* concludes by obſerving, that the ſhock in queſtion is not communicated from one body to another by contact, *in ſuch a lively manner*, as happens in electricity; but he acknowledges, that for want of an electrical machine, he could not decide with preciſion on this head.

When we reviewed Dr. Prieſtley's Hiſtory of Electricity, we looked upon *Piſcine Electricity*, as a viſionary thing*; when we reviewed Mr. Walſh's Letter to Dr. Franklin, inſerted in the Philoſophical Tranſactions †, vol. lxiii, and perceived the electrical property of the Torpedo confirmed by well authenticated obſervations and facts, we readily retracted our former ſuſpicions; and ſhould be glad (ſtill ſuſpicious and circumſpect!) to ſee the magnetical obſervations yet more ſatisfactorily aſcertained.

MEMOIR VI. *An Extract of Meteorological Obſervations, made at Berlin in the Year* 1770. By Mr. Beguelin.

Good weather, bad weather: the air clear or cloudy—the wind N: E: S. Weſt, and ſo on.

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* See our 37th vol. Dec. 1767, p. 453.

† See our 51ſt vol. p. 219.

MATHEMATICS.

Of which the *Memoirs* ſpurn abridgment.

Memoir I. *New Reflexions on the Tautochrones.* By Mr. De la Grange.

Memoir II. *Demonſtration of a Theorem of Arithmetic.* By the ſame.

This Theorem is, that *every whole Number that is not ſquare may always be reſolved into two or three or four whole ſquares.* It was firſt mentioned by Mr. Backet de Meziriac, who was perſuaded of its truth by induction, after having examined all whole numbers, from 1 to 325, but acknowledged, he could not demonſtrate it. *Fermat* and *Euler* did nothing, by their labours on this difficult ſubject, but prepare the way for others. Mr. *De la Grange* therefore is the firſt who has completed the demonſtration of this *Theorem*, which will give a breathing ſweat to the attentive reader of this excellent *Memoir*.

Memoir III. *Reflexions on the Algebraical Analyſis of Equations.* By the ſame.

Eighty-five pages of profound calculation.

Memoir IV. *Continuation of the Obſervations made in the Royal Obſervatory, during the Month of June* 1770. By John Bernouilli.

Memoir V. *Calculations for the oppoſition of Jupiter, which happened in* 1770. By the ſame.

Memoir VI. Analytical *Obſervations.* By M. Lambert.

SPECULATIVE PHILOSOPHY.

Memoir I. *Concerning the Liberty of Indifference, or the Equilibrium of the Mind between equal and oppoſite Motives, and the Principle of Election or Choice.* By Mr. Beguelin.

This ingenious and elegant defender of the principles of Leibnitz acknowledges, that (notwithſtanding their ſolidity in general, and the prodigious number of particular caſes to which they are applicable) there is not perhaps any one of them that does not require ſome limitation, and that does not admit of exceptions, in a ſmaller number of caſes, in which their application would lead to error.—He illuſtrates this truth in the *Memoir* now before us, by inquiring into the proper extent that ought to be given to the *principle* of Election or Choice, even that of the *preponderating motive* which excludes that indifference or equilibrium of the mind, in which *human liberty* is ſuppoſed, by many, to conſiſt.

It is generally granted, that the will is influenced by the hope of real or apparent good, or by the apprehenſion of evil, and that pleaſure and pain are the motives that determine the actions of men. From hence Leibnitz concluded that a liberty of *indifference* or equilibrium was merely chimerical and could not exiſt; and he laid it down as a maxim, that a preponderating motive was previouſly neceſſary in order to our acting at all. Mr. Beguelin grants that this maxim is true in general, and that it is applicable to almoſt all the acts of the human will; but he pleads for ſome reſtriction even to this univerſal principle, and affirms, nay proves, that this reſtriction is founded in the very nature of things.

His reaſoning (as far as it is ſuſceptible of abridgment) may be reduced to the following propoſitions: Between the extremes of the higheſt good and the greateſt evil, all the pleaſures and pains of life have their determinate degrees of quantity, and therefore there is a point in the ſeries of motives produced by theſe degrees, at which the moment of good or evil muſt be equal, and the balance of the mind find itſelf in a perfect equilibrium. Among a thouſand caſes in which the will chuſes an object in conſequence of preponderating motives, there will be one in which no reaſon will appear for preferring that object rather than for rejecting it. It muſt however either chuſe the object or reject it, and there muſt be a determination of the will in order to relinquiſh an object, as well as to chuſe it. The concluſion therefore is evident, that in all caſes of an equilibrium, (and ſuch caſes may ſometimes exiſt) the will determines itſelf without a preponderating motive. We know not whether we have rendered perſpicuous the reaſoning of Mr. Beguelin in this compendious view of it; but as it ſtands in the *Memoir* it conveys to us a maſterly demonſtration of the exiſtence of a liberty of indifference in a ſmall number of caſes. We do not, indeed, perceive how it is reconcilable with the famous doctrine of *indiſcernibles* maintained by Leibnitz, unleſs we maintain that this doctrine has alſo its reſtrictions.

The reaſoning of our Academician may be illuſtrated by an example. "When Demoſthenes refuſed to purchaſe a ſtatue of Phidias, which ſtruck his fancy, the enormous price demanded was the circumſtance or motive that determined the Athenian Orator to this refuſal. He looked upon the poſſeſſion of an Attick talent as preferable to that of the ſtatue. But it may well be preſumed that the Orator would have willingly expended an hundred drachmas to obtain the ſtatue: We may then ſuppoſe that the ſtatue appeared to him more deſirable than an hundred drachmas, and that an Attick talent appeared more deſirable than the ſtatue. Now between an hundred drachmas, and the Attick talent there muſt neceſſarily have been a price, which had it been demanded by the ſeller, would have placed Demoſthenes in an equilibrium, in which the reaſons for giving or refuſing the price muſt have appeared to him directly equal. But he muſt, however, either have accepted or refuſed, and whether he did the one or the other, his will muſt have determined itſelf, without a preponderating motive. Our Academician illuſtrates this reaſoning by a variety of excellent obſervations on the different manners in which the will is determined in the actions and purſuits of men, and he anſwers with great accuracy and evidence two objections. The firſt and the only ſpecious one is, that if the will be equally attracted by two different objects, no choice or action will enſue, and conſequently the general principle of the neceſſity of a preponderating motive in order to act, ſuffers here no exception.—He obſerves, that in this caſe, though there be no preponderating motive to chuſe A rather than B, yet there is a motive to chuſe one rather than to be deprived of both—and he never meant to maintain, that in any caſe the will chuſes without any motive at all; but how the mind decides its choice in that caſe is an object of deep and ſubtile inquiry, which our Author thinks it ſcarcely poſſible to treat with a ſatisfactory perſpicuity and evidence.

MEMOIR II. *Concerning the Problem of Molyneux* *. By Mr. Merian. Firſt Memoir.

This famous Problem holds a diſtinguiſhed rank in Modern Philoſophy. It has been the occaſion of very important diſcoveries, which have produced conſiderable changes in the ſphere of human ſcience, and more eſpecially in the theory of ſenſations, and it has exerciſed the philoſophical ſagacity and penetration of Locke, Leibnitz, and other eminent men. Mr. Merian's deſign is to give, in ſeveral Memoirs, a Scientific Hiſtory of the different Solutions that have been given of this Problem, of the principles on which they have been founded, the arguments by which they have been ſupported, the concluſions which have been deduced from them, and the new ideas and theories which have reſulted from the jarring opinions of thoſe that have employed their labours upon it. In this *Memoir*, the firſt thing our Academician does, is to propoſe the Problem in the following terms: "Suppoſe a perſon born blind, and arrived at manhood, who has been taught to diſtinguiſh, by his touch, a *cube* from a *globe*, of the ſame metal and of much the ſame ſize, ſo that he can tell, by touching the one or the other, which is the *cube* and which is the *globe*: Suppoſe that the cube and the globe being placed upon a table, this blind man on a ſudden acquires the ſenſe of ſeeing; the Query is, Whether on ſeeing the two bodies already mentioned, without touching them, he will diſcern them, and be able to ſay which is the *cube* and which is the *globe?*

This Problem muſt preſent itſelf under different points of view, to thoſe who undertake its ſolution, according to the different notions they form to themſelves of *figure*, and their different opinions concerning the origin of that idea. Mr.

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* *This Problem is in* Locke's Eſſay, &c. Book II. Chap. ix. § 8.

Merian enumerates theſe different opinions; and obſerves, that trying them ſucceſſively in the ſolution of the Problem will be the beſt way of coming at the truth, which often comes forth at the concluſion of a ſeries of hypotheſes that have been ſucceſſively rejected, and appears in one that removes all difficulties.

After theſe preliminary obſervations he enters upon his ſubject, and conſiders the previous conditions that Molyneux and Locke laid down in order to the ſolution of the Problem, and the ſolution they built upon them. As the writings of theſe two great men are in every body's hands, we need not abridge Mr. Merian's account of their reaſonings and ſentiments. It is well known that they reſolved the Problem in the negative. Mr. Merian ſhews, however, that Mr. Locke (who maintains, in his *Eſſay*, that the notions of *extenſion* and *figure* are acquired equally by *ſight* and *touch*) could not form ſuch a peremptory negative as that of his friend, and could only mean that the blind man would not diſcern the difference between the cube and the globe at the very moment that he acquired the faculty of ſeeing. In this Mr. Locke is conſiſtent with himſelf, and his hypotheſis, according to Mr. Merian, may be ſupported by plauſible reaſons. Our Academician mentions theſe reaſons, as alſo the objections that may be alleged againſt them, and propoſes to conſider the matter more fully in a ſubſequent Memoir.

MEMOIR III. *An Explication of the Notion of an Eternal Being.*

By Mr. Sulzer.

In this *Memoir* we find the common proofs alleged in favour of the Eternity and neceſſary exiſtence of the Deity, and ſome important concluſions deduced from thence with reſpect to his Unity, Spirituality, Infinity, &c.—There is only one obſervation in this piece that we ſhall take notice of as ſomething not ſo common. It has been alleged by the generality of the Writers in Natural Theology, that the non-exiſtence of the Eternal Being implies a contradiction, and this affirmation has not uſually been attended with all the evidence that might be deſired on that head. Mr. Sulzer believes alſo, that the non-exiſtence of the Deity implies a contradiction, but obſerves that we can neither feel nor know directly that contradiction. And why? Becauſe (ſays he) contradiction or impoſſibility can never be directly perceived but in the caſe of two *poſitive* ideas, that mutually deſtroy each other, ſuch as the ideas of a *ſquare* and a *circle* applied to the ſame object. We cannot therefore apply the ideas of contradictory, or impoſſible, to a mere negation, ſuch as non-exiſtence is: the ideas of *poſſible* and *impoſſible* are not applicable to a mere negation, becauſe they ſuppoſe and require two *poſitive* things that are compatible or incompatible: Therefore the following propoſitions: *Abſolute Non-exiſtence is* *poſſible—Abſolute Non-exiſtence is impoſſible*, are neither true nor falſe, but are mere words without ſenſe, ſounds that convey no ſort of idea.——Mr. Sulzer concludes this *Memoir* by obſerving, that Spinoſiſm is not ſo much the effect of falſe reaſoning, as the reſult of that vexation and deſpair that ſeize the over-curious inquirer, when he cannot comprehend the production of a world whoſe exiſtence is diſtinct from that of its Creator. Thus Zeno denied the real exiſtence of motion, becauſe he could not conceive how motion could commence in a body at reſt. If this manner of proceeding (ſays our Academician) were reaſonable, we ſhould boldly deny the exiſtence of every thing, ſince there is nothing more incomprehenſible and leſs explicable than this fact, *that ſomething exiſts.*

MEMOIR IV. *Deſcartes and Locke reconciled.* By Mr. Caſtillon.

We hope and ſuppoſe, that theſe two great men have been before-hand with Mr. Caſtillon, and that they were perfectly reconciled long ago:

———*Vident quanta ſub nocte jaceret*
Hæc noſtra dies———LUCAN.

If Mr. Caſtillon can reconcile their diſciples he will do a good work, and no man is fitter for the taſk than this able and learned Academician. The origin of our ideas is the point in which this reconciliation is attempted. Deſcartes ſaid, that ſome of them were *innate:* Locke maintained, that none of them were ſo. Now Mr. Caſtillon proves that the innate ideas which Locke demoliſhed, are not thoſe which Deſcartes maintained. He ſhews that the *innate and factitious ideas* of the latter are the ſame with what the former calls *ideas of reflection*; and that the *ideas of ſenſation* of Locke anſwer to the *adventitious* ideas of Deſcartes. We believe him to be in the right.

MEMOIR V. *Diſcourſe concerning Cenſoriouſneſs or Evil-ſpeaking.*

MEMOIR VI. *A Diſcourſe in which it is propoſed to prove, that there are Circumſtances in which we may ſpeak Evil of Others without being chargeable with the Crime of Cenſoriouſneſs.*——(Who doubts of it?)

Theſe two *Memoirs* of Mr. *Touſſaint* would be very good reading after breakfaſt, for tattling ladies and gentlemen,—they would make a very good figure in a periodical paper ſuch as the *Idler*; in a word, they are florid, ſenſible, moral, and, here and there, witty; but we are at a loſs to know what claim they have to be placed among the productions of a Literary Academy.

MEMOIR VII. *An Eſſay concerning Taxeometry, or the Meaſure of Order.* By Mr. Lambert.

This application of Algebra and Geometry to metaphyſical reſearches is not ſuſceptible of being abridged with perſpicuity.

BELLES LETTRES.

MEMOIR I. *A Diſcourſe concerning Moliere.* By Mr. Bitaubé.

This is a laudable attempt to reſtore the great comic writer to the vogue, which to the diſgrace of the times, he appears to be loſing more and more, among the multitude, under which denomination the faſhionable part of the French nation is comprehended. But Mr. Bitaubé will labour, we fear, in vain; there are ſome nations in which taſte, ſenſe, and virtue, have had *their day.*—Be that as it may, his *Memoir* is a good Eſſay on the character, ſpirit, and writings of *Moliere.*

MEMOIR II. *Concerning the Philoſophy of Hiſtory.* By Mr. Weguelin.

We love to ſee the empire of Philoſophy rendered univerſal, and all the branches and kinds of human knowledge ſubjected to its influence. And, indeed, its influence is univerſal. If, in the ſciences, which are ſuſceptible of ſtrict demonſtration, it enables the philoſopher to examine the quantity and quality of Beings, to range *univerſal* notions in their proper claſſes, to diſcover their relations, and thus leads to the knowledge of *abſolute truth*; it does not confine its ſuccours here: no, it leads the man of taſte to attend to that harmonious agreement of parts that conſtitutes a whole, and to reunite the perfections of *individual* or particular things into an ideal tablature; and as to the *Hiſtorian*, it gives him a clue to that moral evidence, ſo precious in hiſtorical relation, and which reſults from deep reflection upon facts aſſembled with care, digeſted with order, and combined with judgment.

This latter influence of Philoſophy applied to Hiſtory is developed in the Memoir now before us, with learning and accuracy, but ſometimes alſo with too much ſubtilty, formality, and refinement. There are, however, excellent things in it relative to the concatenation of facts, to the arrangement of events in their proper *ſeries*, the connexion of morals with politics, or (as our Academician ſtyles it) the "union of the events of the moral world, with the events of the political world, the analyſis of events, &c."

MEMOIR III. *Concerning Phyſiognomies.* By M. de Catt.

MEMOIR IV. *Second Diſcourſe concerning Phyſiognomical Knowledge.* By Dom Pernetty.

MEMOIR V. *Third Diſcourſe concerning Phyſiognomical Science and its Advantages.* By Dom Pernety.

MEMOIR VI. *Fourth Diſcourſe concerning the Advantages of Phyſiognomical Knowledge.* By the ſame.

If this ardent Votary of *Phyſiognomiſm* does not knock down his *Academical Brother* with arguments, he may come, however, to overwhelm and ſuffocate him with *Memoirs.* Between them ſomething good may be ſtruck out upon the ſubject, as their conteſt has hindered them from treating the matter coldly or ſuperficially. *Mr. de Catt*, in the firſt of theſe *Memoirs*, perſiſts in maintaining, that the features of the face, though they may expreſs the ſtronger paſſions, and give ſometimes a notion of internal meanneſs or elevation of mind, yet lead us no farther with any degree of certainty; that they neither indicate the permanent and habitual character, nor aſſure us that the magnanimity and goodneſs they may indicate are really in the mind. He obſerves, that before the expreſſions of features and a countenance can be rendered the objects of a fixed and regular ſcience, innumerable combinations and obſervations muſt be made by every phyſiognomiſt, (for the obſervations of others are not to be depended upon) and thus the life of the oldeſt man is inſufficient to bring it to any degree of certainty and perfection. But he goes ſtill farther, and proves, we think with great evidence, that if Phyſiognomy were reduced to a *certain* ſcience, it would be fruitful of the moſt pernicious conſequences in human life.—Dom Pernety endeavours to combat all theſe objections in three ample and learned Memoirs, to which we refer the curious Reader.

☞ *The three following volumes of this Academy are now before us; and we ſhall give an account of their contents as ſoon as poſſible.*

The FOREIGN LITERATURE, *as given* Monthly, *by our* CORRESPONDENTS, *continued; and inſerted here, inſtead of the* Review *for* July; *that Number being publiſhed at the ſame Time with this* Appendix.

ART. I.

FRANCE.

PARIS.

ELOGE *Hiſtorique de la Raiſon, &c.* i. e. *The Hiſtorical Eulogy of Reaſon, delivered at the Meeting of a Country Academy, by Mr. Chambon,* alias VOLTAIRE. This agreeable piece of ingenious pleaſantry ſhews that eighty annual revolutions have not produced their uſual effect upon the imagination and wit of Mr. DE VOLTAIRE. We find here an elegant taſte both in the management of ſatire and panegyric, which are alternately employed in this allegorical romance, but are ſometimes mixed with diſguſting marks of the Author's vanity, and (what we may call) his ſelf-importance.

It begins with a lively repreſentation of the barbariſm and ignorance that reigned in Europe, and more eſpecially in France, before the time of the *Croiſades*, when REASON lay cloſe at the *bottom of the well* with her daughter TRUTH. The two goddeſſes lay for a long time undiſcovered there, until two for *Humanity*, who is the miſtreſs of both, would have rendered the converſation leſs tender and familiar: and leaſt of all is it probable that TRUTH ſhould *have reproached him*, on this occaſion, *for having once quarrelled* with Voltaire, and *expreſſed her ſatisfaction that the quarrel was made up* (as our Author *modeſtly* tells the ſtory), ſince it is certain that *Truth* would loſe her nature, if ſhe intereſted herſelf in *ſuch* quarrels and *ſuch* reconciliations.

From Pruſſia the Author (who ought rather to have called this piece an *Hiſtorical Voyage* than an Hiſtorical *Eulogy)* carries the two goddeſſes ' into that immenſe hyperborean region, which the ancients believed to be covered with eternal darkneſs, but from whence the light *proceeds* at preſent,' the Author ſurely meant to ſay *to which the light is travelling at preſent, in order to* ſee if it can, by the means of Catherine, get a ceſs and pour itſelf upon the heavy eye-balls of theſe *inert* hyperboreans; the ſucceſs of which journey is as yet but very ambiguous.

The preſent efforts to make the Ruſſians *men*, and their empire a *civil government*, and the appearances which, as yet, hinder the magnanimous undertakers of this ſtupendous taſk from deſpairing of ſucceſs, deſerved, ſurely, more ſubſtantial encomiums than thoſe which Mr. VOLTAIRE draws from the mouth of TRUTH on this occaſion.

' When the Pilgrims got into England, TRUTH ſaid to her mother: Methinks the felicity of this nation is of a different kind from the felicity of others. In ancient times I knew no other nation ſo fooliſh, ſo fanatical, ſo cruel, and ſo unhappy, *(the Lady ſeems here to have forgot the ancient hiſtories of France and Denmark)* and behold, at preſent, how it's well-poiſed government comprehends every thing that is uſeful in a monarchy, and neceſſary in a republic! To what a ſuperiority has it ariſen in war, legiſlation, arts, and commerce?—North America, which has been acquired at one end of the univerſe, and the rich provinces of India that have been ſubdued at the other, are the only objects that, in my opinion, can embarraſs and perplex Great Britain. How can ſhe bear theſe two burthens on her public felicity?—The weight, indeed, is heavy and unwieldy (replied REASON) but if ſhe will give attention to my counſels, ſhe will find levers that will render theſe burthens light: provided that the mother knows how to govern her daughters.'—Aye—there's the rub. If the mother had this knack, ſhe would want no farther ſuccours from REASON, and what the travelling Lady ſays here, is little more than a mouthful of wind. *We* therefore wiſh that the Lady would be a little more explicit and circumſtantial, and give the mother ſome authentic directions, that it may be known *which* really came from HER, and were not counterfeit inſtructions forged, in her name, by the W--kes's and the R--ch--d's on the one hand, or by the Johnſ--s and the Sh-bb--r-es on the other.

REASON and TRUTH ſet out at length for France, where they are made to *bepraiſe* the new monarch, who really deſerves to be praiſed, and propoſe many objects of political and œconomical reformation.

II. One of the moſt exquiſite pieces of pointed ſatire that has appeared for ſome time at Paris is the *Theory of Paradox*. This anonymous production is generally attributed to the Abbé MORELLET, a leading member of the party of the *Oeconomiſts*, a name given to a ſet of men in France, who are the zealous promoters of agriculture in that kingdom, and are ſuppoſed to be, or to *have been*, zealouſly devoted to the ancient miniſtry. The ſubject of this ſatire is the famous Mr. *Linguet*, who by his eloquence, impudence, and miſconduct at the bar, and the ſingularity, vehemence, wit, and extravagance, that characterize his literary compoſitions, has made ſuch a noiſe in the world. The witty Abbé has, with an ironical applauſe, collected together all the diſguſting paradoxes that are to be found in the writings of this hot-headed and abuſive author, and arranged them under certain heads. Bayes in the Rehearſal does not make a more ridiculous figure. We ſhall here ſtrew ſome of theſe paradoxical flowers for the Reader's amuſement: *Liberty is diſtinguiſhed into natural and civil, the former is the character of a ſavage bull, the latter is a phantom, becauſe government and civil liberty are incompatible—Hereditary ſlavery is as equitable a thing as hereditary property—The viſible decline of population in Europe proceeds from the ſuppreſſion of ſlavery—A ſtate of ſociety is detrimental to population—The government of England is the moſt abſurd of all civil eſtabliſhments, and there is not one great man in that country who may not vex and oppreſs his inferiors with impunity—It is in the Aſiatic governments* alone, *that true liberty can find an aſylum, that we muſt learn the true ſpirit of legiſlation, the true notions of civil rights, and the ſolid principles of civil aſſociations. The Turks and Perſians point out to us the ſure path to public felicity.—Corn is a miſerable pitiful production, which invites famine inſtead of removing it: a preſent made by Nature in her wrath, whoſe ſtalk contains more calamities than grains—Bread is a murthering drug, of which corruption is the firſt elementary principle; we are obliged to modify it by a poiſon* (the leaven) *to render it leſs unhealthy; it is like thoſe poiſons, the uſe of which brings us at length to the grave, and whoſe privation would have equally brought on death—The cuſtom of eating bread has been the ſource of ſlavery and dejection of ſpirit—of meanneſs in the lower orders, and of the contempt of men among the great.—The moſt ſhameful exceſs, and that criminal effeminacy which enervates individuals and empires, are never found but in thoſe countries where there are corn-mills and bakers.—We* *are accuſtomed to eat bread as Mithridates was brought by habit to digeſt poiſon.*

This is a ſample of Mr. Linguet's paradoxes with reſpect to *things*: his paradoxes with reſpect to *perſons* are not leſs extraordinary; nay, indeed, they are monſtrous, and almoſt incredible; they are nevertheleſs faithfully extracted by our Abbé from Linguet's two books, intitled, *Revolutions Remaines* and the *Age of Alexander*. Here we ſee this hair-brained wit, with the fury of an Iconoclaſt, throwing down the ſtatues of Marcus Antoninus, Trajan, and Titus, and with the ſame hand offering, the moment after, the incenſe of panegyric to Tiberius, and ſoftening the juſt ſeverity of thoſe reproaches that have been caſt upon the memories of Caligula and Nero. One example here will ſuffice—*Suetonius* (ſays Mr. Linguet) *has* DISHONOURED *the memory of Titus, by relating theſe two ſayings of his,* (MY FRIENDS I HAVE LOST A DAY——and, IT IS NOT FIT THAT ANY ONE SHOULD RETIRE DISCONTENTED FROM AN AUDIENCE OF HIS SOVEREIGN) *the former of theſe ſayings, were it true, would rather diſcover a* LITTLE MIND *than a* GENEROUS HEART, *and the latter is* ODIOUS, FAITHLESS, IMPRUDENT, *and* CRUEL. From the ancients this *Drawcanſir* comes down to the moderns, and treats *Monteſquieu*, *D'Alembert*, and ſeveral other reſpectable names with the moſt ſcurrilous epithets, and the moſt ridiculous marks of malignity and fury, while, all this time, the Abbé MORELLET, with inimitable dexterity and pleaſantry produces theſe ſentences in ſuch a happy arrangement, and accompanies them with ſuch reflexions, as make their folly come forth like a ſtrong *baſſo relievo*, and give them a truly *Bedlamitical* force from their *ſeries* and *junctura*. It is truly a pleaſant performance; but we cannot proceed any farther in the account of its contents.

III. The following work is of a much more grave and ſerious turn, and is really recommendable by its ſolidity and importance. Though we are not, in general, ſatisfied with the manner in which the French writers defend Chriſtianity, becauſe the foundations they lay are often narrow, and the ſuperſtructure, of conſequence, is imperfect and precarious, yet there are ſeveral exceptions from this general rule, and among theſe we may place the Abbé DUVOISIN's *Defence of the Books of the New Teſtament againſt the Objections of Unbelievers*. The French title runs thus: *L'Autorité des Livres du Nouveau Teſtament contre les Incredules*. In 8vo. 1775. Mr. *Freret*'s poſthumous work, (if it was his really) concerning the *Apologiſts* or defenders of the Chriſtian faith, as it ſtruck directly at the authenticity of the ſacred writings, animated many learned men in France to defend the *Canon of Scripture*, and to ſet that matter in a more full and ſatisfactory light. The Author now before us has not neglected this part of the defence of Chriſtianity, though he takes in a larger field, and anſwers all the moſt ſpecious objections of unbelievers. His work is learned, ſolid, judicious, and ample.

IV. We cannot give the following work, though it is far from being deſtitute of merit, ſuch an high commendation. *Entretiens Philoſophiques & Critiques ſur pluſieurs Points de Morale & d'Hiſtoire, ou Examen des Principes de la Philoſophie Moderne, &c.* i. e. *Philoſophical and Critical Conferences on ſeveral Points of Morality and Hiſtory, or an Examination of the Principles of a certain Modern Philoſophy with reſpect to Religion and Criticiſm.* By M. M. P. P. C. 1775. This work conſiſts of two parts. In the firſt we have a ſeries of converſations between a *Philoſopher* and a *Divine*; in the ſecond a Count and his Lady, bold unbelievers, are introduced on the ſcene, ſeconded by a WIT. The Abbé *Couet* fights them all by turns. There are many good things in the book, and it reads pleaſantly. Moſt of the objections againſt the Chriſtian religion are produced and refuted in the eaſy ſtyle of familiar converſation; but there is ſtill, here and there, a ſmell of Popery that comes in, and taints the pure flavour of genuine Chriſtianity.

GERMANY and the NORTH.

VIENNA.

V. Who would believe that we are in the *eighteenth* and not in the *fourteenth* century, when he ſees ANTHONY DE HAEN, *aulic counſellor*, and *firſt phyſician to her Imperial Majeſty the empreſs queen of Hungary*, and *firſt profeſſor* in the univerſity of Vienna, publiſhing an octavo volume of 316 pages in defence of the ſupernatural ſcience of *magic*. It is really true. The title of the book is ANTONII DE HAEN, *De Magia Liber.* Mr. D'Alembert eſteemed it as one of the marks of the little progreſs true philoſophy had made in the *Roman-catholic* univerſities in Germany, that a book was publiſhed in the year 1750 at Vienna, upon the *Ariſtotelian hypotheſis concerning ſubſtantial forms and abſolute accidents*; in this, perhaps, he carried things too far. We have a late proof that the transforming power of genius can preſent, under very intereſting points of view, even the long exploded *predicaments* of Ariſtotle; and this proof is given us by the learned, ingenious, and reſpectable Author of the *Philoſophical Arrangements.* But a book upon magic! nay, in defence of magic—and *that* compoſed by the firſt phyſician of a ſplendid court; this, indeed, we fear is a ſhrewd proof that the literary and philoſophical taſte at Vienna, is far from being as yet diſengaged from the ſuperſtition and barbariſm of the fourteenth century. It will, however, prove, at the ſame time, that profeſſor DE HAEN is no ſorcerer; this he has already ſhewn upon ſeveral occaſions,

ſions, and particularly by his virulent, devout, voluminous, and impotent oppoſition to the ſalutary practice of inoculation. Be that as it may,—this work (not in defence of the *practice*, but of the *exiſtence* of magic) conſiſts of *three parts*, and each part conſiſts of *three chapters*; that is *three times three*, a number that ſavours ſomewhat of incantation. Our profeſſor, indeed, gives the matter a fair hearing. He begins by defining magic to be, the *power of performing, with the permiſſion of God, but in conſequence of a convention made with the* DEVIL, *things advantageous or detrimental to mankind, which exceed all human ability.* In the three chapters of the firſt part he enumerates the arguments of thoſe who maintain the real exiſtence of magic, thus defined, arguments drawn from the three following ſources, the Old and New Teſtament—the doctrines, cuſtoms, and laws of the church, and the opinions of the fathers—and from the experience of eminent phyſicians, the obſervations of wiſe men (i. e. wiſeacres) and from the untainted credit of the moſt accurate hiſtorians. In the ſecond part he gives us a liſt of the principal authors who have denied the reality of a magical power, produces their objections which are drawn from the ſame ſources that its abettors appeal to, and he anſwers theſe objections with much zeal, little knowledge, and leſs judgment. In the third part, the firſt chapter is employed in ſome illuſtrations (if we muſt call them ſo) of the doctrine laid down in the preceding part of the work. In the ſecond, the Author (who after all is not fond of burning witches) ſhews with what caution and circumſpection we ſhould proceed, when rumours of magic begin to be ſpread; and enumerates the multitude of falſe pretenſions to magic that have deceived the world, and brought numbers of innocent perſons to the ſtake. He alſo lays down the marks that may be of uſe to diſtinguiſh the pretended ſorcerers from the real ones; and this he does with a rich effuſion of ſcholaſtic jargon and ſuperannuated erudition. But nothing is more ridiculous than the third chapter of this third part which concludes the work, in which magical diſeaſes are diſtinguiſhed from natural ones, and a threefold method of cure is exhibited. Here we have the cream of *monaſtico—medico—nonſenſico—theology*.

STRASBOURG.

VI. Mr. SCERER of this city has publiſhed an intereſting work entitled: *G. W. Steller's—Beſchreibung Vandem Lande Kamſchatka*, &c. i. e. *A Deſcription of the Country of Kamſchatka, by the late Mr. Steller, Aſſiſtant Member of the Imperial Academy, with Fourteen Copper-plates.* 8vo.—The editor of this poſthumous work, who paſſed a conſiderable time in Ruſſia, and acquired, during his reſidence there, an extenſive knowledge of that vaſt empire, has prefixed to this publication the Life of Mr. STELLER, who was one the moſt inquiſitive and laborious men of his time. He was ſent twice to *Irkuzk*, and during the ſecond voyage died in his ſledge, where his guides had left him expoſed to the cold, while they were gone to drink in a village at a ſmall diſtance. Beſide this deſcription of Kamſchatſka, he left behind him an account of a voyage to America; and though theſe works have not received the finiſhing hand of the Author, yet they contain intereſting materials, and bear evident marks of an intelligent and judicious obſerver.—The former alone comes under our conſideration in this article.

The people that inhabit the extremities of the ſouthern promontory as far as the river *Tigil*, call themſelves by the name of *Italmæn*, and it is not the Peninſula, but the principal river that goes by the name of *Kamſchatka*. Our Author does not judge very favourably of the diſcoveries made by Spangenberg; he acknowledges, however, that the weſtern iſlands of *Jeſo* are larger, warmer, and more fruitful than has generally been imagined: they produce lemon-trees and bamboos. There are ſeveral volcanos in Kamſchatka. Toward the ſea-coaſt the earth never thaws beyond the depth of a foot, or a foot and a half; below that, all is ſolid ice. Nevertheleſs barley grows very well in the diſtrict of *Stilchney*, and our Author is of opinion that the whole country might be cultivated ſo as to yield a comfortable ſubſiſtence for its inhabitants. Mr. Devrier, who ſettled there not long ago, had both cows and horſes; and there are as fine meadows in Kamſchatka as any in Ruſſia. Turnips and radiſhes are the vegetables that grow beſt in that ſoil. In the country that lies about the river of Kamſchatka, are beautiful woods of larch-trees, and in ſeveral places there are medicinal plants. Hail and thunder are very rare in that region, and the ſnow falls in greater abundance in the ſouthern part of it than toward the north.

The inhabitants are healthy and live long. Their principal diſorder is the ſcurvy, which attacks, however, the ſtranger with more violence than the native; and which, in both, may be diminiſhed or cured by various antiſcorbutic vegetables which grow in the country. There is another diſorder, known there, which manifeſts itſelf by ulcers, that break out over the whole body, and may eaſily prove mortal. The people of the country are, generally ſpeaking, pretty good botaniſts; they ſeem to be ſuſceptible of inſtruction in other ſciences, and are eaſily converted to Chriſtianity. They are remarkable for induſtry and patience, and diſcover a ſingular dexterity in ſpinning nettles. They make uſe, for food, of ſeveral plants, that

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are never placed elſewhere in the claſs of eatables, and among others the *Biſtort* (*Alp. minor*) whoſe root is juicy, and which has nearly the taſte of a nut. They have alſo poiſonous plants, which they reduce to powder, and rub with it the points of their arrows, in order to render their wounds mortal.

The ſea along the coaſt is full of fiſh. Among the inhabitants of the ocean there is one frequently obſervable here, which has hitherto been unknown: it is called the *Bieluga*, and has a good deal of the reſemblance of an ox; it has a white and ſhining mane, and forms, perhaps, a claſs in the ſpecies of the ſea-calves, or phocæ. Among the quadrupedes of this country, are black bears, of a very fierce and untractable kind. The dogs do the buſineſs of horſes, are put to the ſledges, and four of them will draw a weight of four hundred pounds. The rivers abound with excellent ſalmon, and the *dodeco grammos*, a fiſh little known to the writers of Natural hiſtory, is to be found here. The inhabitants of the Peninſula live almoſt entirely upon fiſh, but they eat it in the moſt diſguſting manner imaginable. As they neither have ſalt, nor care for it, they let their fiſh rot in ditches, and then feed upon it. When they ſmoke it, or roaſt it immediately, it is eatable enough.

GOTTINGEN.

VII. The following work is every way worthy of the reputation of its learned Author: *Summariſche Geſchichte von Nord Africa*, &c. i. e. *A Compendious Hiſtory of Northern Africa*, viz. *of Morocco, Algiers, Tunis, and Tripoly; compoſed for the Uſe of the Public Schools*. By M. AUG. LEWIS SCHLOZER. Gottingen. 1775.

This work is divided into ſix periods: the 1ſt contains the ancient hiſtory of theſe countries, as far down as the Chriſtian æra. The 2d, 3d, and 4th exhibit a view of the northern regions of Africa under the domination of the Romans, Arabians, and Fatemites. The 5th, which begins with the year 1120, preſents them under the government of the Muſhedians, or *Al Mohdians*; and the 6th and laſt comprehends the hiſtory of the ſame parts of Africa under the empire of the *Oſmans* and *Shariffs*.

ZAGRAB.

VIII. A writer diſtinguiſhed by his induſtry and erudition, has publiſhed at Zagrab, (where is that? in Sclavonia; is there a printing-preſs there? yes;) a Latin work of very conſiderable merit under the following title: *De Regnis Dalmatiæ, Croatiæ, Sclavoniæ*, &c. i. e. *An Introduction to the Hiſtory of the Kingdoms of Dalmatia, Croatia, Sclavonia, divided into four Periods, and publiſhed under the auſpicious protection of her Imperial and Royal Majeſty, by the Honourable* BALTH. ADAM KERESELICH, *Mitred Abbot of Kaes, Aſſeſſor of the Royal Tribunal, and Canon of the Cathedral of Zagrab.* In Folio. The printing-preſs, which brought forth this production, was erected at Zagrab by the Author himſelf, under the protection and munificence of the Empreſs-queen. The work is the reſult of the moſt indefatigable inquiries, made, by the Author, after all the papers, coins, lapidary inſcriptions and other monuments of ancient times, that were to be found in the countries, whoſe hiſtory he writes; theſe, and the manuſcripts of *Baron Paul Ritter*, are the materials from whence his relations are principally drawn. It is true, that in his reſearches in Dalmatia, Croatia and Sclavonia, he met with many difficulties and much oppoſition. Some of the inhabitants wrote libels againſt him, that were burnt by the hands of the common hangman; others, conſidering him as a traitor to his country, concealed, or deſtroyed many of the inſcriptions, records and ancient monuments, from whence Mr. KERESELICH expected information. It is not difficult to perceive from what principle all this oppoſition proceeded. It is probable that the free and independent ſpirit, that is not as yet annihilated, in theſe countries, even by the weight of the Auſtrian yoke, indiſpoſed the people againſt a work, which is principally deſigned to prove, that the kings of Hungary have always had an undoubted and an uninterrupted right to all the territories of Dalmatia, Croatia, Slavonia, Servia and Boſnia. It is with this view, that Mr. KERESELICH examines and appreciates, with a critical ſagacity, a multitude of facts and relations, true and falſe, probable and doubtful, and gives a new aſpect and form to the hiſtories of theſe countries, even in this introduction,—which will be followed, it is hoped, by a complete hiſtory, when more favourable times and circumſtances ſhall enable our Author to execute his general plan.

NUREMBERG.

IX. The bookſellers *Lochner* and *Mayer* have publiſhed the following work which will be a delicious morſel for the antiquaries: *Dem Munkvergangen gewiedmete nebenſtunden*, &c. i. e. *Numiſmatical Recreations: or, a Deſcription of* 100 *rare and remarkable Gold Medals*. By M. MATTHEW HENRY HEROLDT. 1775. The Author of this Work is a perfect adept in numiſmatical ſcience, and aſſociates the labours and the pleaſures of this ſpecies of erudition with the occupations of commerce. He poſſeſſes the greateſt part of the *antiques* of which he treats, has had them all engraven, and has accompanied the copper-plates with ample deſcriptions of theſe medals, and with critical remarks upon their merit and rarity. To all theſe are added ſatisfactory accounts of the *perſons*, in whoſe honour they were ſtruck, and the *events* which gave occaſion to them.

BERLIN.

X. The king's printer, *Decker*, has publiſhed lately a ſmall, but ſingular pamphlet of 53 pages, entitled *Conſiderations ſur l'Etude de la Juriſprudence*, i. e. *Conſiderations upon the Study of Juriſprudence: or, the Science of Natural Law.* By ABRAHAM PERRENOT. We ſuppoſe, from the *dedication*, that Mr. PERRENOT lives at Berlin, and is pretty much under the influence of hope or fear; for if this were not the caſe, it is ſcarcely conceivable, how a production that has Natural law, Humanity, and Reaſon, for its objects, could be placed with any propriety under the protection of a patron, who is characterized in a Latin dedication of five or ſix words, as the victorious *Alumnus* of MARS and APOLLO, the former of whom teaches to cut throats, and the latter to play upon the flute.—As to the pamphlet itſelf, it does not ſeem to be the production of a man of mean abilities; on the contrary, it diſcovers, in many places, penetration, wit, and erudition; and yet it is one of thoſe productions, which even an attentive reader totally forgets the very moment he has done peruſing it. The want of connexion, which is deſigned to give an air of eaſe to the piece, at the expence of the *lucidus ordo*,—the affectation of an uncommon phraſeology which ſeems intended to give an aſpect of novelty to objects that are *not* new—a variety of thoughts that are ſo dreſſed up that we are at a loſs to know whether they are new or old—principles that are ſo vague that we know not whether to pronounce them true or falſe, concluſions drawn from them, that are as uncertain as their ſource,—ingenious digreſſions that diſperſe attention, a number of metaphorical expreſſions that dazzle, but do not enlighten, all theſe concur to render the piece before us obſcure and unſatisfactory. Nevertheleſs there are ſeveral acute things, and ſome intereſting points of view preſented to us in this pamphlet. The Author's principle of Natural law is the *love of order* and *humanity*.—He ſuppoſes *phyſical order* to be the rule of moral, and yet aſſerts, that the *will of a Superior* is the only ſource of moral obligation: and ſo he goes on.

MANHEIM.

XI. The doctrine that the ſeveral claſſes of beings riſe in a regular gradation or ſcale, has received much confirmation from modern diſcoveries in natural hiſtory. From theſe it is manifeſt that there is a nearer affinity between the ſeveral kingdoms into which the natural world has been divided, than ſuperficial obſervers are aware of. But ſome modern naturaliſts, not ſatisfied with acknowledging this general affinity, have proceeded ſo far as to maintain, that it is impoſſible to lay down any characteriſtic diſtinctions between the animal and vegetable world, and that thoſe characters by which they have hitherto been diſtinguiſhed are in reality common to both. This opinion is ſupported with great ingenuity, and by a curious detail of facts, in a work juſt publiſhed at *Manheim*, by *Joſ. de Necker*, entitled, *Phyſiologia Muſcorum*. The Author is ſo fully perſuaded of the truth of his ſyſtem, that he does not heſitate to aſſert, that if his readers will examine attentively and without prejudice the facts which he has collected, they will agree with him in the opinion, that there is in nature only one general kingdom. In ſupport of this doctrine, the Author firſt compares the manner in which moſſes, and ſundry other vegetable productions are propagated, with the mode of generation in the polypus, and ſome other animals, in order to ſhew that in each the ſpecies is propagated in a ſimilar manner, without the aid of ſexual organs. He then examines the ſtructure of moſſes and ſome other plants, and the organization of the polypus, and of ſeveral kinds of worms and other animals, and points out a wonderful ſimilarity in their formation, and their powers of reproduction: after which he proceeds to ſhew the reſemblance between theſe vegetable and animal bodies, with reſpect to the manner in which their growth and nutrition are conducted. He next maintains, that many bodies, animal as well as vegetable, are without ſexual organs or powers. And laſtly, he enters into a farther compariſon of the properties and powers of various animal and vegetable bodies; the reſult of which is, that neither form, organization, loco-motion, irritability, ſenſation, nor any other known properties, can furniſh a characteriſtic diſtinction between the animal and vegetable world. On the whole, the work abounds with curious facts, and ingenious obſervations; which, if they do not fully eſtabliſh the Writer's opinion, at leaſt give it the appearance of probability, and will afford much entertainment to thoſe who ſtudy nature with a true philoſophical ſpirit of inquiry.

HOLLAND.

LEYDEN.

XII. A Review of *L'Hiſtoire Philoſophique et Politique des Etabliſſemens & du Commerce des Européans dans les deux Indes*, under the title of *Analyſe de L'Hiſtoire, &c.* has lately appeared at Leyden. It is a malignant but feeble attack upon a work which has deſervedly engaged the public attention [*]. Notwithſtanding the uncommon traits of genius, good ſenſe, extenſive knowledge, and a manly philoſophic ſpirit which this work diſcovered, the Author ventured too far out of the beaten track, to be ſecure from the calumny of thoſe who look upon hereſy as the moſt heinous crime a man can commit. The Analyſt, highly offended at the liberties which his Author had taken with eſtabliſhed ſyſtems of religion and policy (liberties which we do not mean entirely to juſtify) ſits down with a full determination to repreſent the work as nothing better than a compoſition of blunders and contradictions, hereſies and blaſphemies. It would be a taſk equally tireſome to ourſelves and our Readers, to enter into a particular detail of the accuſations which are here brought againſt this generally admired work. We think it ſufficient to remark that, from the peruſal of this Analyſis, we have only learned that genius and philoſophy cannot abſolutely ſecure a writer from falling into miſtakes, or preſerve him from the influence of prejudice and falſe judgment; and that a bigotted and ſlaviſh attachment to any ſyſtem, political or religious, blinds the underſtanding, corrupts the taſte, and depraves the heart.

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[*] *See* APP. *to* REV. vol. xlvi. p. 633.

XIII. The commencement of the third century or *ſecular year* of the UNIVERSITY of Leyden, was celebrated, with great ſolemnity, in the month of February laſt; and, upon that occaſion, the ſages of the *Lycæum* and the votaries of the muſes felt all *that* inſpiration, which the joint influence of the love of *liberty* and the love of *letters* could excite in ingenuous minds. Accordingly, the annual academical *rector* or chief magiſtrate, who was to reſign his place to a ſucceſſor (on the 8th of February), turned the diſcourſe, which is uſually delivered on this occaſion, towards the ſolemnity of the day; and this magiſtrate happened to be the very learned and illuſtrious Profeſſor GAUBIUS, whoſe name has long appeared, and will always continue to appear, with diſtinction, in the annals of medicine, literature, and philoſophy.—The *Panegyrical Oration*, he delivered upon this literary feſtival, to a moſt numerous and ſplendid audience, with the Serene Prince Stadtholder of the United Provinces at its head, has been lately publiſhed, and the ſubject of it is, *The admirable diſplay of a Divine Providence in the origin, preſervation, and progreſſive luſtre of the Univerſity of Leyden.* This excellent Diſcourſe (of which we ſhall here give ſome account) was applauded, and continues to be read with ſingular pleaſure by all ranks and orders of men. The Rhetoricians pronounce it *eloquent*; the Latin critics acknowledge it *claſſical*; the philoſophers eſteem it a maſter-piece of *philoſophical hiſtory*, the courtiers find it *inſinuating* without *meanneſs*, and the Belgic divines declare it not only *pious*, but even *orthodox*.—The title of the piece is as follows: HIERON DAVID GAUBII *Oratio Panegyrica in Auſpicium Sæculi Tertii Academiæ Batavæ quæ Leidæ eſt, Auctoritate Publica Die* VIII *Februarii* 1775, *in æde D. Petri Recitatæ cum Magiſtratu Academico tertium abiret. Folio.*

In the ſame volume with this *Oration*, we find a very elegant poem or CARMEN SECULARE, which was recited to the ſame audience, and upon the ſame occaſion, by a *two-fold ſon* of Apollo, (if we may uſe that expreſſion) the Profeſſor **ADRIAN VAN ROYEN**; who has, during a long courſe of years, filled the medical and botanical chairs in the univerſity of Leyden with an high and deſerved reputation, and has often twined round them poetical laurels of a lively, permanent, and delightful verdure.

Theſe two pieces, beſide the natural effect of their uncommon merit, are intereſting and affecting, from this conſideration, that the ORATOR and the POET are advanced in years, and have upon this occaſion both reſigned their academical dignities; ſo that we contemplate them, with a ſort of ſenſibility, as two old ſwans ſinging their melodious *exit* upon the banks of the Belgic Meander. At the end of the Oration and the Poem, a bird of a different claſs comes in (a deſcendant of thoſe that once ſaved the capitol) and cackles a few Latin verſes (twelve in number) which we will paſs over in ſilence.

The Oration of Profeſſor **GAUBIUS** contains an hiſtorical view of the riſe and progreſs of the Univerſity of Leyden, which is intereſting in the higheſt degree, deſerves to be made known whereever learning and philoſophy are cultivated, and is compoſed with a truly maſterly hand. After a lively deſcription of the deplorable ſtate of ſervitude and ſuperſtition, under which the United Provinces groaned in the iron age of Spaniſh tyranny, and the incredible ſtruggles and efforts it coſt them to recover their liberty, he aſks, with reaſon, the following queſtion: *Was this period of tumult, confuſion, and deſpair, a time for forming the plan of a ſeminary for Philoſophy and Letters?* He anſwers this queſtion in the negative; maintains that human wiſdom could never have formed the idea of ſuch a project at ſuch a period, and from hence he is led to attribute the attempt to the ſuggeſtion and interpoſition of a *miraculous* Providence. This, however, is ſtraining the point rather too far even for a Chriſtian philoſopher. The fact is, no doubt, ſurpriſing; nay more, it is aſtoniſhing. A civil war raging in the very heart of the republic—the moſt powerful monarch in Europe directing all the thunder of his arms and vengeance to the deſtruction of this little diſtrict—an exhauſted treaſury—ſcenes of carnage, rapine, and deſolation—divided counſels, and contradictory intereſts, producing all the diſmal effects of anarchy—all theſe were, certainly, moſt diſcouraging, and, in appearance, unſurmountable obſtacles to the eſtabliſhment of a ſeat of learning. Such eſtabliſhments are, generally ſpeaking, the fruit of leiſure and tranquillity, and there is nothing that the Muſes abhor more than the din of arms, and the barbarous tumults of war. But if we call *ſupernatural*, every thing which is ſurpriſing, we may extend too far the ſphere of *miracles*, and it is only by granting a proper indulgence to the effuſions of a pious and patriotic eloquence, that we can juſtify this concluſion of the reſpectable Profeſſor. We could wiſh, however, that he had given to his pious concluſion, leſs the air of a *doctrine* or a *tenet*; becauſe, in this form, it ſtands more expoſed to the chicane of infidels.

After having thus deſcribed the amazing ſpirit, that laid the foundations of this famous Univerſity, the learned Profeſſor conſiders the human and viſible means that contributed to increaſe its luſtre and to extend its reputation. William I. (whoſe projects and exploits look as *like* miracles as things *can* look, that are not ſuch) was one of the zealous protectors of the Infant-univerſity, and took care to provide it with learned and ingenious men from all quarters: and though the tribunal of the Inquiſition, the erection of rival univerſities at Louvain and Doway, ſanguinary edicts, and many other impediments oppoſed the growth of this ſeminary of learning, yet it grew and flouriſhed even from its birth. The Orator relates, and relates in a very pathetic manner, the various fates of the republic, that threatened the Univerſity during the firſt hundred years of its exiſtence, ſuch as the inauſpicious government of the earl of Leiceſter, the theological war between the *Gomariſts* and *Arminians*, and the lawleſs and perfidious invaſion of the French in the year 1672.

The *ſecond* century of the Univerſity preſents a new and more proſperous face of things. It arrives at full maturity: it is frequented by the flower of the European nobility: its academical honours, eſpecially in certain branches, are objects of ambition in all countries: the ſtudious youth from other ſeminaries repair thither to finiſh their education: and though, in proceſs of time, the erection of academies in other countries, the edicts of ſovereigns in favour of their national ſchools, and ſeveral other circumſtances diminiſh the number of ſtudents at Leyden, yet its renown has ſtill ſubſiſted, and ſtill remains.

The cauſes that contributed to its luſtre and renown, are pointed out with truth and judgment by our venerable Orator.—We ſhall not dwell upon *thoſe* that are only of an accidental and ſubordinate nature, ſuch as the magnificent library ſo often augmented by noble donations, the botanical garden, and the chemical laboratory, which are perfect in their kinds, the exquiſite anatomical preparations of *Ravius* and *Albinus* (which exceed any thing that Europe can exhibit in that way) the precious collection of antiquities, the admirable *apparatus* of inſtruments relative to experimental philoſophy in all its branches, and the curious cabinet of natural hiſtory: all theſe, though highly ornamental, would (as our Profeſſor obſerves) be little better than a lifeleſs body, if they were not (as it were) animated by the vivifying ſpirit of philoſophy and genius, in thoſe who have been appointed to employ them as the means of public inſtruction. It is therefore here, even in the eminent merit of her profeſſors, that we muſt ſeek the true cauſes of the luſtre and reputation of the Univerſity of Leyden; and, indeed, there are few, if any, ſeminaries of learning, which have been adorned with ſuch an uninterrupted ſucceſſion of EMINENT or *conſiderable* men in all the various branches of philoſophy and literature. Of theſe illuſtrious names, the diſcreet Orator only mentions *two*, whoſe ſuperiority none can conteſt, who had no rival in their ſpheres, and whom he conſiders as real *prodigies*. There are two advantages in this method: by it, invidious and conteſtible compariſons are avoided, and, beſide, it gives occaſion to point out the marks of that *extraordinary* providence which our Profeſſor ſeems ſo fond of acknowledging in behalf of his Univerſity. He makes a general oblation of well-merited incenſe to the memory of the *Dead* and the merit of the *Living*; but he thinks it natural to give here a particular attention to the medical departments, of which he, himſelf, is a member *, and which, indeed, have always ſhone with a peculiar luſtre in the Univerſity of Leyden. It is from theſe departments that he has taken the two great names, whom he has ventured to mention, and the Reader will eaſily conceive, that he firſt turns his view to the immortal BOERHAAVE, who (though educated and deſigned for a quite different profeſſion) ſoared by the intrinſic force of aſtoniſhing genius, to an amazing height in the ſphere of natural philoſophy and medicine, gave a new form to the latter ſcience, and by uniting it with the former, eſtabliſhed it upon ſolid foundations, upon truth, nature, and experience. This extraordinary man may be called, in a great meaſure, the reſtorer of medical ſcience; for though there were before him eminent men, who improved this ſcience by their diſcoveries and their experiments, yet all theſe (ſays our learned Profeſſor) were unable to baniſh conjecture, fictions, and ſects. (Are they baniſhed yet?) He acknowledges the ſervices that have been rendered to medicine, by *Paracelſus* and *Van Helmont*, who raiſed their voices againſt the jargon of the ſchools, by *Harvey*, whoſe diſcovery of the circulation of the blood, is the æra from whence the true theory of the *art of healing* dates its origin; (*Sydenham* might have been named) but after all he obſerves, that BOERHEAVE was the *Newton* of the medical world. And it is indeed true, that *he* roſe there, like a ſtar of the firſt magnitude, at whoſe light the other conſtellations (as Milton expreſſes it) *bid their diminiſhed heads*. We ſhall not dwell any longer on the beautiful eulogy of Boerhaave, which is one of the moſt maſterly parts of this Oration. This great man is ſufficiently known and applauded. The Britiſh iſles reſounded with his merit, while he was living, and his memory will be always revered *there*, even by thoſe who ſhall diſcern his *errors*, and carry his views to greater degrees of perfection.

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* Dr. Gaubius was Profeſſor of Phyſic and Chemiſtry till lately, for he is now ſucceeded by the eminent and learned Profeſſor De Haen of Utrecht.

After the Eulogy of Boerhaave, that of ALBINUS follows. It is ſhort, but ſublime, and worthy of its ſubject, who was undoubtedly the greateſt *Anatomiſt* and *Phyſiologiſt* that the world ever ſaw, in whom genius, preciſion, depth, taſte, and ſimplicity, were united to a degree that is above all praiſe, and whoſe fame will go down to poſterity with a dignity and luſtre, which no new improvements in ſcience will ever be able to efface.

The Oration concludes with a congratulatory Addreſs to the PRINCE STADTHOLDER, the CURATORS of the Univerſity, and the members of the government preſent at this literary feſtival. This Addreſs is elegant and pathetic. That part of it which relates to the Illuſtrious Prince, his Royal Conſort, and his ſerene offspring is happily imagined, happily expreſſed, and in the trueſt taſte. *Antonius Muſa* could not have addreſſed himſelf to *Auguſtus* with a more claſſical purity of ſtyle, or with a more courtly turn of phraſe, entirely exempt from the ſtiffneſs of art or the bombaſt of adulation.

☞ *This laſt article* came to us incloſed in an anonymous letter, from abroad; but we have ventured to incorporate it with the communications of our ſtated foreign Correſpondents; who, we hope, will excuſe the liberty which we have taken in this reſpect. The Stranger, we apprehend, will bring no diſgrace on the company to which we have introduced him.—For our own parts, we would not miſs this opportunity of declaring that we ſhall be glad to be better acquainted with him.

ART. III.

Concluſion of the Account of Millot's Hiſtory of the Troubadours.

IN our laſt Appendix, we gave a ſhort account of this work, to which we refer our readers, and now proceed to lay before them a few more extracts from the very ingenious and judicious Abbe's preliminary diſcourſe.

A very conſiderable part of the writings of the *Troubadours*, he tells us, turns upon the events of the age they lived in; events admirably adapted to excite poetical enthuſiaſm or indignation. A ſhort view of them will be ſufficient to ſhew how inſtructive the ſubject is.

The *Troubadours* wrote at a time, when the popes, loſing ſight of the rules, and of the examples, of the primitive church, excited commotions every where, and converted a divine ſyſtem of religion into an inſtrument of audacious policy; when they were daring and preſumptuous enough, at one time, to diſpoſe of the rewards of heaven, and at another, to condemn and conſign over to the puniſhments of hell; when they ſubdued nations, dethroned ſovereigns, and ſhook empires to their very foundations. The cruſades, of which Gregory the Seventh formed the firſt idea, if they are conſidered in a political view, were a maſter-piece of pontifical deſpotiſm. By means of them a pope could arm the ſubjects of every prince, and thus form an army under his own command; could ſend troops to conquer kingdoms, and render them tributary to himſelf; could raiſe immenſe contributions from one end of Europe to the other, and diſpoſe of them as he pleaſed; could drain ſtates of men and money, and thus increaſe his own ſtrength by their weakneſs; could baniſh kings and emperors, in a manner, to diſtant regions, and render their removal advantageous to himſelf; could conſtitute himſelf judge of all matters both civil and political, by putting the perſons and eſtates of all thoſe who went to the holy land under the protection of the pontificate. If the policy of Rome did not view this ſyſtem at firſt in its full extent, it is evident that, in a little time, ſhe puſhed it as far as it could go, though her ambitious projects were always covered with the veil of religious and myſtical ideas, and concealed perhaps from her own eyes, as well as from the eyes of deluded and infatuated nations.

In the poetical productions of the *Troubadours* we meet with a thouſand inſtances of the enthuſiaſm of the cruſades, and of the filly motives which gave riſe to them; but we ſometimes perceive in them likewiſe a boldneſs of cenſure, which forms a ſingular contraſt to the prejudices of the multitude.

And indeed, after ſo many unfortunate expeditions, from which Europe had expected the greateſt ſucceſs, there muſt of neceſſity have been ſome men of ſufficient wiſdom and diſcernment to form a juſt idea of them, and of boldneſs enough to ſpeak their ſentiments with freedom. Eccleſiaſtical power, ſo reſpectable in itſelf, and ſo uſeful, when it diſcharges its proper duties with wiſdom and diſcretion, expoſed itſelf to the moſt dangerous attacks, by abuſes which begun to fill the minds of the people with indignation.

This was properly the origin of the ſectaries in our ſouthern provinces, known by the different names of Manicheans, Waldenſes, Albigenſes, &c. Their invectives againſt the clergy were, as much as their errors, the cauſe of that horrid war that was declared againſt them, in order to ruin the count of Toulouſe. Till then the cruſades had the extermination of the enemies of the Chriſtian name for their object. But Chriſtians themſelves, reputed enemies to the church, appeared ſtill more deſerving of being ſacrificed from a principle of zeal; and their ſovereign, daring to protect, or rather to tolerate them, the pope, not ſatisfied with thundering out anathemas againſt him, made it a religious duty, and a means of ſalvation, to take up arms in order to ſtrip him of his dominions.

I only mention here that infamous cruſade, which is diſtinguiſhed by ſo many acts of injuſtice and barbarity; ſo fatal to Raimond the Sixth, and Raimond the Seventh, counts of Toulouſe, notwithſtanding their humble ſubmiſſions, which were always followed with deceitful and treacherous abſolutions; but ſo uſeful to the court of Rome, which, from their ſpoils, formed to itſelf a principality in the heart of France. Several of our *Troubadours*, intereſted in theſe civil wars, either as actors, or partiſans of the oppreſſed, have left us curious and inſtructive details concerning them.—When we ſee the *Troubadour* Figueira, and ſome others, fall, with a kind of fury, upon the court of Rome, her inſtruments, and thoſe that followed her example, how ſurpriſing ſoever their boldneſs may appear in ages of ſuperſtition, we ſhall be obliged to acknowledge, that hiſtory accounts for it in a very clear and ſatisfactory manner.

If to theſe memorable events already mentioned, and to which the writings of the *Troubadours* frequently refer, we add the quarrels between France and England, the re-uniting ſeveral French provinces to a rival crown, the impriſonment of Richard the Firſt upon his return from Paleſtine, the conqueſts of Philip Auguſtus over Richard's ſucceſſor, the oppoſition of intereſts among the *Troubadours* of different parties, we ſhall find abundant ſources of hiſtorical anecdotes, and ſtrokes of poetry, which cannot fail to excite the attention of every reader of taſte and curioſity.—

After mentioning the great events which rouſed the genius of the *Troubadours*, and furniſhed materials for their compoſitions, our Author proceeds to give a ſuccinct account of their different ſpecies of poetry, and of the principal characters which diſtinguiſhed them. He divides their poetical productions into four claſſes, viz. Poems on the ſubjects of love and gallantry, hiſtorical, ſatirical, and didactic Poems. In thoſe of the firſt claſs, love, he ſays, is ſometimes expreſſed with energy, ſometimes with a genuine and affecting ſimplicity; timid and reſpectful, it frequently adores with extaſy, the beauty which it idolizes; ſees in her all the perfections which can inſpire enthuſiaſm, and the leaſt favours it hopes for appear to it in the light of celeſtial joys. Sometimes it is deſirous of ſhewing itſelf by heroic efforts, at others it ſcarce dares pronounce a ſingle word.—The ſyſtem of chivalry appears throughout;

out; and when the ſongs of the *Troubadours* relate to extraordinary adventures, of which there are ſeveral examples in their works, they are entertaining and agreeable; but, I confeſs, ſays our Author, their inſipid, common-place gallantry, their frequent repetitions of the ſame thoughts and expreſſions, the length and bad taſte of their compoſitions, would render a complete collection of them altogether inſupportable. I have been obliged to ſuppreſs a great deal, and ſuch ſacrifices merit no regret.

There were, undoubtedly, among our *preux Chevaliers*, and our gallant *Troubadours*, ſome inſtances of pure love, and irreproachable manners. But, alas! how many inſtances of a different kind preſent themſelves to our view? A commerce of gallantry between the ſexes, in times of unbounded licentiouſneſs, muſt evidently have rendered very rare, what is ſuppoſed to have been very common. The ladies, however, in general, diſdained vulgar lovers, whoſe name and reputation reflected no glory upon them; an effeminate ſoftneſs and diſgraceful opulence only excited their contempt; and the ſecret rewards of a paſſion, often reprehenſible indeed, often repugnant to the laws of ſociety, could only be obtained by honour and courage.

Next to their poems on love and gallantry, the moſt numerous claſs of their poetical productions is that to which I have given the name of *hiſtorical*, as relating to facts, to illuſtrious characters, and furniſhing materials for hiſtory, in which reſpect they are undoubtedly of ſome uſe, but they appear to be much more intereſting in another point of view.

When the poets are illuſtrious perſonages, we have a natural and ſtriking picture of their ſentiments, their paſſions, and their manner of expreſſing themſelves. They ſometimes appear like Homer's heroes, haughty, arrogant, brave, and preſumptuous, uſing the moſt opprobrious and abuſive language, and ſaying all they think and feel with a rude and ſavage freedom. The *Sirvente*, which king Richard compoſed in priſon, and ſeveral others of the ſame kind, cannot fail of exciting the curioſity of every reader who is deſirous of being acquainted with ancient manners, and with the human heart.

There is ſcarce any thing, perhaps, more worthy of being obſerved than the unbounded freedom of ſeveral of our *Troubadours*. It ſhews itſelf not only among equals, but where there is the greateſt diſparity in point of rank and fortune; not only in thoſe quarrels which are decided by the ſword, but in the midſt of courts, where nothing is expected but ſuppleneſs of behaviour and artificial manners. There were, indeed, even in thoſe times, eſpecially among the poets, ſome mean courtiers, accuſtomed to the tone and language of ſlavery, and, by the moſt abject flattery, begging for the infamous wages of their venal pens; but the generality, though far from being diſintereſted, nay even greedy, ſometimes lay aſide all manner of reſerve and decency, even towards their protectors. How ſhall we account for this?

It is to be accounted for by obſerving, that men ſtill preſerved that ſtrength and vigour of character which is derived from nature, and which politeneſs has enervated; that courts protected without enſlaving: that they diſplayed their greatneſs more by magnificence than power; that every one in thoſe days felt his own ſtrength, and knew where to find ſupport when it became neceſſary; that the ſmalleſt provocation rouſed their pride, and fired them with indignation; that reſentment or the point of honour blotted out all remembrance of paſt favours; and that freedom of converſation knew no bounds.—

Beſide the hiſtorical poems which we have juſt mentioned, the *Troubadours* have left us a great number of poems which are entirely *ſatirical*, ſeveral of which are very valuable. They furniſh a full proof of a truth, which I have ever firmly believed, notwithſtanding all the declamation to the contrary, *viz.* that the manners of the *good old times*, as the heroic times of chivalry are called, will not deſerve any regret, how odious ſoever our vices may be, and whatever evils may ariſe from them. In what colours are the *chevaliers* painted, that race of nobles, whoſe probity and generoſity have been ſo highly extolled? oppreſſion of their ſubjects, perjury, cruelty, and perfidy to their neighbours, continual robberies, inſatiable rapacity, debauchery inſtead of gallantry, are their common features. But the ſatiriſts, it will be ſaid, exaggerated. Ah! don't they exaggerate ſtill? we regret the paſt times; the *Troubadours*, in the twelfth and thirteenth centuries, regretted the paſt times; and yet the hiſtorical page preſents nothing more horrid than the two centuries preceding that æra.

The *Troubadours* point their ſatire chiefly againſt the vices of the clergy and the monks. Nor is this at all to be wondered at, when we recollect the enormous abuſes, the ſcandalous licentiouſneſs, the treachery, the perſecutions, and the tyranny; which, in thoſe times, diſgraced many of the miniſters of religion, at the expence of religion itſelf. The cruſade againſt the Albigenſes is alone ſufficient to ſhock every breaſt that has any ſenſibility or ſenſe of juſtice.—

The didactic poems of the *Troubadours* are few, but conſidered with regard to their object, they are curious. Some of them contain maxims of univerſal morality; they ſhew clearly that moral truths, though they are deeply rooted in our hearts, ſtand in need of the cultivation of reaſon, in order to produce good fruit; there are others which contain leſſons relative to the different ranks in ſociety, eſpecially to the candidates for chivalry, poets, jongleurs, &c. I have collected ſeveral of them; they are very curious, and to be found in no work that I am acquainted with. Their prolixity and minute details are, it muſt be acknowledged, too often diſguſting; but it ought to be remembered that little things, on certain occaſions, ſhew the characters of men much better than great; they paint habits, whereas great things are only matters of *effort.*——

Our Author proceeds to ſhew briefly the influence which the *Provençal* language and poetry have had upon the literature of other nations.—The ſouth of Europe, ſays he, had drawn from the Latin thoſe languages which are now carried to great perfection, viz. the French, the Italian, and the Spaniſh. The *Provençal*, derived from the ſame ſource, was unqueſtionably preferable to all the others, whether it was that it partook of the beauties of the Greek, which was for a long time the language of the inhabitants of Marſeilles, or whether it was, that it had been cultivated by talents capable of embelliſhing it. The *Troubadours* added new charms and great celebrity to it. Being great favourites in different courts, even on the other ſide of the Alps, and the Pyrenees, together with a taſte for their poetry, they diffuſed likewiſe a taſte for their language, and raiſed it to almoſt as high a degree of reputation, as our beſt writers, in theſe later times, have raiſed our own.

Then it was that genius, which had been buried, as it were, in profound ignorance, ſeemed to be rouſed by the ſound of an enchanting lyre. In Italy, in Spain, in England, and even in Germany, genius lent an ear to theſe Amphions, admired their ſongs, and was deſirous of imitating them. After ſome ſucceſsful trials in the *Provençal* idiom, it ſtrove, in imitation of the *Troubadours*, to poliſh and gain reputation to the language of its own country, and thus it was that the *Provençal* Parnaſſus gave birth, in ſome meaſure, to the foreign muſes, who borrowed treaſures from it, wherewith they enriched themſelves.

Some Engliſh, and a ſtill greater number of celebrated Italians, have acknowledged this themſelves. Dryden does not ſcruple to ſay after Rymer, that the *Provençal* was the moſt poliſhed of all the modern languages, and that Chaucer availed himſelf of it, in order to adorn and enrich the Engliſh, which till then was a very poor and barren language. Bembo, too, declares that this language had a great ſuperiority over all the languages of the weſt, and that every man who was deſirous of writing well, eſpecially in verſe, wrote in the *Provençal* language. A multitude of authorities would only coſt me the trouble of tranſcribing the paſſages already quoted by Baſtero, in the preface to his *Cruſca Provenzale*. But of what uſe is a number of quotations, when we need but reaſon upon a certain fact?

Let us only conſider the country, in which literature made the moſt rapid progreſs. It is there, it is in Italy that the *Troubadours* made the moſt diſtinguiſhed figure. The court of the marquis of Montſerrat, Florence, Venice, Mantua, Genoa, and other cities, boaſted of having produced or encouraged them. The names of the following illuſtrious Italians are reckoned amongſt them, *viz.* a Malaſpina, a Giorgi, a Calvo, a Cigala, a Doria, a Sordel, &c. whoſe productions, in general, ſhew a ſuperiority of talents, which promiſed the greateſt things. Our *Provençals* paved the way for the Italians; furniſhed them not only with models for their imitation, but gave them inſtruments to work with. But after being initiated in the myſteries of poetry by others, the Italians ſoon became models themſelves; and nothing reflects more honour upon the *Troubadours*, than their having had thoſe for their diſciples, who ſoon ſurpaſſed their maſters.

It was Dante, indeed, who, at the end of the thirteenth century, gave the wings of genius to the Italian language, and from that time it was acknowledged to be far ſuperior to the *Provençal*. Petrarch appeared; love inſpired him; and ſuch was the melody of his notes, and the elegance of his verſe, that, even in *Provence* itſelf, he eclipſed the *Troubadours* to ſuch a degree, that their name, their language, and their poetry, were almoſt entirely forgotten.

France too, at that time, had her poets, who were the rivals of their maſters the *Provençals*, and Ghibaut, count of Champagne, diſtinguiſhed himſelf among them. National languages, indeed, begun every where to emerge from barbariſm, they were preferred, and juſtly too, to that foreign idiom, which owed its fortune principally to the poverty of all the others. The great models of antiquity, which had been ſo long buried in the duſt, fixed, at length, the public attention, revived the ideas of beauty, and inſpired writers with a nobler ardour. All the modern languages would have advanced with the ſame rapidity they did in Italy, had they been cultivated by ſuch geniuſſes as Dante, Petrarch, and Boccace. Unfortunately, there were either no ſuch geniuſſes in other countries, or they languiſhed in ignorance, or they cultivated an acquaintance with the language of ancient Rome, inſtead of perfecting that of their forefathers. Italy produced maſter-pieces in great plenty; other nations not following their example, produced nothing, for a long time, but wild fruits, or fruits of a bad flavour.

But let us return to our ſubject. It appears, therefore, that the ſource of modern literature is in *Provence*; that is to ſay, in the ſouthern provinces of the French monarchy. The *Troubadours* awaked Europe out of a fatal torpor; they rouſed the minds of men from a deadly ſtupor; by amuſing them, they made them think; they conducted them through pleaſant and flowery meadows into the paths of reaſon, nay, even of perfection; and ſuch is the connexion of human affairs, that to this original cauſe, though almoſt unknown, the greateſt effects may be attributed. Every revolution in the human mind well deſerves to be the object of an attentive curioſity; and the principles of the revolution are, at leaſt, as much entitled to attention as the progreſs. In this reſpect, therefore, how intereſting is the hiſtory of the *Troubadours!*

Our Author concludes his preliminary diſcourſe with a few obſervations on the manuſcript lives of the *Troubadours*, written in the *Provençal* language by contemporary authors. Though the *Provençal* hiſtorians are far, he ſays, from being irreproachable, and did not poſſeſs thoſe qualities which hiſtory requires, yet many curious hiſtorical facts may be borrowed from them, which are no where elſe to be found; facts too, which may furniſh materials for critical diſcuſſions of various kinds.

The *Troubadours* diſappeared in the fourteenth century. They became contemptible by the irregularity and licentiouſneſs of their manners, to ſuch a degree, indeed, as to be driven from the dominions of ſeveral princes, with diſgrace. Courts became tired of, and diſguſted with, a ſet of greedy, debauched, and profligate fellows, who had no longer any real talents to recommend them. Other objects, more ſerious or more agreeable, made both their perſons and their compoſitions be forgotten. Beſide, the cultivation of the Italian, Spaniſh, and French languages, was ſufficient to efface the remembrance of the *Provençal*. This language, however, would probably have become the moſt poliſhed, and the richeſt in Europe, if any great ſtate had riſen in our ſouthern provinces, where the muſes and the arts had fixed their abode, and where genius, excited by emulation, and perfected by culture, had produced maſter-pieces, worthy of ſerving as models to the writers of other nations.

We have now given a pretty full, and, we hope, a diſtinct view of what is contained in our ingenious Author's preliminary diſcourſe; and the extracts we have laid before our readers render it unneceſſary for us to ſay any thing more, as they are ſufficient to enable them to form a juſt idea of what may be expected from the work itſelf.

ART. IV.

Hiſtoire Naturelle, generale & particuliere, &c. Natural Hiſtory; being an Appendix to the Theory of the Earth, and an Introduction to the Hiſtory of (Minerals and) Vegetables, &c. *Supplement,* Vol. II. By the Count de Buffon. 4to. Paris. 1775.

THIS ſecond volume of the ſupplement to the Author's Natural Hiſtory, conſiſts, like the former, of various detached and unconnected articles, thrown into the form of Memoirs. Some of theſe relate to the mineral, and others to the vegetable kingdom; while others may be termed *coſmical*, as they contain diſquiſitions relative to the theory, not only of the earth, but of the various bodies that conſtitute the ſolar ſyſtem. The volume is divided into two parts, the firſt of which, termed the *experimental* part, comprehends ſeven Memoirs; and the ſecond, which the Author very juſtly calls the *hypothetical*, contains two. We ſhall give the titles of all theſe Memoirs, in the order in which they are preſented in this work, and numbered as they ſtand related to thoſe given in the firſt volume.

MEMOIR VIII. *Experiments on the Weight of Fire, and on the Duration of Heat in Bodies.*

After the ſtrictures which we lately paſſed on the Author's looſe, and even licentious mode of philoſophiſing on certain occaſions, we take a pleaſure in relating his ingenious and ſucceſsful efforts in the way of experiment. Perhaps thoſe which he preſents in this Memoir will appear as curious and intereſting to our philoſophical readers, as they do to us; ſuppoſing that no capital miſtake has been committed in the conducting the delicate experiments related in it. The reſult of them is, that the particles of fire, contained in an ignited or red hot body, are actually *ponderous*, and in ſuch a degree, as to give the body an additional weight, capable of being perceived by the balance. Granting the truth of this concluſion, we ſhould apprehend that the long agitated queſtion concerning the true nature of fire is now deciſively determined. If fire be ponderous, it muſt be a *body*, and not a mere *phenomenon*, or a modification of groſs bodies, conſiſting in certain imagined vibrations or motions of their particles; as has been ſuppoſed by the three great philoſophers of our own country, Bacon, Boyle, and Newton.—Before we give the ſubſtance of the Author's experiments, we ſhall throw together a few preliminary obſervations, tending to elucidate the ſubject.

That certain bodies expoſed to the action of culinary, or even the purer ſolar fire, acquire a very conſiderable increaſe of weight, has been long known to chemiſts and philoſophers. This increaſe has generally been attributed to the particles of fire, which they conſidered as becoming, in this caſe, intimately combined with thoſe of the body, and as ever afterwards conſtituting a part of its ſubſtance;—in ſhort, as exiſting in it, in a *ſolid*, *fixed*, or *quieſcent* ſtate. The Reader will meet with ſome particulars relative to this ſuppoſed modification of fire, with reſpect to bodies in general, in our Review of *Dr. Franklin's Philoſophical Letters*; where we endeavoured to illuſtrate his ideas on this ſubject[*]. But throughout this Memoir, M. de Buffon, by the term fire, means only that which exiſts in bodies that are heated, and *while* they are hot; in a red hot iron, for inſtance. This modification of fire, we have, in the article above referred to, termed its *fluid*, *volatile*, or *active* ſtate.

In this laſt mentioned ſtate, the celebrated Boerhaave endeavoured to catch and weigh this light and fugitive ſubſtance. We have not his work at preſent before us; but we recollect that having previouſly weighed a bar of iron, when it was cold, he made it red hot, but could not perceive that it had acquired any additional weight from the fire which he had introduced into it. Boerhaave, however, appears to us to have reverſed the proper order in trying this experiment, or to have made it in a manner the moſt unfavourable to his purpoſe. Iron, it is well known, even viſibly loſes a part of its ſubſtance in the fire; and this loſs muſt probably exceed any addition of weight, which it might be expected to receive from the particles of that element introduced into its pores: ſo that it is rather wonderful that his iron bar was not ſenſibly *lighter*, rather than *heavier*, after the operation. His experiment indeed ſeems likewiſe to have been made with inſtruments too coarſe for ſo delicate an inquiry. If M. de Buffon has actually *weighed* fire, or made the ſcale to deſcend by the mere addition of that element to a body, before accurately equipoiſed; his ſucceſs muſt undoubtedly have been owing, in a great meaſure, to the contrary courſe which he followed in repeating the experiment, and to the greater accuracy and ſenſibility of his balance.

We ſhall add that M. Baumé (in his late excellent ſyſtem [†]) obſerves that when fire loſes its volatility, or becomes *fixed* in bodies, as in the caſe of metallic ſubſtances calcined, it adds to their weight; as it not only adheres to the particles of theſe bodies, but is intimately, or chemically, combined with them. He ſuppoſes, however, that the particles of this element, in a 'pure,' or *fluid* ſtate, though they are undoubtedly heavy, like thoſe of all other ſubſtances, do not increaſe the weight of bodies into which they enter: becauſe, he adds, in this ſtate, they are always in motion, and are only interpoſed between the particles of bodies, *without touching them*:——illuſtrating his idea by an alluſion to a bird, which, while it flutters in its cage, without touching any part of it, does not add to the weight of the cage[‡].—Without ſtopping to diſcuſs and queſtion the juſtice of M. Baumé's reaſonings *a priori* on this ſubject, it will be more proper to conſult our preſent Experimentaliſt; who appears to have aſcertained the weight of this element, even in this its fluid, volatile, or fugitive ſtate.

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[*] See our 42d volume, April 1770, page 299, &c.

[†] See Appendix to our 49th Vol. following December 1773, page 565.

M. de Buffon firſt procured a very ſenſible and accurate balance, conſtructed for this purpoſe, under the inſpection of M. le Roi, of the Royal Academy of Sciences; and which, when it was loaded with the weight of 50 pounds in each ſcale, would turn on the addition of 24 grains; and when charged with 25 pounds, would turn with 8 grains.—In his firſt experiment, a maſs of iron to which he had given a *white* heat, was, in that ſtate, found to weigh 49 pounds, 9 ounces. On ſuffering it to cool till it had acquired the temperature of the Atmoſphere, it was found to weigh exactly 49 pounds, 7 ounces; having loſt two ounces during the cooling; in conſequence, it is to be ſuppoſed, of the departure of the fire out of it: for he obſerves that it threw out no viſible ſparks, or ſenſible vapour, to which this loſs could be attributed.

A ſmaller piece of *forged* iron, brought to a brilliant *white* heat, little diſtant from that of fuſion, weighed 12 pounds, 9 ounces, 7 drachms. On becoming cool, it weighed only 12 pounds, 9 ounces, 3 drachms: having loſt 4 drachms, in conſequence of the avolation of the igneous particles before contained in it.

In another experiment, a maſs of iron, to which he had communicated a *whitiſh-red* heat, weighed 49 pounds, 11 ounces. When cool, it weighed only 49 pounds, 9 ounces, 1 drachm; and accordingly loſt, in cooling, 15 drachms.

A *ſow* of iron, which had been melted, was ſuffered to *freeze*, and cool, during the ſpace of 20 minutes, at the end of which time it was only of a *red* heat. In this ſtate, it weighed 33 pounds, 10 ounces. Reduced to the temperature of the atmoſphere, it weighed only 33 pounds, 9 ounces; having loſt exactly *one ounce of fire*, in the act of cooling.

We ſhall not relate more of the Author's experiments on iron (the reſults of which are all nearly ſimilar to the preceding); as it may be ſuſpected by ſome, that a great part, if not the whole of the loſs of weight obſerved, on cooling, might ariſe from an actual diſſipation of the ſubſtance of the iron itſelf; to which, as we have already remarked, this metal is extremely ſubject, when expoſed to the action of fire. The following experiment, ſelected from a ſeries of ſimilar trials made on *glaſs*, is not affected by this objection.

[‡] Chymie Experimentale & Raiſonnée, tom. i. p. 57, and 150.

A piece of pure glaſs *, weighing when cold 2 pounds, 14 ounces, 1 drachm, was made perfectly *red* hot, and was then found to weigh 2 pounds, 14 ounces, 1 drachm, and two-thirds; or to have gained two-thirds of a drachm from the fire. On being ſuffered to cool, it loſt exactly the additional weight it had before acquired; being found to be preciſely of the ſame weight as before it was expoſed to the fire.——This experiment has the appearance of being perfectly deciſive. There is very little reaſon, even *a priori*, to ſuſpect that vitreous ſubſtances can be volatiliſed or diſſipated, ſo as to ſuſtain any ſenſible loſs of weight in a red heat: the balance moreover inconteſtably ſhewed, that the glaſs, in this experiment, had not loſt a ſingle grain in the courſe of the proceſs.

M. de Buffon's general concluſions on this head may be compriſed in the following propoſitions;—that 500 pounds of iron, glaſs, or any other body ſucceptible of extraordinary degrees of heat, will weigh 501 pounds, on its having a *white* heat given to it; or, in other words, that a *pound of fire* is requiſite to give the abovementioned quantity of iron, &c. a *white* heat;—and that the ſame weight of fire is requiſite to produce a *red* heat throughout a maſs of iron, &c. weighing, when cold, 600 pounds.

We have formerly (in our Review of the firſt volume of this *Supplement* †) taken notice of the metallic fumes which the Author deſcribes, as viſibly ariſing from even the *perfect* metals, when they are expoſed to the action of a large burning ſpeculum. M. de Buffon here adds, that 'he has ſince been informed that this matter which eſcapes from gold and ſilver, and which riſes in fumes, is nothing leſs than the *metal itſelf* volatiliſed; for that bodies may be gilded or ſilvered, by expoſing their ſurfaces to theſe metallic vapours.'—Thoſe who are acquainted with the fixity univerſally aſcribed to the two perfect metals, in the moſt vehement fires of our furnaces, will perhaps be ſtill more ſurpriſed on finding the Author afterwards affirming, that an intenſe heat is not neceſſary to raiſe theſe metallic fumes, or to volatiliſe gold and ſilver; and that theſe vapours will be produced in a degree of heat even below that which is neceſſary to the fuſion of theſe metals. He adds that, in this manner, gold and ſilver have been ſublimed within the bowels of the earth; having been firſt melted while this whole globe was in a ſtate of liquefaction. The weaker, but permanent degree of heat in the interior parts of the earth has afterwards volatiliſed them, and conveyed their vapours even to the tops of the higheſt mountains, where they have been accumulated in grains, or their vapours condenſed and fixed among the ſands and other ſubſtances, in which we at preſent find them.

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* [*Laitier*] The name by which the French metallurgiſts deſign a vitreous ſubſtance, which is one of the products of the proceſs for ſmelting iron ores.

† See the Appendix to our 51ſt vol. ſubſequent to December 1774, page 529.

MEMOIR IX. *On the ſmelting of Iron Ores.*

This article contains ſome obſervations that appear to be new and important, with regard to the ſmelting of iron, and that are founded on the Author's own experience, which ſeems to have been very extenſive.—He has, in particular, found that iron of the very ſame quality, or of equal goodneſs, may be procured from all kinds of iron ore indifferently;—that the goodneſs of the metal depends ſolely on the management of the proceſs, and an attention to various particulars here ſpecified;—that ſteel of the beſt quality may be made directly from the ore, and that there is no neceſſity of manufacturing it from iron. For other particulars we muſt refer to the article itſelf, the ſubject of which the Author propoſes to diſcuſs more particularly in a future Memoir.

MEMOIR X. *Obſervations and Experiments made with a View to improve the Art of caſting Iron Cannon.*

This Memoir appears likewiſe to contain remarks which may be of uſe to thoſe who are intereſted in the manufacture of thoſe neceſſary implements in the diſcuſſion of controverted points between nations. But an account of the Author's improvements, ſome of which have been propoſed to the French miniſtry, would lead us into a detail for which we have no room at preſent.

MEMOIR XI. *Experiments on the Strength of Timber.*

MEMOIR XII. Article 1. *An eaſy Method of preſerving Timber, and of increaſing its Solidity and Strength.* Article 2. *Experiments on the ſeaſoning of Timber in the Air, and on its Imbibition under Water.* Articles 3. 4. and 5. *On the Cultivation, Preſervation, &c. of Foreſts.*

MEMOIR XIII. *Inquiries into the Cauſe of the Excentricity of the ligneous ſtrata in the trunks of Trees, cut through in a horizontal direction, &c.*

MEMOIR XIV. *Obſervations on the different Effects produced on Vegetables, by the ſevere Froſts in Winter, and the milder Froſts in Spring.*

Though the Author has not made any diſtinction, with reſpect to the originality of the different articles contained in this volume, we ſhall obſerve that all the abovementioned Memoirs, excepting a few additions, have been already publiſhed, and are to be found in the Memoirs of the Royal Academy of Sciences at Paris, for the years 1737, 1738, 1739, 1741, and 1742. On this account we ſhall immediately paſs to that diviſion of the work, which the Author terms the

HYPO-

HYPOTHETICAL PART.

This part contains two Memoirs;—but to give the Reader the ſame kind of ſurpriſe that we experienced, on accidentally dipping into the middle of the firſt of them, before we ſat down to the regular peruſal of it, we ſhall review it *backwards*; firſt relating ſome of the ſingular articles of information contained in it, reſpecting the paſt, preſent, and future ſtate of many of the planets; and leaving the Reader for ſome time to the workings of his own imagination, and to form the beſt conjectures that occur to him, with regard to the means by which the ingenious Author could acquire a knowledge of certain matters ſeemingly beyond the reach of mortal ken. Out of a great number of other articles of planetary intelligence, we ſhall ſelect the following; beginning with our Mother Earth, and her attendant, the moon.

With reſpect to our Earth, Mr. de Buffon informs us that it circulated round the ſun during the ſpace of 34,770 years and *a half*, before it was cool enough to be touched without burning the fingers:—that it was reduced nearly to its preſent temperature in the ſpace of 74,832 years from its firſt formation:—that however it became habitable ſome centuries after the period of 34,770 years and a half abovementioned; and conſequently that it may have been inhabited 40,062 years; and may continue to ſupport its animal and vegetable gueſts till the year 168,123, that is to ſay, during a ſpace of 93,291 years, reckoning from the preſent year. At the end of this period, this intire globe—'*with all that it inherit*,' will be bound up in everlaſting *froſt*.

With regard to *our* Moon, we collect from this Memoir, that it became capable of receiving and ſupporting inhabitants about 7515 years after its firſt formation; that is, as may be calculated from the preceding paragraph, above 27,000 years before the earth was habitable;—that, though it got the ſtart of the earth thus conſiderably, and did continue habitable about 60,000 years, it is at preſent, and has been for the ſpace of 2318 years paſt, reduced to ſuch a ſtate of cold, as to be utterly incapable of ſupporting plants or animals upon its ſurface.

Were we perfectly ſatisfied with theſe concluſions, we ſhould no longer wonder that, even with our beſt glaſſes, we can diſcern no changes on the ſurface of this frozen and *defunct* planet; where all life and motion have been completely at an end, even ſo long ago as the days of Nebuchodnoſor.—The Author, we ſuppoſe, had this cold and frozen ſtate of the moon in contemplation, when he made the ſingular obſervation, which we quoted with ſome marks of ſurpriſe, in our Review of his former volume. Propoſing to account for the immobility of the mercury in the thermometer, on its receiving the moon's light, reflected from the moſt powerful concaves on its bulb, he conjectures that '*the moon may poſſibly tranſmit* cold *to us, rather than heat**.'—But, be it remembered, this is only a conjecture of our own.

In the ſame inert and frozen condition, it ſeems, the planet *Mars* has ſubſiſted for 14,506 years paſt. We are further told that the fifth ſatellite of *Saturn* (which, by the bye, is here ſaid to have been the firſt habitable planet) has been in the ſame inanimate and dreary ſituation during 27,274 years paſt; and that the fourth ſatellite is on the brink of extinction; ſo that, in 1693 years, it will be too cold to harbour any thing that has life upon it.

While *Mars*, and the two moons abovementioned, have finiſhed their parts as *living* actors in the grand drama of the univerſe; others, it ſeems, have but lately entered on the ſtage of life; and one, in particular, is not yet become the theatre of animal and vegetable exiſtence.—'Organiſed Beings, ſuch as we are acquainted with,' ſays our Author, 'have not yet been produced in the planet *Jupiter*, whoſe ſurface is ſtill too hot to be touched.'—No leſs a period than 40,791 years 'muſt elapſe, before it can be accommodated to the ſubſiſtence of living beings.'—When, however, they have been once produced or eſtabliſhed there, we are told that they may ſubſiſt in this large planet 367,498 years.

Saturn likewiſe, we are here informed, is much *better* than the earth; but has nevertheleſs been habitable for a conſiderable time paſt:—ſo that the fanciful conjectures we formerly threw out, relative to the well-being of its inhabitants, on account of the ſevere winter to which we ſuppoſed them doomed, in conſequence of their bleak ſituation, muſt be retracted as equally premature and unneceſſary †. 'Organiſed Nature,' according to the Author, 'is at this time in the higheſt vigour in the planet Saturn,' as well as in his *Ring*; and the *Saturnians*, in particular, from his account, ſeem rather in danger of being ſuffocated with heat.

Paſſing over many other particulars relative to the temperature of the different planets, we ſhall only add the Author's concluſions with reſpect to the denſities of ſome of them. That of *Saturn*, according to M. de Buffon, is nearly equal to that of pumice-ſtone. *Jupiter* is ſomewhat more denſe. Our *Moon* is compoſed of matter not quite ſo denſe as hard lime-ſtone. The denſity of *Mars* is between that of free ſtone and white marble; and that of *Venus*, between emery and zinc. Finally,

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* See Appendix to our 51ſt vol. December 1774, p. 533.

† See Appendix to our 41ſt vol. ſubſequent to December 1769, p. 507.

Mercury is compoſed of a matter ſomewhat lighter than iron, but heavier than tin.

Whence, and by what means, the impatient Reader is ready to aſk, has our Author gained all this extraordinary intelligence? Has he made a voyage through our ſyſtem, ſeated in the magnetical ſteel chair of his countryman, *Cyrano de Bergerac*, the adventurous Prototype and Precurſor of our Lemuel Gulliver?—It would be cruel to leave theſe inquiries wholly unanſwered. Perhaps the following hints will be ſufficient to ſhew the nature and extent of the Author's excurſions.

Thoſe who have read the firſt volume of the Author's *Natural Hiſtory* will perhaps recollect his ſingular theory of the formation of the Earth, and of the other primary, and ſecondary planets. He there ſuppoſes them to have been fragments of the ſun's body, driven off from it by the ſhock of a comet. This bold and gratuitous ſuppoſition is the ground-work of the preſent edifice. The ſolar matter being in a ſtate of liquefaction, the various maſſes ſeparated and projected from it would naturally aſſume a globular figure, in conſequence of the univerſal principle of gravitation;—or rather the form of an oblate ſpheroid, in conſequence of the greater centrifugal force at their reſpective equators, produced by their revolution on their axes. Theſe different maſſes of melted and red hot matter would, in due time, firſt gradually freeze or become ſolid, from the circumference toward the center, and afterwards cool more or leſs ſlowly, in proportion to their greater or leſſer diameters and denſities, and other circumſtances. At different periods of time, each of theſe planets would be reduced to ſuch a temperature, as to be capable of *giving birth to*, or at leaſt of maintaining, plants and animals on its ſurface; and at a more diſtant period, each muſt loſe ſo much of its *native* heat, as to be incapable of any longer ſupporting animal and vegetable life.——*Jupiter* accordingly, in conſequence of his immenſe ſize, is not yet ſufficiently cool for the purpoſes of animal life and vegetation; whereas *Saturn's 5th ſatellite*, the planet *Mars*, and our own *Moon*, on account of their inferior ſize, greater rarity, and other conſiderations, very early became the receptacles of 'living and organiſed Nature;' but, for the ſame reaſons, have long ago totally loſt the heat neceſſary to qualify them to be the reſidences of plants and animals, and are, in fact, become a kind of *dead* lumber in the creation.

The Author's numerous and complicated conjectures, calculations, and evaluations on this head, are in a great meaſure founded on the experiments made by him to aſcertain the decreaſe of heat in bodies, and which are particularly noticed in our Review of the firſt volume of this Supplement, above referred to. His theory likewiſe receives a conſiderable degree of ſupport from a very plauſible hypotheſis, of which we formerly gave a copious account *; in which M. de Mairan ſhews that the heat which we receive from the Sun is a very inconſiderable part of that which the Earth poſſeſſes in its own right; and which, according to M. de Buffon, it enjoys in conſequence of its having been originally a fragment of the Sun's body. This internal or native heat of the earth is there calculated to be no leſs than 29 times greater in Summer, and near 500 times greater in Winter, than the *external* or *adventitious* heat which the earth receives from the ſun alone at theſe two ſeaſons.

M. de Buffon does not fail to attend to the various objections which may be made to his ſyſtem. In anſwer particularly to the difficulty of conceiving how vegetables and animals can be produced or ſubſiſt on planets conſiſting of ſuch ſubſtances as iron, emery, or pumice ſtone; he obſerves, that they may ſubſiſt there by the ſame cauſes, and through the ſame means as on our globe, which is well known to be compoſed of various ſtones, marbles, iron, and vitrified ſubſtances. In all the other planets, as well as on our earth, 'external cauſes,' he obſerves, 'would ſoon produce an alteration on the ſuperficial ſtratum of each globe: and, in conſequence of the varying degrees of heat or cold, of dryneſs or moiſture, would ſoon convert it, whatever might be its nature, into a fruitful earth or vegetable mould, adapted to receive the germs of organiſed ſubſtances, all of which require only heat and moiſture for their complete developement.'

With reſpect to certain obvious objections of a different nature, ſuch as might be made to the Author's theory and *chronology* of the Earth, by the doctors of the Sorbonne, for inſtance, or the members of any other Chriſtian community, he obſerves a profound ſilence. The Canon Recupero, who was likewiſe led, by his inquiries into the phenomena of Mount Ætna, conſiderably to extend the age of the earth, found himſelf checked in his flights, by Moſes, hanging as a *dead weight* upon him †. M. Buffon nowhere appears to feel this clog, nor does he attempt any reconciliation with Moſes, or with the prophets, with regard either to the origin of the world, or its final cataſtrophe. This goodly frame of things, inſtead of being conſumed by fire, tends, according to the preſent Theory, by ſlow degrees, to a very different conſummation!—and our venerable Mother Earth, inſtead of ſuddenly going off in a *burning fever*, muſt, in a certain number of years [—you may ſoon calculate the matter from the Author's *data*] die abſolutely *froſt-bitten*, at the end of a lingering and yearly increaſing *ague-fit.*

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* See Appendix to our 41ſt vol. ſubſequent to Dec. 1769, p. 503.

† Brydone's Tour through Sicily, &c. M. R. July 1773, p. 2

ART. V.

Hiſtoire de l'Academie Royale des Sciences, &c.—The Hiſtory of the Royal Academy of Sciences at Paris; together with the Mathematical and Phyſical Memoirs, for the Year 1771. 4to. Paris. 1774.

GENERAL PHYSICS.

MEMOIR I. *Various Obſervations relative to Natural Hiſtory*, &c. By M. de Laſſone.

FROM many other obſervations too minute and circumſtantial to admit eaſily of abridgment, we ſhall ſelect one lately communicated to the Author, by a military officer in the Dutch ſervice, well informed in matters relating to Natural Hiſtory.

This gentleman lately examining the interior parts of a quarry in the mountain of Canne, half a league from Maeſtricht, found, at the depth of about 230 feet, a *vertebra* of a crocodile, perfectly well preſerved, but not petrified. It was bedded in a ſandſtone ſprinkled with fragments of ſea ſhells. Two years before, the upper jaw-bone of the ſame crocodile had been found near the ſame place, meaſuring three feet and a half in length. M. Hoffman, ſurgeon major of the hoſpital at Maeſtricht is in poſſeſſion of the left jaw-bone of the animal, which appears, from theſe remains of it, to have been no leſs than 30 feet in length.

We ſcarce need to add the obvious inference drawn by the Author of this memoir, from this and other facts of a ſimilar nature:—that they are inconteſtable proofs of the great revolutions which this globe has undergone, in times greatly anterior to our earlieſt hiſtorical monuments.

MEMOIR II. *On the Origin and Nature of the* Baſaltes, *with large Polygonous Columns; aſcertained by the Natural Hiſtory of that Stone, as obſerved in Auvergne.* By M. Deſmareſt.

In ſpeaking of the immenſe columns of Baſaltes, lately ſo well deſcribed, we may almoſt add, diſcovered, by Mr. Banks, in the iſland of Staffa *; we briefly hinted that no doubt could be entertained that theſe magnificent ſpecimens of Natural architecture, as well as thoſe which conſtitute the giant's cauſeway in Ireland, and others of a ſimilar kind in Italy and elſewhere, were the productions of Volcanos. The ſame opinion is maintained in this memoir, where it is founded on actual obſervations, and a copious and ſcientific inveſtigation of the ſubject. The numerous maſſes of Baſaltes which are ſpread over the provinces of Auvergne and Velay, gave the Author, during a long and minute examination of them, frequent opportunities of aſcertaining their true nature and origin. To this diſcovery he was naturally led by attending to the numerous veſtiges or remains of extinct Volcanos, which are viſible in theſe parts: as well as by obſerving the *ſcoriæ*, or other burnt or calcined ſubſtances, which are found at the baſes or tops of the baſaltic columns.

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* See our 51ſt vol. December 1774, page 458.

In the two provinces abovementioned, three extenſive cantons exhibit the moſt unequivocal marks of extinct Volcanos, accompanied with numerous correſpondent maſſes of the priſmatic Baſaltes. The firſt of theſe 'volcaniſed' cantons comprehends a ſpace of 30 leagues in length, and from 6 to 15 leagues in breadth. The limits of the two others appear to be ſomewhat leſs extenſive. To theſe the Author thinks that a fourth may be added, which he ſeems not to have viſited, in the province of Languedoc. This inquiry is illuſtrated by a *mineralogical* chart of that part of Auvergne, which was the ſcene of his obſervations, and wherein the various currents of *lava*, in which, or in the neighbourhood of which, the Baſaltes is found, are circumſtantially repreſented.

The Author enumerates ten different cantons in Europe, in which the priſmatic Baſaltes is found, and which preſent marks of ſubterranean fire; viz. 'Two in Germany; one (he might have ſaid two) in the Britannic iſles; four in France; two in Italy, without reckoning the neighbourhood of Veſuvius; and, finally, one in Sicily.' Theſe maſſes of Baſaltes, the Author adds, have been obſerved only in thoſe parts of Europe which have been examined by well informed Naturaliſts; but if the other parts of the globe exhibit appearances of ancient Volcanos in as great a proportion as thoſe parts of Europe that are beſt known, what ravages muſt its ſurface have undergone from the action of ſubterranean fire! the information and inſtructions contained in this memoir will, he hopes, excite Naturaliſts to explore the diverſified products of Volcanos, whether in the ſtate of Baſaltes, or of ſimple lava; which laſt has been lately found at *Otaheite* and ſome other iſlands in the South-ſea, particularly in *New Zealand*.

The greater part of the proofs adduced by the Author in favour of his ſyſtem, are founded on obſervations made on extinct Volcanos. It may, however, be deemed an indiſpenſable requiſite to the eſtabliſhment of his hypotheſis, that he ſhould indicate the exiſtence of the priſmatic Baſaltes among the products of modern Volcanos, in a ſtate of eruption. This ſpecies of proof is not wanting; as the Baſaltes has been found in the lavas of Ætna and other modern Volcanos.

The Author does not undertake to explain in what manner the Baſaltes is *chryſtalized*, or otherwiſe formed, in the melted matter flowing from a Volcano;—a queſtion equally difficult and important. He has here contented himſelf with eſtabliſhing the fact; reſerving many obſervations on this curious ſubject to a future work, of which the preſent memoir is only an introductory part. In this intended publication Mr. Deſmareſt, we are told, propoſes to give an hiſtory of Volcanos, and of their various products; and to preſent the public with a theory founded on facts, and much more extenſive than any that has yet appeared on the ſubject of Mineralogy.

Memoir III. *Obſervations made on the Coaſt of Normandy, by Order of the King, with a View to inquire into the pernicious Effects aſcribed to the Smoke of Kelp* [Varech], &c. By Meſſrs. Tillet and Fougeroux.

In different parts of the ſea-coaſt of France, as well as of other countries, various marine plants, confounded under the general name of *Varech*, or Sea-wreck *, are annually burnt to aſhes, which contain the foſſil alcali, of conſiderable uſe in the glaſs and other manufactories. A violent prejudice, however, has lately been entertained againſt the proceſs of burning the ſea-wreck. It was charged with the deſtruction of the ſpawn of fiſh, ſuppoſed to be depoſited on the plants; and with depriving the young fry of the neceſſary ſhelter. The ſmoke, it was further alleged, was highly injurious to the neighbouring vegetables, and produced epidemical diſeaſes among men and animals.

Theſe clamours, ſupported by certificates, gave occaſion to, and acquired freſh force from, an *arret* of the parliament of Rouen, abſolutely prohibiting the burning of ſea-wreck; 'the peſtilential ſmoke of which had, for ſome years paſt, deſolated the maritime coaſts of the province.' The numerous individuals aggrieved, or reduced to abſolute beggary, by this arret, appealed for redreſs to the French miniſtry, who liſtened to their complaints. The comptroller general having applied to the Royal Academy of Sciences for their opinion on this ſubject, that learned body deputed Meſſrs. Tillet and Fougeroux, to make the neceſſary inquiries on the ſpot.

In conſequence of the moſt minute and attentive inveſtigation, the commiſſaries of the academy declare that no ſpawn is to be found on the ſea wreck; at leaſt during the ſeaſon in which it is uſually gathered and burnt:—that the plants cannot ſerve as a ſhelter to the young fry:—that though the ſmoke be ſufficiently diſagreeable to the ſenſe of ſmelling, it does not produce any pernicious effects either on animals or vegetables;—and finally, that they did not meet with a ſingle fact that could furniſh the leaſt pretext to the clamours that had been excited on this ſubject. The commiſſaries propoſe to publiſh in a ſubſequent memoir, the many uſeful obſervations, relative to the manufacture of Kelp, which they have had an opportunity of making, during the execution of their commiſſion.

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* See Appendix to our 45th volume, ſubſequent to December 1771, page 520.

MEMOIR IV. *Continuation of the Inquiries into the Variation of the Magnetic Needle.* By M. Le Monnier.

That the variation of the needle at Paris, in the year 1541, was ſeven degrees and a half to the eaſt, is well aſcertained by a curious and ancient ivory dial, ſhewn to the Academy by the Author, and which was made that year at Paris, as appears by the inſcription upon it, by *Hieronymus Bellarmatus.* Two views are here given of this inſtrument, on which the abovementioned variation is accurately marked. It follows, from this obſervation, and from the ſlow motion of the needle towards the true north, between the years 1541 and 1610, that in this interval it was nearly ſtationary. In 1666, it pointed due north at Paris; ſo that it had employed 125 years in moving through 7 or 8 degrees. From the year 1666, to the time of the preſenting of this memoir (1771), that is, in 105 years, it has advanced about 20 degrees to the weſt; where we are told it appears to be now ſtationary, at Paris, and from which it is expected that it will ſoon begin to return ſlowly towards the north.

It follows, from theſe and other conſiderations, that the variation is not uniform; that the needle did not move with the greateſt velocity about the time that it pointed nearly to the true north, but when it was directed 6 degrees to the weſt; that is, when it was nearly in the middle between its greateſt eaſtern and weſtern variation; that its motion is retarded, in proportion as it approaches to theſe extreme points; but that the two parts of this long oſcillation do not appear to be ſimilar: the motion of the needle being moſt rapid in its weſtern excurſion.

MEMOIR V. *On a Meteor, or Ball of Fire, obſerved throughout a great Part of France.* By M. Le Roy.

This extraordinary meteor, which was obſerved at Oxford as well as in France, on the 17th of July 1771, at about half an hour after ten at night, ſeems to have had its origin in the upper regions of the atmoſphere, vertical to the county of Suſſex, or the adjacent parts of Surrey. Moving with an immenſe velocity, in a direction nearly ſouth-ſouth-eaſt, it croſſed the channel, paſſed nearly over the Zenith of Paris, and was obſerved to explode at Melun, which lies ſeveral leagues ſouth-ſouth-eaſt of that capital. According to the various informations received by the Author concerning it, from perſons who ſaw it in different parts of the kingdom, it appeared in the form of a very luminous globe; of a ſize apparently equal to that of the full moon, drawing a long tail after it which terminated in a point. From M. Le Roy's calculations it appears that this fiery globe was not leſs than two-thirds of a mile in diameter; that when it firſt appeared, its height was 18 leagues; that it exploded, or was diſſipated, at the height of 9 leagues above the ſurface of the earth, making at that time an angle of about 45 degrees with the horizon; its exploſion being followed, after an interval of two minutes, with a noiſe like that of diſtant thunder; and that it moved with the aſtoniſhing velocity of, at leaſt, 6 leagues in a ſecond.

No hypotheſis has yet been propoſed that ſatisfactorily accounts for the production of theſe meteors, in thoſe rare and elevated regions of the atmoſphere, where it ſeems difficult to conceive that any inflammable matter can be ſuſpended; and where, as the Author obſerves, a degree of cold perpetually reigns, greatly ſuperior to that of our ſevereſt winters. The Author explains and ſpeaks favourably of Dr. Halley's theory; but does not diſſemble the many ſtrong objections that may be urged againſt it. He mentions too the electric matter.—Perhaps this alone is qualified to afford a juſt ſolution of theſe ſingular *phenomena*. We have ſeen it playing a very active, and yet till lately an unſuſpected, part in the boſom of the ocean; collected and condenſed in the body of a living animal. The preſent phenomenon may probably be one of the many ſingular, but at preſent ſeemingly anomalous, modifications of the ſame agent, exhibited on the confines of our atmoſphere.

The two remaining Memoirs of this claſs contain an account of a non-deſcript inſect, brought over in ſome wood from America; and certain tables of mortality for the city of Paris, with ſome general obſervations deduced from them.

ANATOMY and CHEMISTRY.

Of the three Memoirs reducible to the firſt of theſe claſſes, the firſt contains ſome obſervations made by Mr. Bertin, on the caſes of infants born with the anus imperforated, which deſerve the conſideration of practitioners. In the ſecond, M. Portal communicates ſome curious remarks relative to tumors of the *omentum*. The third contains ſome intereſting obſervations, communicated by the ſame Gentleman, on the very different form, magnitude, and ſituation, of the *viſcera* of the *abdomen*, in infants and in adults; particularly of the ſtomach, duodenum, liver, and urinary bladder. An attention to theſe differences of organiſation and ſituation, which, with reſpect to ſome of the *viſcera*, are very conſiderable, may be of great uſe both to the phyſician and ſurgeon, in aſcertaining the true ſeat and cauſe of various diſorders, and the moſt proper methods of treating and removing them.

To give only one inſtance of the utility of this new ſpecies of *Comparative Anatomy*:—The urinary bladder, in adults, it is well known is contained within the *pelvis*; ſcarce ever riſing above the *os pubis*, even when moderately inflated. In young ſubjects, on the contrary, it extends greatly beyond the *pelvis*, reaching upwards almoſt to the navel. The Author obſerves therefore that, as the Lithomotiſt ought to follow the ſhorteſt and leaſt dangerous courſe to arrive at the bladder; he ought, when operating on infants, to uſe the higher apparatus, in preference to the lower, or to the lateral operation: as in them the bladder preſents itſelf immediately under the teguments of the *abdomen*, and at a very conſiderable diſtance from the perineum.

We may refer to this claſs a Memoir, in which M. Laſſone gives a very particular account of the late inoculation of the King of France, *Monſieur*, and of the Count and Counteſs D'Artois. The operation was performed *a la Suttonienne*, and was followed with ſucceſs, and the uſual favourable ſymptoms. As the ſubjects were all in perfect health, no preparation was thought neceſſary, except a week's ſlight regulation of their diet.

In one of the ſhort anatomical obſervations annexed to this claſs, we are informed that a girl was ſhewn to the Academy on April 13, 1771, who had no tongue, and yet ſpoke very well. The late M. de Juſſieu is ſaid to have met with an inſtance of the ſame kind in Spain. This ſubject too was a *female*.

The claſs of *Chemiſtry* contains only one Memoir, in which is given the analyſis of a mineral water in Picardy.

ALGEBRA.

This claſs contains four Memoirs, on the reſolution of equations, the quadrature of curves, and other ſubjects depending wholly on analyſis, and which are not ſuſceptible of abridgment.

MECHANICS.

In this claſs are contained two Memoirs, in the firſt of which M. Lavoiſier offers various obſervations and calculations relative to the project which has been long agitated, of conſtructing a fire-engine for the purpoſe of furniſhing the city of Paris with water.—In the ſecond, M. Deſmareſt gives an ample detail of the obſervations made by him, on his viſiting the various manufactories of paper in Holland, with a view to diſcover the particular circumſtances or *manœuvres* to which the Dutch papers owe their manifeſt ſuperiority, in certain eſſential particulars, to thoſe manufactured in France. In conſequence of his reſearches, the reſults of which are here given, we are told that the changes and improvements which he has propoſed, have been adopted by the French manufacturers.

ASTRONOMY.

ASTRONOMY.

MEMOIR I. *A Catalogue of Nebulæ, and of Cluſters of Stars, ſeen among the fixed Stars above the Horizon of Paris, &c.* By M. Meſſier.

Thoſe appearances in the heavens which have been denominated *Nebulæ*, or *Nebuloſities*, may be divided into two claſſes; the teleſcopical, and thoſe viſible to the naked eye. Some of both kinds, examined by the teleſcope, are found to be only cluſters of fixed ſtars very near each other, but too diſtant from us to be ſingly diſcernible without glaſſes; while others, of the teleſcopic kind, ſtill exhibit the nebulous appearance, even when they are viewed through inſtruments of the greateſt magnifying powers. From analogy however there is reaſon to believe that theſe likewiſe conſiſt of fixed ſtars; but which are placed at ſo immenſe a diſtance from our ſyſtem, as to elude the powers of our beſt teleſcopes.

M. Meſſier, who has diſtinguiſhed himſelf by the diſcovery of ſo many comets, has not been leſs ſucceſsful in the detection of numerous *nebulæ* which had eſcaped the obſervation of preceding aſtronomers. This indefatigable Obſerver undertook this inquiry in the year 1764, which he has ſince proſecuted with great diligence; generally employing for this purpoſe a reflecting teleſcope magnifying 104 times, and lately an excellent achromatic teleſcope of 3½ feet focus, with a triple object-glaſs, of Dollond's conſtruction. In this Memoir he gives a minute account of his diſcoveries, in the order in which they were made; annexing a complete table, containing the right aſcenſions, declinations, and diameters, both of the *nebulæ* diſcovered by himſelf, and of thoſe which had been obſerved by others.

The *nebula* in the middle of *Orion's Sword* is perhaps the moſt remarkable of theſe appearances. It was diſcovered by Huyghens in 1656, who gave a drawing of it in his *Syſtema Saturnium*. Picard, M. de Mairan, and M. Gentil afterwards delineated it. The difference between their drawings furniſh ſome grounds to ſuſpect that this *nebula* is ſubject to variations. M. Meſſier has therefore made an accurate draught of it on a large ſcale, which was preſented laſt year to the King of France, and a plate of which accompanies this Article. It exhibits likewiſe the appearance and poſition of 30 ſtars, from the fourth to the *eleventh* magnitude, contained in the field of the teleſcope. By this accurate delineation, future obſervers will be enabled to diſcover whether any perceptible changes are hereafter produced in this *nebula*. This drawing differs ſo much from thoſe given by Huyghens, Picard, &c. that one can ſcarce imagine them to be repreſentations of the ſame *phenomenon*.

Beſide the *nebulæ* here deſcribed, the Author gives an account of other appearances of a ſimilar kind, which have been noticed by former aſtronomers, but which are not now to be ſeen. It is natural to ſuppoſe that ſome, at leaſt, of theſe *phenomena* have been comets, which were viſible only through a teleſcope, and which, on account of their immenſe diſtance, could be ſeen only in a very ſmall part of their orbits.

MEMOIR II. *Extract of a Journal of a Voyage into the Indian Sea, undertaken by Order of the King.* By M. Le Gentil.

M. Gentil was ſent to obſerve the tranſit of Venus, in the year 1761, in the Eaſt Indies. Having through various accidents been prevented from properly obſerving this important *phenomenon*, which happened while he was at ſea, and before he could reach the coaſt of Coromandel; his zeal for the object of his miſſion induced him to ſubmit to a voluntary baniſhment of eight years continuance, and to remain in the Indies, in hopes of obſerving the tranſit of 1769. Fortune, however, completely fruſtrated his ſpirited and laudable intentions with regard to this object, and in a manner peculiarly vexatious. It gives us pain to relate that this zealous Aſtronomer, after having upon the whole traverſed no leſs than 10,000 leagues, and after having waited eight years in the Indies, in order to have a view of the ſun on the morning of the 3d of June, 1769, for the ſpace only of a few hours, or even minutes, was at laſt completely diſappointed. The ſky, which had been clear every morning during a whole month preceding the *phenomenon*, and which continued ſo almoſt to the very inſtant of obſervation, was then ſuddenly obſcured, and the ſun completely ſcreened from his view, in conſequence of a tempeſt, which laſted preciſely the time of the tranſit: for to increaſe, if poſſible, his mortification, as ſoon as the tranſit was fairly over, the clouds diſappeared, and the ſun ſhone out bright; as it continued to do for ſeveral days afterwards.

M. Le Gentil appears, however, to have employed the long interval between the two tranſits, in making many uſeful or curious obſervations, relative to Aſtronomy, Navigation, Geography, and Natural Hiſtory. A few of theſe are related in this Memoir, which is only an extract from the journal of his voyage, the whole of which he intends hereafter to preſent to the Public. We ſhall briefly relate one or two particulars.

During his reſidence in the Indies, M. Gentil took ſome pains to inquire into the manners, cuſtoms, and religion of the Indians, and eſpecially into the ſtate of Aſtronomy among them; having received ſuch accounts of their ſkill in that ſcience, as greatly excited his curioſity. He became ſtill more intereſted to proſecute this inquiry, on being an eye-witneſs to the facility and diſpatch with which one of thoſe whom he calls ‘ the

Tamoult Indians, improperly termed *Malabars*,' calculated an eclipſe of the moon, which he propoſed to him at random. The whole proceſs, comprehending all the preliminary elements, did not coſt this Eaſtern Sage three quarters of an hour.

M. Gentil immediately became his diſciple, devoting one hour in a day to the ſtudy of the Eaſtern aſtronomy. Though he was obliged to receive all his leſſons through the *medium* of an interpreter; yet he was in a ſhort time enabled to calculate a lunar eclipſe, according to the method of his inſtructor, which appeared to him to be very ſimple and eaſy. With reſpect to its exactneſs, he obſerves that the error, in ſeveral eclipſes of the moon calculated by the Indian rules, does not exceed 25 minutes of time. The tables, on which theſe Indian aſtronomers found their calculations, will be publiſhed in the account of the Author's voyage.

Though it does not appear from any of the remains of antiquity, that the ancient Chaldeans and Egyptians had any knowledge of the preceſſion of the equinoxes, the Bramins are well acquainted with it. They ſuppoſe that the fixed ſtars move annually 54 ſeconds toward the Eaſt. On this baſis their aſtronomical calculations are founded; as well as their belief with reſpect to the age of the world, and the period of its future duration. It is difficult to determine whence they could derive their knowledge of the preceſſion; as they are not converſant in practical aſtronomy, or regular obſervations, and attend to eclipſes from no other motives than thoſe of religion. If we ſuppoſe that they have derived it from the ancient Brachmans, who had diſcovered it in conſequence of a long ſeries of accurate obſervations; it ſhould follow that the annual apparent motion of the fixed ſtars is ſlower now than it was formerly. The Author endeavours to throw ſome light on this dark ſubject, by noting the conformity between the aſtronomical periods of the modern Bramins, and thoſe (the *Neros*, and *Saros*) indicated by Beroſus, the Chaldean. He at length ſuppoſes that the Chaldeans muſt probably have been acquainted with the preceſſion of the equinoxes.

We meet in this Memoir with another ſtriking and well authenticated proof of the grand alterations or *derangements* which this globe has ſuſtained in ſome former period. On viſiting Don Antonio de Ulloa, at the Iſle de Leon, that gentleman, well known by the ſhare he had in meaſuring a degree under the equator, ſhewed the Author ſome petrified ſea-ſhells which he had himſelf taken from a large bank or collection of them, at the top of the Cordiliers. At the place where this bed of ſea-ſhells has been depoſited, the mercury in the barometer ſtood only at 17 inches, one line, and a quarter; and accordingly indicated this collection of marine *exuviæ* to be elevated 2200 toiſes, or French fathoms, above the preſent level of the ſea.

Memoir III. *On the Inequalities in the Light of Jupiter's Satellites, and on meaſuring their reſpective Diameters; together with a Method of rendering the Obſervations of their Eclipſes, made by different Aſtronomers, and with different Teleſcopes, comparable with each other.* By M. Bailly.

We ſhall not dwell on this Memoir, as we have already [in our 50th volume, May 1774, page 353] given a pretty full account of the Author's letter on the ſubject of it, addreſſed to Mr. Maſkelyne, and publiſhed in the 63d volume of the Philoſophical Tranſactions. We ſhall only obſerve, that by M. Bailly's ingenious application of diaphragms to the apertures of teleſcopes (firſt propoſed by M. de Fouchy) and by his attention to the ſeveral cauſes which affect the time of a ſatellite's *apparent* immerſion, he deduces the inſtant of its *real* immerſion, its diameter, &c. whatever may be the height of the ſatellite above the horizon, its diſtance from the ſun or earth, the magnifying power of the teleſcope, or the goodneſs of the obſerver's eyes.

The remaining Memoirs of this claſs are—A continuation of M. du Sejour's New Analytical Methods of calculating Eclipſes of the Sun; being his Ninth Memoir on this Subject:—A Fourth Memoir, by M. de la Lande, on the Theory of the Planet Mercury:—Obſervations on the Comet of 1764, and of the ſecond Comet of 1769, which is the 59th of thoſe whoſe orbits have been calculated; by M. Meſſier:—Obſervations on the Eclipſe of the Sun on June 4, 1769, by M. Meſſier, in which he obſerved very evident Inequalities on the Edge of the Moon's Diſk, ſimilar to thoſe formerly obſerved by the Prince de Croy, at Calais: [See our 37th vol. September 1767, p. 173]—Some Obſervations on the laſt Tranſit of Venus, by the ſame Aſtronomer; and on the Sun's Parallax, by M. de la Lande; together with a few other aſtronomical obſervations of leſs importance.

This volume contains no leſs than four *Eloges*; thoſe of the celebrated Morgagni, M. de Mairan, M. Fontaine, and M. Petot.

ART. VI.

Delle Antichita di Ercolano, Tomo Seſto, o ſia, Secondo de Bronzi.— The Antiquities of Herculaneum. Volume the Sixth[†], being the Second of the Bronzes. Folio. Naples.

THIS volume contains 101 folio plates, and 31 ſmall ones, in which are repreſented 190 bronzes, three models in clay, and one view of an ancient building diſcovered in the excavations now carrying on at Pompeï. Many of theſe ſtatues are nearly the ſize of life; nine are coloſſal, and two equeſtrian. They have not all of them the ſame degree of merit, but they are, with very little exception, all in a good ſtyle; and many are wrought with ſuch extreme delicacy, and exquiſite taſte, as to ſtand in competition with the moſt excellent of thoſe ancient marble ſtatues that continue to be the admiration and delight of the curious: ſo that the royal muſeum of Portici, in reſpect of ancient bronzes, as well as paintings, may juſtly be eſteemed, of all others exiſting, the moſt copious, and moſt curious.

Thus much is ſaid of the originals; of the engravings we obſerve thoſe performed by Campana, Nolli, and Fiorillo, after the drawings of Vanni, and Caſa nova, are the beſt; the other draftſmen and engravers are in general below criticiſm.

It muſt appear unaccountable to thoſe who peruſe this royal publication, that in Italy, long the ſeat of the fine arts, and at preſent not deſtitute of good artiſts (witneſs the Italian ſchool of painting publiſhed at Rome by Hamilton[*]) the protection and munificence of a ſovereign, ſhould not have produced a more excellent work than this before us; eſpecially when they conſider the materials from which it is compoſed, ſo highly intereſting for the beauty of workmanſhip, and the curioſity of the ſubjects repreſented.

The prints of this, as of the former volumes, are accompanied with deſcriptions, and thoſe deſcriptions are illuſtrated by notes; the whole by a ſociety of *litterati* inſtituted for that purpoſe by the King of Naples, and called the *Herculanean Academy*. That the Engliſh Reader may form ſome judgment of the manner in which theſe academicians acquit themſelves of their taſk, we ſhall give a tranſlation of what they ſay of the firſt plate, which it is evident, at the firſt and ſlighteſt view, repreſents a Jupiter.

[†] For our account of the preceding volumes, ſee Appendix to Review, vol. xlvi.

[*] See Rev. vol. lv. p. 241.

‘ There will be, for the reaſons elſewhere explained *, a propriety in beginning our collection of bronzes with this little idol of Jupiter †, for ſo the majeſtic aſpect alone of our figure would authorize us to name it. He is alſo reſpectable ‡ for his abundant treſſes, and his thick *buſhy* beard §, but the thunderbolt, of which a fragment remains in his right-hand ‖, the uſual diſtinction appropriated to this divinity, leaves us no room for doubt ¶. Worthy of attention is the chlamys ſuſpended on his left

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* ‘ Θεός, σημεῖον ἢ ἀρχή. *God, the mark, ſign, or token ; alſo the beginning* ; ſays Heſychius. In effect he himſelf remarks the cuſtom of the ancients, that in the beginning of whatſoever action, they repeated Θεός, Θεός, *God, God* : as Euſtathius alſo obſerves, Il. ε. v. 481. p. 258. and perhaps that part of the bowels of the victim which they called *Deus*, and when found entire accounted a good omen, (Statius Th. v. 176, where the ſcholiaſt) had that name, becauſe it was the beginning of the inteſtines (as Kuſterus explains σημεῖον ἢ ἀρχή of Heſychius) and was the firſt to be inſpected. Now as among other ſtatues thoſe of the gods deſerved the firſt place, ſo among theſe, the principal is certainly that of Jupiter, who perhaps was the one only god with the wiſe men among the Heathens, who expreſſed their notions of the true Deity in ſuch manner as was permitted them, living as they did in darkneſs, to conceive it. (Minut. Felix 18, and his commentators.) See alſo *note* 2, *plate* I. *of our 4th volume of the paintings.*

† ‘ It was found in the excavations at Portici, when they were firſt undertaken.’

‡ ‘ Homer deſigning to make Agamemnon appear the moſt reſpectable of all the Greek captains who went to the ſiege of Troy, deſcribes him thus, Il. β. v. 477.

——— μετὰ δὲ κρείων Ἀγαμέμνων
Ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

‘Mongſt theſe ſtood Agamemnon, like he ſtood,
His eyes and head, to Jove the thunderer,
His arms to Mars, to Neptune his high cheſt.

On which Euſtathius remarks, p. 258, τρία οὖν ὁ ποιητὴς φαίνεται τῷ βασιλεῖ προσμαρτυρεῖν, τὸ ἀξιωματικὸν, τὸ πολεμικὸν, καὶ τὸ γεραρὸν, ὃ καὶ αὐτὸ πρέπον ἐστὶ μάλιστα βασιλεῖ. *Three things therefore it ſhould ſeem the poet attributes to a King, authoritative, warlike, and majeſtic, even this being greatly advantageous to a King.*’

§ ‘ Phornutus de N. D. 9, thus deſcribes Jupiter, παριστάνουσι δ' αὐτὸν τελείου ἀνδρὸς ἡλικίαν ἔχοντα ἐπεὶ οὔτε τὸ παρηκμακὸς, οὔτε τὸ ἐλλιπὲς ἐμφαίνει. *They repreſent him in the figure of a man of perfect age, ſince he does not appear to be either old or young* ; for the reſt, ſee the notes (2 and 3) of the 2d plate of the firſt volume of bronzes.

‖ ‘ Jupiter is moſt frequently repreſented with the thunderbolt in his right hand. *See Staverer to Albricus, D. Im.* 2. *Homer's Iliad* λ. v. 184, deſcribes him with the thunderbolt in both hands, ἔχων στεροπὴν μετὰ χερσίν.’

¶ ' It muſt be mentioned, that all the naked of the left arm is new, and the ſceptre likewiſe is new, though it is probable that originally he did hold the ſceptre in his left hand, Albricus ſaying, l. c. *Sceptrum regium in manu tenens, ſcilicet ſiniſtra: ex altera vero ſcilicet dextra, fulmina ad inferos mittens*; and thus we frequently ſee it, eſpecially in the medals of the Brutii. The artiſt who adjuſted the bronzes of our Muſeum, was perhaps induced to make this ſceptre ſhort like a truncheon, by having ſeen it in the ſame form in certain antique ſtatues (Montfaucon *Ant. Expl. Tab.* ix. and xi. and Bonanni Muſ. Kirch. Cl. i. Tab. x. n. 3) in theſe it is true, we remain uncertain whether it be entire or broken, that is, whether it were thus made by the ancient artiſt, or if partly conſumed by time: it is certain that in all other ancient monuments we conſtantly ſee Jupiter with the *haſta pura* (that is to ſay with a long ſtaff) or with a ſceptre, which is likewiſe long, although ſomewhat ſhorter than the *haſta* (as in the marble of the Apotheoſis of Homer, and in another of the *Adm. Rom. Ant.* in Montfaucon, Tom. i. Tab. xv. and on a Patera, and on an Etruſcan vaſe in Dempſter, Tab. i. and Tab. xxx. and in *our paintings, Tom.* iv. *Tab.* i.) and ſometimes with a little globe at the top (as in the medals of the Brutii) or with ſome other ornament (as in our paintings, Tom. i. Tab. xxiv. and xxix.) if really it was at all different from the *haſta*, it was of a ſufficient length to be miſtaken for it. That it was long is evident, becauſe they leaned upon it, whence it had its name according to the etymologiſt, σκῆπτρον, παρὰ τὸ σκήπτω, τὸ ἐπακουμβίζω, ἀπὸ τὸ σκήπτεσθαι καὶ ὑπερείδεσθαι αὐτῷ. In *effect*, Ovid talking of Jupiter,

> *Celſior ipſe loco, ſceptroque innixus eburno:*
> Higher in place on ivory ſceptre leans.

And Met. vii. 506. *Æacus in capulo ſceptri nitenti ſiniſtra*; And more preciſely Homer, Il. β. v. 109 and the following, ſays that Agamemnon riſing on his feet, addreſſed himſelf to ſpeak, leaning on his ſceptre; and it is obſervable that Homer himſelf ſays of this ſceptre, it was made by Vulcan, and given to Jupiter, from whom it paſſed to Mercury, and from him to Pelops, from Pelops to Atreus, from Atreus to Agamemnon. Now this identical ſceptre, we are told by Pauſanias ix. 40. was preſerved by the Cheroneſians, and he adds, τῦτο ὖν τὸ σκῆπτρον σέβεσι, δόρυ ὀνομάζοντες: *they honour this ſceptre with a particular veneration, and call it* haſta.

' Indeed the *haſta* was the ſceptre of the primitive kings. Juſtin. xliii. 3. 3. *Per ea adhuc tempora reges pro diademate haſtas habebant, quas* Græci σκῆπτρα *dixere: nam & ab origine rerum pro Diis immortalibus haſtas veteres coluere; ob cujus religionis memoriam ad huc deorum ſimulacris haſtæ adduntur.* See likewiſe Feſtus in the word *haſta*; and Stanley on *Æſchylus Sept. ad The.* v. 535. For the reſt ſee the notes on the *Tab.* i. *Tom.* iv. *Pitt.* where it is ſhewn, that the ſceptre o Jupiter, ſaid by Ovid to be of ivory, and by Phidias, formed of left arm, and on the lower extremity of the part which hangs down we obſerve a button †.

Of the bronzes repreſented in this volume, the firſt that occur are the gods of ancient Greece and Rome, which, for the greater part, are eaſily known by their garb, and the *inſignia* that accompany them. Theſe plates are in number 57. Among them a Venus, plate 14, and a Mercury, plates 29, 30, 31, 32, gave us the moſt pleaſure. The dancing faun, plates 38, 39, has all the motion and ſprightlineſs that the ancient ſculptors have beſtowed on theſe joyous retainers of Bacchus; he is as light as air. The boxers, or wreſtlers, plates 58 and 59, are finely imagined; each watching an opportunity to ſeize his antagoniſt to advantage; and, like the others we have here ſpecified, are ſome of the beſt engraved in the collection, though none of them do juſtice to the originals.

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all metals (μετάλλοις τοῖς πᾶσιν ἠνθισμένον: Pauſanias, v. ii.) was by the Pythagoreans believed to be of cypreſs; *Diogenes Laertius*, viii. 10. and Menage on that paſſage: and Jamblicus *de Vita Pythag. cap.* 28. See likewiſe *Servius* xii. *Æn.* 206. where he obſerves that in treaties of peace they uſed the ſceptre as a type of the ſtatue of Jupiter, whom they always repreſented with a ſceptre in his hand, a token of his dominion. The ſame Servius writes, *Æn.* xi. 238. *Apud majores omnes duces cum ſceptris ingrediebantur curiam: poſtea coeperunt tantum ex conſulibus ſceptra geſtare, & ſignum erat eos conſulares eſſe*: and theſe conſular ſceptres had the eagle on their upper extremity, in the ſame manner as on the ſceptre of Jupiter, in imitation of which was formed the ſceptre of the Tuſcan kings, from whom the faſhion paſſed to the kings of Rome firſt, and afterwards to the conſuls: *Buonarroti Med. p.* 185. & *Vetr. p.* 252. & *Iſidore* xviii. 2. who remarks that the ſceptre with the eagle was borne by thoſe who triumphed.'

† 'Although we equally ſee Jupiter repreſented ſitting and ſtanding, for we meet with him in both poſitions, as well as in act to hurl his thunder, (ſee Burman, *de Jove Fulgur. cap.* 14. and Beger *Theſaur Palat. Sel n.* iv.) and although we obſerve him ſometimes quite naked, ſometimes partly clothed, and often covered from the waiſt downward, it is by no means common to find him, as we ſee him here, with his drapery hanging only from one arm, it is likewiſe remarkable, but plainly to be diſtinguiſhed, that this drapery is a chlamys or a paludamentum (which was almoſt the ſame thing); ſee Kippingius *Antiq. Roman.* iv. 5, Voſſius Etym. *in Paludamentum)* both one and the other being faſtened on the right ſhoulder with a button, as we ſee it in ancient monuments.'

Oh! the profound erudition of the Herculanean Academicians!—

Perhaps an apology may be expected, by ſome of our Readers, for the trial we have made of their patience by the notes which we have tranſlated from this work. In excuſe, we have only to urge, that we thought it might gratify the general curioſity of the public, to ſee in what manner this *royal* production is executed, by the learned *Antiquarians* employed in it.

The equeſtrian ſtatue, plates 61, 62, is ſuppoſed to repreſent Alexander the Great; but if it reſembles the print, it is certainly not the work of Lyſippus; the other equeſtrian ſtatue is an Amazon. Next follows a horſe without a rider, and then another horſe, the only one of four that were harneſſed to a triumphal chariot; but his three companions, and the chariot itſelf, were found in ſo ſhattered a condition, as to be deemed incapable of repair, and have been deſtroyed.

Plate 77 is a coloſſal ſtatue of Auguſtus in the character of Jupiter; that is, he has the *haſta pura*, or ſcepter, in his right hand, and a thunderbolt in his left, and has probably been placed in a temple, an object of divine worſhip: ſo ſoon did abſolute power debaſe the ſpirit of the Romans, and from a generous free people, render them the baſeſt of flatterers, and the moſt abject of ſlaves!

Plate 78, is the monſter Tiberius, another divinity of the ſame ſort and ſize with the preceding.—Gods worthy of the degenerate Romans!

Plate 79, Claudius Druſus Germanicus, in a ſacerdotal habit: this likewiſe is coloſſal, as are the ſix following.

The book concludes with ten plates that are abominably indecent; the deſcriptions, with the *learned* and *copious* notes which accompany and explain them, cannot but aſtoniſh a Reader unaccuſtomed to the ſtudy of *ſuch* antiquities. He may figure to himſelf a group of Herculanean Academicians compoſed chiefly of prieſts and lawyers; and, with an indignant ſmile, fancy he ſees thoſe gentlemen, ſo reſpectable for their profound erudition! laying their ſolemn heads together, poring over this obſcene traſh, citing Greek and Latin without mercy, calling ancient philoſophers, poets, and hiſtorians, and what is ſtranger *, ſaints and venerable fathers of the church, to their aſſiſtance, and puzzling through many a page for an illuſtration of what would be better conſigned to oblivion, or left to ſuch dilettanti, virtuoſi, ſtudents, and profeſſors, as purſue their ſtudies in the purlieus of Covent Garden.

In the laſt note on the laſt chapter, ſome account is given of the *Phallic hand*, ſuppoſed by ſome writers to be the *Manus impudica*. On this occaſion a curious ſtory is related of the virgin St. Thereſa; who being, it ſhould ſeem, haunted by the devil with certain impure phantoms, is ordered by her confeſſor to make the Fico, or phallic hand, in Satan's face; whence the writer, doubtleſs a profound caſuiſt, deduces, that there is no great harm in making the aforeſaid Fico.

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* St. Jerome, St. Gregory Nazianzen, St. John Chryſoſtome; Arnobius, Tertullian, and Clemens Alexandrinus.

ART. VII.

Du Theatre, ou Nouvel Eſſai ſur L'Art Dramatique.—A New Eſſay on the Drama. 8vo. pp. 372. Amſterdam.

WE do not imagine that the ingenious Author of the work now before us, intended an ambiguity in the uſe of the words *L'Art Dramatique*; yet the main ſcope of his treatiſe would juſtify ſuch a conſtruction; the intention of this eſſay on the theatre being evidently to recommend the new ſpecies of drama cultivated by Diderot and his followers, and denominated by its ſupporters and admirers, by way of eminence, *La Drame*, but by the wits of Paris chriſtened, in deriſion, *La Comedie larmoyante*, "Crying Comedy."

To this end our ſpirited advocate for the new ſpecies of drama opens his work with ſome general reflections on ſtage-repreſentations, tending at once to ſhew their excellence, and to lament their having, after ſo many ages, not yet attained perfection and maturity. His favourite drama at once preſents itſelf, as this image of excellence. 'The firſt direction given to our theatre (ſays he) was not perhaps the happieſt that might have been wiſhed. It is poſſible that there might remain *a ſpecies to be created*, which might carry the art much higher than it has yet reached, even in our moſt admired tragedies and comedies.' How far we aſſent to this propoſition, will appear in the courſe of theſe remarks; but we cannot diſmiſs the Author's introductory chapter, without tranſcribing his ſenſible and animated vindication of the ſtage.

'I ſhall give no anſwer in this work (ſays he) to the adverſaries of the theatre. If there exiſted a people who made buſineſs their pleaſure; who were laborious, though free, who could prefer to every other ſpectacle the glorious theatre of Nature; who were void of vices, and had only foibles; who, far from luxury, lived in an induſtrious ſimplicity, and could look upon the arts as indifferent or hurtful to their happineſs; among ſuch a people it might be dangerous to eſtabliſh a theatre: their pure and innocent manners might be infected; drawn from their calm delights, they would ſeek falſe pleaſures; the ſtage would not be fit for ſuch a people, becauſe they would have no occaſion for it. But to a nation, in want of being recalled to thoſe holy and primitive laws from which they have prodigiouſly wandered, and to that natural ſentiment which their prejudices have extinguiſhed; to ſuch a nation the ſtage is uſeful and neceſſary.'

The diſtinction here is juſt; yet the conceſſion ſeems too great. For if it be allowed that dramatic exhibitions might inſect the pure and innocent manners of a virtuous people, is it likely that by ſuch means a nation ſhould be recalled to thoſe holy and primitive laws from which it had wandered? If the ſtage were dangerous to native innocence and virtue, ſurely, little were to be expected from it, for moral reformation.

Nor will the Author, we preſume, be thought more happy in his argument, when he would repreſent it as owing to little more than a mere aſſerviency to words, that the diſtinction of tragedy and comedy is ſtill retained: ‘ I will venture to aſſert, ſays he, that had it not been for the diſtinctive names of tragedy and comedy, which have often led poets into error, by drawing them from the uſe of thoſe mixed colours, from which alone a regular portrait can be obtained;—I will be bold to ſay, he continues, that the dramatic art would, by this time, have attained to all the perfection one could wiſh. It is not that our poets have been deficient in genius [that this art continued imperfect] it is becauſe they knew not how to exert it in the moſt ſtriking manner, and to purpoſes of the moſt general utility. Now, without paying any regard to words, let us ſee and determine whether we are not now in poſſeſſion of a ſpecies of dramatic compoſition, more true, more inſtructive, than either tragedy or comedy. For if this ſpecies, ſo much decried by people who judge only from habit, unites all the intereſt of tragedy, by means of its pathos, with all the natural charms of comedy, by means of its painting; if it be free from that indecorum [*l'inconvenient*] in tragedy of making divinities of vices, and from that inhumanity with which a ridiculous character is frequently ſacrificed in comedy; if from an union of the two ſpecies, unluckily ſeparated, a new one is produced, more ſenſible, more affecting, more uſeful, where every thing ariſes from the ſituation of the character, THIS DRAMA may, perhaps, be allowed to be incomparably preferable, both as to its end and its effect.’

Here it ſeems that the *drama* is to be allowed every thing in tragedy, except the deification of vices, and every thing in comedy except the ſeverity of its ridicule; though the former is a point that it would be puritanical to contend about, and the latter a circumſtance that it would be impolitic to depart from. Now, what, after all, can *this* be but that old ſtage-monſter, *tragi-comedy?*—A ſtrange and horrible Being, begot by Comus on the Goddeſs of Death! Such it would ſeem at preſent; but let us proceed to that part of the work before us, where the Author enters into a more explicit account of it.

‘ I am now, ſays he, to prove that this new ſpecies, called the *drama*, which is the reſult of tragedy and comedy, uniting the pathos of the one with the natural painting of the other, is infinitely more uſeful, more true, more intereſting, as it is more immediately adapted to the generality of the people.

‘ I am a man, might I not ſay to the dramatic poet? Shew me what I am; unfold to me my proper faculties. It is yours to intereſt, to inſtruct, to move me. Have you done this hitherto? Where are the fruits of your labours? To what purpoſe have they been employed? Has your ſucceſs been confirmed by the acclamations of the people; poſſibly, they may be ignorant both of your labours and your exiſtence. What, then, is the influence of your art on the age in which you live, and on your fellow-citizens?

‘ The word *drama*, the proper, original, collective word, is to be proſcribed—but I will venture to ſay, that the diſtinction of tragedy and comedy has certainly been more fatal to the art. The tragic poet finds himſelf under the neceſſity of being always on the rack, ſerious and impoſing. He diſdains the details which, though common, might, nevertheleſs, be noble; thoſe ſimple graces and that expreſſion of Nature which give to a work its life and colour. The idea, that tragedy muſt evermore be pregnant with tears, fills the ſcene with unexpected mortality, that makes the pen of the Author like the bloody ſcymeter of death; and, following this falſe idea of exciting perpetual tears, he at length dries up the ſource. On the other hand, the writer of comedy is to make you laugh without ceaſing, and this ſeems to be his ſole end and purpoſe. With this view he frames his characters. He conſiders himſelf as obliged to form the ſtrongeſt contraſt to the tragic poet, and holds his manner of moving the paſſions in contempt. He takes no ſtep that does not follow his miſtaken idea, forgetting that an attempt to excite perpetual laughter is more ridiculous than an endeavour to force perpetual tears.

‘ Dramatic poetry may be defined the imitation of things, and particularly of human things. If this definition be juſt, the poets, inſtead of duly mixing their colours, have thrown them into a contraſt, and an oppoſition that is unnatural.’

Notwithſtanding theſe arguments (which ſeem to refer to the French theatre rather than to any other, and which, referred to that only, are evidently overſtrained) it requires no great ſkill in the analyſis of human nature to ſee that the comic and the tragic Muſe muſt forever walk the ſtage ſeparately. *Mirth* and *Melancholy* may be ſiſters, but are no friends: and though the former, more capricious, may caſually aſſume the air of the latter, and change her ſmile into a tear, the ſofter yet deeper influences of ſorrow, more congenial to our nature, will not ſo eaſily diſſolve again under the warmth of merriment,—will find it intruſive, impertinent. The imagination, indeed, will travel with you at pleaſure, from Thebes to Athens, and from Athens to Thebes; but the ſee-ſaw of the paſſions is a rebellion againſt Nature. Mirth muſt, therefore, be either wholly baniſhed fram this *drama*, or it muſt reign awhile and be depoſed, never to return; totally yield its empire to ſenſibility and tender diſtreſs. Is ſuch an overture neceſſary to ſuch a piece? Is it expedient? Is it not more congruous to natural ſentiment that what ſhould end with, or through the greateſt part of its courſe excite, tender emotions, ſhould open with tender ideas? Or is ridicule, the great characteriſtic of the comic Muſe, at all conſiſtent with ſuch ſenſations? Has it not ſomething of an aſperity in it incompatible with them? It ſhould ſeem that, in ſuch a DRAMA, *Comedy* muſt loſe her capital and diſtinguiſhing features, muſt be diveſted of mirth and ridicule, at leaſt of any degree of them above inſipidity, and conſequently be deprived of her very exiſtence. And has *Tragedy* leſs to loſe? Muſt ſhe not give up thoſe ſtrong powers that rend the heart and ſhake the brain? Diſarrayed of her pomp, diſarmed of her terrors, ſhe may, indeed, excite our pity,—for that inſipid form into which ſhe is fallen.

Yet, though we differ from this ingenious Writer with reſpect to the main ſcope of his argument, we are not leſs pleaſed with many of his obſervations. Speaking of the French and Engliſh ſtage, particularly the theatres of Corneille and Shakepeare, 'Our tragedies, ſays he, are like our gardens; they are fine but undiverſified, all ſymmetry, proportion, and magnificent ſolemnity. The deſign of an Engliſh garden is more after Nature, where every thing is more intereſting; where the wild, the capricious, the natural diſorder are retained. There is no leaving ſuch places.'

He elſewhere obſerves that 'there is nothing more inconſtant than Nature, which, however, we call unchangeable. We ſeek her; ſhe diſcovers herſelf, flies, changes her form. The painter thus catches a caſual air of the countenance, and beholds it altered in the twinkling of an eye. We muſt follow, then, theſe flying ſhadows, or never take up the pencil.'

Speaking of the propriety of introducing characters in common life, on the ſtage, he maintains that whatever has its origin in truth and reaſon, ought by no means to be excluded from the theatre. 'The Greek tragedies repreſented the buſineſs and characters of Greeks. And ſhall not *we* have our appropriated ſtage? A ſtage that exhibits men of the ſame intereſts and ſociety with ourſelves, for whoſe diſtreſs we may find a more natural ſympathy! Muſt we have nothing but men cloathed in purple, ſurrounded with guards, and filleted with diadems? Thoſe misfortunes that affect us moſt ſenſibly, that come home to ourſelves, that lie in ambuſh around us, have *they* no right to our tears? If ſo, why ſhould we want the courage to repreſent to the world the virtues of a man in humble life? Let him be born in the loweſt rank of ſociety, believe me (if his poet be a man of genius) he will appear greater in our eyes [we ſuppoſe the Author means he will intereſt us more] than thoſe kings whoſe lofty language has ſo long ſtunned our ears. Where new regulations are to take place [alluding to the *drama*] they ought undoubtedly to be adapted to the manners of a nation, from which the dramatic characters are taken. *We are juſtly delighted with natural expreſſion*, ſays Paſcal, *for where we expected to find an author, we find a man.*'

We will allow our Author the truth of the above obſervations, but not without exceptions. We agree with him that the higheſt utility to be hoped from theatrical repreſentations muſt proceed from thoſe whoſe characters lie nearer upon a level with our own. But we are of opinion that thoſe which might be taken from the very 'loweſt ranks in ſociety,' would be unfit for exhibition. However far from other diſtinctions, they ſhould at leaſt be ſuppoſed to have had the advantages of liberal knowledge and ſentiment, to give dignity to their virtue. Characters from the *loweſt ranks*, from the cells of loathſome penury, and brutal ignorance, however virtuous they might be, and into the hands of whatever poet they might fall, would be unfit for repreſentation. Neither, to riſe a ſtep higher, would the illiterate and unſentimental peaſant, who brought up his family with decency, with all the domeſtic diſtreſſes that the poet's imagination could give him, be an object more proper for the ſtage. 'Tis true, we might pity the poor man, but then, probably, we ſhould pity his author too.

In enumerating yet unoccupied ſubjects, ſuch as our Author thinks proper for the *drama*, he mentions the following. 'Has the Atheiſt been repreſented on the ſtage, who blaſphemes to give himſelf airs, who is not even ſenſible of his own folly, who thinks that an *eſprit fort*, and a philoſopher are ſynonimous terms, and who endeavours to make proſelytes by way of encouraging himſelf in a way where he is afraid of walking alone? Could it not be proved to ſuch a man, that he was a barbarous wretch, who wanted to deprive mankind of the hope of futurity, of the idea that they exiſted under the eye of a Being, who heard and recorded their ſighs? With ſuch a character might be contraſted a man living in indigent obſcurity, far from the intereſt or attention of ſociety, yet ſupported by religious hope in peace beneath the eye of Providence. Though loſt to the comforts and conveniences of life, his eye looks not to the laſt and horrible reſource of guilty miſery. He bleſſes every pang that he endures, becauſe every one brings him nearer to that final object on which his hope and his ſoul were ſuſpended. Let the Atheiſt approach and endeavour to deprive him of that hope, tell him that his ſufferings are without remedy, that he has nothing to expect from a Being who does not exiſt! Would not the unnatural wretch inſpire, on ſuch an occaſion, the higheſt horror? Would not his odious ſyſtem appear in the trueſt light? And would not the poor man be an image of mankind in general; for who dares ſay to his heart, Thou haſt no hope?

Though we do moſt readily give every degree of credit to this ſuggeſtion that ſo meritorious an idea can deſerve, yet ſurely we muſt conclude that the Author's piety and benevolence far exceed his knowledge of the world. If that be not the caſe, and if *we* be miſtaken, we muſt take it for granted that the theatres on the Continent are more auſpicious to divinity than our own; for ſhould ſuch a drama appear at Drury-Lane, it would, moſt aſſuredly, be remanded to the pulpit.

We diſmiſs this Writer, under a firm perſuaſion, that his imagination is ſuperior to his judgment, and that *his heart is better than either.*

ART. VIII.

L'Art D'Aimer, et Poeſies Diverſes, De M. Bernard.—The Art of Love, and other Poems, by M. Bernard. 8vo.

THESE Poems are introduced with a complimentary epigram on the Author, by Mr. Voltaire, entitled, *Les Trois Bernards.* The Three Bernards: the Saint, the Financier, and the Poet. The laſt of whom he ſays, will be known when the other two are forgot: and, indeed, it ſeems very probable. There is a delicate vein of wit and fancy, as well as an eaſy gentility in the verſes of M. Bernard, which will ſufficiently appear from the few following ſtanzas on his being in love with a ſhepherdeſs.

Quand ſes traits frappent mes yeux,
Les rangs ne me touchent gueres:
Doris connait peu d'Ayeux,
Mais mille amours ſont ſes freres:

Son cœur tout au ſentiment
Ne veut eſprit, ni ſyſtême:
Auſſi tel eſt ſon amant;
Ce n'eſt pas Newton qu' elle aime.

Son ſein qui croit, & s'eleve :
La Pudeur le fait baiſſer ;
Et le deſir le ſouleve.

Something a little like it in Engliſh :

Delia's ſmile is wealth to me,
Wealth and rank and anceſtry ;
She the nobleſt lineage proves,
Siſter of a thouſand loves !

Eyes that languiſh, heart that glow
All the ſcience Delia knows !
Charms like theſe could learning g
Love with wit can never live.

The kiſs, the ſigh, the tender look
Our language—all from Nature's b
Our ſtudies only to impart
Mutual pleaſure to the heart.

Her voice the ſoul's ſoft muſic play
In one ſweet word a thouſand ſays !
Her face, a flower of vernal morn,
That opens, and a ſmile is born !

The regions of her beauteous breaſt
Seem of two gentle ſouls poſſeſt,
Advancing now with fond deſire,
They now with modeſty retire.

We recommend theſe poems of M. Bernard,
gant French verſes we have lately met with.

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ERRATA, &c. in this VOLUME.

P. 2, par. 4, l. 3, for *ſtreat*, r. *great*.

P. 66, l. 11, for *gave*, r. *grave*.

P. 70, l. 16 from the bottom, for *is it*, r. *it is*.

P. 104, par. 4, for *decads*, read *duads*, every time that word is repeated.

P. 108, l. 8, for *give only two*, r. *give only*, as ſpecimens, *two*, &c.

P. 173, Art. 18, l. 11, for *ſentiments neither*, r. *ſentiments* are *neither*.

P. 187, Art. 42, for *to a principal*, r. *to* be *a principal*.

P. 191, par. 4, l. 6, for *frequently acknowledged*, r. *frequently* heard *acknowledged*.

P. 208, par. 3, l. 16, for *diſorder or*, r. *diſorder of*.

P. 248, l. 6 from the bottom, for *work*, r. *works*.

P. 257 [in ſome part of the impreſſion] par. 2. l. 1, for *inſufficient*, r. *ſufficient*.

P. 302, *del.* the reflection on the late Editor of Cowley, ſo far as relates to Martial. The Reviewer had not that edition of Cowley at hand, at the time of writing the account of Mr. Barry's book; but he has ſince found that Cowley's Editor *had* referred to Martial, in a *note*.

P. 344, Art. VI. in ſpeaking of the French Parnaſſus, *del.* the *parentheſis*.

P. 454, l. 11, for *a female Hiſtorian*, r. *perhaps ſome other perſon*.

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